

P. 113
R. 113
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JAN 5 1916
UNIVERSITY OF TORONTO

Church Life.

The Librarian,
University of Toronto
TORONTO,

THURSDAY, JANUARY 6, 1916

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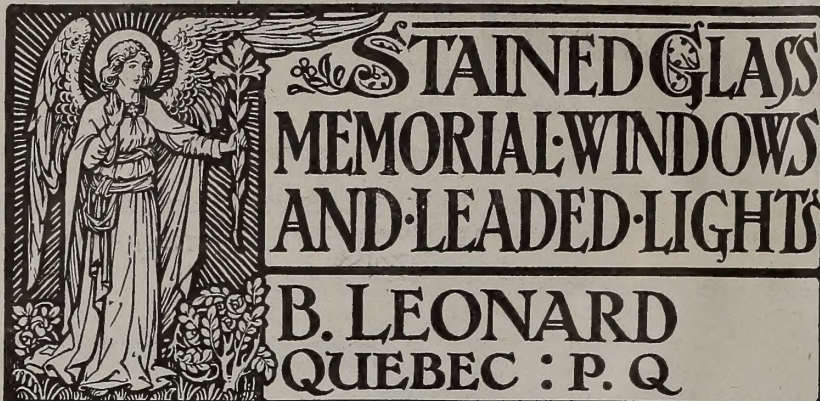
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Church Life.

VOL. VIII., No. 1

TORONTO, THURSDAY, JANUARY 6, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

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The Week

First Sunday After the Epiphany

THE Gospel for this week tells us of our Lord's visit to Jerusalem, when He was twelve years old. On that occasion when the Blessed Virgin and St. Joseph, missing Him, returned to seek Him, we are told that they found Him in the Temple, sitting in the midst of the doctors, or teachers, both hearing them and asking them questions. We must not think of Him as "disputing" with these teachers. Our Lord submitted to all the conditions of human life, and as a boy He would behave as boys were expected to do. In fact, to listen and then to ask questions was an ordinary way of learning among the Jews, and a very good way, too.

Our Lord, as God, had all knowledge but He condescended as Man to learn as other men do. How this was possible, we do not know, but the fact is plain from the Gospel story. It was part of that mysterious "emptying of Himself" of which St. Paul tells us. The "humbling" of Himself as our translation puts it.

Surely it ought to be very clear that in this respect, as in others, He is our pattern. "Let this mind be in you which was also in Christ Jesus," said the Apostle. And so in this week's Epistle it is presented to us, as it were, as a part of the sacrifice which we are to present to God—perhaps rather as part of that transformation by which we are to be fit to be so offered, that we should be humble. "I say to every man that is among you, not to think of himself more highly than he ought to think."

And the immediate reason for this is, that we are all one body in Christ, and members one of another. That such a body may discharge its functions properly, each member must be and do, that which he ought, without strife or envy, and this cannot be without due humility.

This humility also, if we think of it, is necessary for the reception of the good things for which the Collect prays. For we ask first that we may perceive and know what things we ought to do. That is, we ask not only that our duty may be taught us, but also that we may have a teachable spirit to receive with reverence the intimations of the Divine will for us.

And secondly, we pray for grace and power faithfully to fulfil the same. A humble spirit is at once the condition of our sincerely offering such a prayer and at the same time the condition of our receiving what we ask for; for "God resisteth the proud" but He "giveth grace to the humble."

The Festival of Epiphany

THE definition of the Eastern term "Epiphany" in our Prayer Book is "The manifestation of Christ to the Gentiles." Both the Epistle and Gospel for the day illustrate what is meant by this phrase. St. Paul strongly avows that the mystery hidden through the ages past has now been revealed unto the Holy Apostles and Prophets by that Spirit whereby the Gentiles also have been brought into the "dispensation of the grace of God." It is the chief function of his life, the joyful gift of his solemn ordination by Christ that he should preach unto the outside nations the "unsearchable riches of Christ." They are unsearchable in the sense that no single nation has ever been able to monopolize their treasure. Also in the sense that the "fellowship of the mystery" they include has never been realized by the sum total of nations as a whole. Caste, slavery, intellectual cults, esoteric rites and orders, narrow conceits arising from rank, wealth, genius, fame, power, fortune, scholarship, pedigree and heritage are all as dial shadows on the earth level compared with the starry height of the calm revelation God has been pleased to make in the person of His own beloved Son. The Gospel shows forth this truth by the advent of the Magi at the manger of Bethlehem. Outside the scriptures the term "magi" is used both in a good and a bad sense. It seems we must distinguish betwixt mere magic-mongers who thrive upon the mercenary returns of their oracular craft, and the serious students of astrology

or the science of astronomy in its infancy. These Magi may have been Persians or Chaldeans. Legend widely accepted in the East pronounces these visitants three kings—Caspar, Melchior and Balthasar regarded as the descendants of Shem, Ham and Japheth and therefore in their persons representative of the entire Gentile world. Critics are divided in opinion as to whether outside Palestine there was any widespread expectation of a Messiah. Some allege the nations were keenly alert in anticipation of such event. Others that these surmisings are derived from Jewish sources. The certain fact is that when the more Western legions were "thundering past" the "Wise Men" of the East were "plunged in thought." And it is in the undesigned coincidences of this event we may best trace the finger of God. Herod completely missed his mark in his wanton fury. These Magi were guided through dream and desert into the "light that beats about a Throne." They offered their gifts, gold, and frankincense and myrrh, doubtless simply as choice specimens of their own country's riches. By another prophetic turn of the human mind the Church from ancient days has interpreted these gifts as respective symbols of Christ's incorruptible royalty, His perfect humanity, and the everlasting incense of praise and worship in homage of His Divine Majesty. The celebration of the Epiphany Festival differs somewhat in the practice of the Eastern Church from that of the West. In the former it is regarded as a special occasion for the baptizing of candidates under Church instruction. In the latter it has been wholly associated with the pilgrimage of the Magi to the cradle throne of our blessed Saviour and its import that "the kingdoms of this world shall become the Kingdom of our Lord and of His Christ."

The "Innocents" Past and Present

THE story of Herod's slaughter of the innocents in Bethlehem and the surrounding coasts has been criticised on the score of its atrocious character. A fantastic and mythical account would surely have invented some startling ruse or way of escape differing from the plain narration of the flight into Egypt. But the gruesome episode is quite in accord with the bloody and dastardly deeds of a petty tyrant whose path to the throne and whose reign itself was indelibly stained by frantic excesses of fury and lust. If anyone desires to measure the advancement of civilization despite its manifest drawbacks, let him contemplate the wanton cruelty and

mad terror of this arrogant monarch, causing mothers to weep for their children, and the condition of the "innocents" amongst us at the present day. We have made progress. There is no question of it. Even if we look back but a few generations ago, we can discern a happy difference in the treatment of the children of tender age. Child-life is coming into its own amongst us. This is not solely the effect of lectures and schools. It is the inevitable result of Christian teaching and Christian consciousness in guardianship of the "little ones." Poor feeding, bad clothing, gloomy and unhealthy surroundings, hard tasks, undue pressure upon immature limbs or brain, sheer carelessness and fond ignorance once exacted a toll of frightful mortality amongst the young children and babies. We are changing all this and changing for the better and changing conditions rapidly. The "slum," whether in the city, the street, the factory, or the kitchen has not quite taken its final departure. Yet every year of grace brings us nearer the mark when children shall work or play amid beautiful surroundings and this with faces bright as the flowers in which they find such fair companionship. The sooner the work is complete the better.

The Call to Prayer and Supplication

THE London "Spectator" has graphically pointed out that one notable effect of these troublous times consists in the fact that men and women have been taught by the stern logic of events to pursue after the "things worth while" and leave trivialities to take care of themselves. This is something gained. It is something to realize that inane and trifling vulgarities no longer usurp a front place in the imagination. But the reform needs a more specific character. Human language, human sentiments, human feelings even, oftentimes find their sharp antithesis in the actuality of conduct. This is strange, but it is true. God has a language for us absolutely identical with the event. God speaks truths through the slow or swift issue of facts. The fact as it stands is a voice from above. This hour is the trial-time of the Christian Church even as it is the judgment of nations. This hour is the Divine call to prayer and supplication. We hear these words and perchance make a chance effort to do homage to the appeal. We also find strange lapses into heavy silence or the high emotion passed, sink again to the flat level of average gossip and traffic. We need constant, patient, faithful and abiding prayer.

It should, if needs be, come before all or any preaching. We need it in our homes, our schools, our offices, our churches day by day without break, slackening or pause. And we need it not less for our own soul's sake than for the welfare of our beloved Empire, and all who are enlisted actively or passively in the throe and struggle now at hand. Even at this critical juncture most of us are apt to trust solely in the "multitude of chariots and horses" or look unto "steel, fire and stone" to determine the issue. It is for all Churchmen in downright practical fashion to face the facts of the day's news by the one universal living truth worlds and ages must repeat—"The Lord is King. He sitteth above the water-flood." Let no Christian soul sit idly apart so long as the way to the throne of grace is open. The call is to prayer. We need prayer at "head-quarters" so to speak. Prayer can move a strong right arm that can sweep seas and continents. The simple fact that "in his hands are all the corners of the earth" should at this moment be enamelled upon our consciences in letters of fire.

Canadian Patriotism

AMID all the rumors of nations and private firms being made rich out of the present stress of war, it is most gratifying to note that our Canadian manufacturers take an entirely different view of the situation, and do not look upon the hour of this great Empire's trial as their opportunity for making unwonted gains. Without mentioning names it can be stated with confidence that the shareholders of numerous industries within or near our large cities have resolved and put on record their decision not to count as their own any excess profit which may accrue to the firm during the year just past as a consequence of the terrible struggle now in progress. Any surplus beyond the average estimate of profit they will return for the benefit of the Patriotic Fund. This is genuine patriotism, a sound policy, and a first rate method of showing a good example to others. It is in this spirit the arduous conflict will be won, and the manufacturers who have thus helped towards the final issue, may justly feel they have heroically done their part towards bringing about a better state of affairs. The resolution above named is the more meritorious in that the munitions of war and its outcome are as much at their behest as they are in charge of the lads fighting at the front. That these purveyors of goods have made up their minds not to make undue capital out of the exigencies of the moment and have willingly and readily put aside the temptation a prospect of unusual wealth can exert, is highly creditable alike to their business integrity and to their manhood. It utterly downs the sinister maxim that every man has his price or that there can be no room for sympathy in the conduct of purely economic affairs. By this move they have shown that their

economy identifies itself with the basic welfare of the commonwealth at large and is in strict fact the economy of the national household. The attitude displayed represents one of those chivalrous incidents it may require some acute crisis to awake. The obvious fact that such "heart of grace" is ever present and promptly brings forward its refreshing evidences in so firm and timely a fashion is a worthy tribute to the practical patriotism of our Canadian manufacturers.

Holy Communion in the Trenches

FROM the various chaplains with the forces across the seas, and better still from many private letters written by the soldier lads themselves, comes the encouraging news of earnest devotions and large attendances upon the celebration of the Holy Sacrament in the battle trenches. A notable strain in these missives is the "wish" of their writers that "the people home could see and realize" the fervor and enthusiasm of the brave troopers in participating these welcome services. What is meant is quite understandable. These men in khaki are keenly conscious of the change wrought in their own feelings about the Sacrament. They have likely mused over the rather formal and perfunctory demeanour of communicants "back home" under the peaceful roof of some Church. They have roughly reflected on its conventional character as to themselves in times of quiet and when affairs ran smoothly along. To-day they witness the blessed memorials of our Saviour's "death and passion" upheld in the presence of steep mountains, or sacrificed plains, or amid the battle smoke and the roar of shot and shell. They confront the awesome verities of human existence. They gaze upon the wreck and ruin of the monstrous power called sin. They are themselves in a life-and-death struggle for honour and truth and righteousness in the presence of an earth dark with grief and graves and before the openings of eternity. These lads feel all the force of this reasoning although many of them could not utter a syllable of its formal

text. And the blessed memorials of Him who for our sakes endured the Cross and the shame, have become precious in their sight. They are touched with a light they never before beheld on land or sea. Let every sincere and patient teacher of these hallowed mysteries by this token from the scene of conflict thank God and take courage. Let every dispirited priest or layman inclined to bemoan apparent failure or say "I have laboured in vain," again gird up his loins and renew a righteous effort bound to spring from the furrow of its grave to joyful resurrection. They cannot do better than beautiful and heart-stirring homily made up of bits and patches from odd manuscripts penned in the trenches. All Anglicans may rejoice in the thought of the soldiers trained and schooled in that mighty and eternal sacrament which steadies the spirit in the hour of supreme trial, and itself sanctifies the whole intents of existence. And for the teacher "not weary in well doing" it is something to realize that by God's grace he has been able and been privileged to set before the mind of any one of our brave fighting lads that august memorial now become to the weakened soul as "a mark of inextinguishable light above the howling senses ebb and flow," when the communicant is far away from the quiet and humble corner where first the great lesson was taught.

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The Church in the West

SINCE writing my last letter on the supply of candidates for Holy Orders I have enjoyed the advantage of discussing the letter and the subject generally with a priest who is an official of a Western Diocese. He began—earning my gratitude thereby—with very frank criticism. He doubted whether the subject fell within my province—suggesting that the space at my disposal should be used in recording what is done rather than in pointing out what should be done. If, moreover, the subject was a fitting one, there was a tone of superiority in the way I dealt with it which implied a rod held in suspense over the backs of my brethren in the faith. Finally, my treatment of the subject was unsatisfactory in that I drew attention to a defect without suggesting a remedy.

With regard to the first of these criti-

cisms, I felt I was justified if my estimate of facts was correct, in calling attention to what seemed to me to be a very serious weakness in the life of the Church. My intention was to point out an existing condition, and only thus far to suggest what should be.

Next, as to the tone of my letter. If one very friendly reader saw the uplifted rod, others must have had the same impression and if different readers in different places had the same vision, there must have been some justification in fact. Thus I can only ask pardon and plead that I had not the slightest intention of mounting the pulpit. Gratuitous preaching and gratuitous scolding alike are to my mind at once futile and offensive.

As to the third criticism it was, I feel, hardly fair of my friend to complain that

I had submitted no plan of campaign after saying that my efforts should be confined to what was rather than to what should be. Two critics might each from opposite sides hurl one of these criticisms at me and then I might stand aside to let them settle the question with one another. When, however, one critic makes use of both, I claim the privilege of waiting for him to make his choice of weapons. Under these circumstances it was with no small satisfaction that I elicited from him a plan of campaign for which I have only a reporter's responsibility.

Before I sketch his plan, it may be well to repeat the three points I wished to make in my last letter. There appears to be a decided shortage in the number of candidates for Holy Orders. This shortage is most marked where it reflects most seriously on, and is most fraught with danger to, the vitality of the Church—namely in the number of Canadian born who offer themselves for the priesthood. Finally, if this shortage is to be made good it must be through a call to sacrifice rather than a promise of prosperity.

The last point we hardly touched in our discussion. My friend felt that the first step should be a sermon on the call to the ministry at one of the Ember seasons, preferably on the Third Sunday in Advent. Its object should be, adapting a rubric from the Form and Manner of Making and Ordaining Deacons and Priests, to declare how necessary the Order of Priests is in the Church of Christ and how the people ought to esteem them in their office. Only when they understand how necessary and estimable the ministry is, can parents be expected to devote their sons to this service.

This sermon in every parish, my friend thought, should be accompanied by similar instruction in Sunday School. In Training Classes and Teachers' Meetings those in charge of boys' classes might be led to insist, as opportunity arose in the regular lesson, on the possibility of a call from God to some boy in the class for service in the ministry of the Church.

Confirmation classes also, it was suggested, afford an excellent opportunity for finding recruits. As the faithful pastor rejoices to think of those whom he has brought to the Bishop for Confirmation, so he should seek the deeper joy of helping boys in his Confirmation Classes to hear the Holy Spirit's call to another gift in Holy Orders.

We then spoke of how the call had come to those already in Orders and agreed that in former days more often than now the call was heard within the sacred circle of home life. It came thus with a tenderness and insistence peculiarly its own. Both of us knew of those who had grown up from boyhood with the conviction that they were dedicated to God's service in the sacred ministry. No compulsion rested upon them save that of a gentle voice within to which they rendered a glad obedience. With tender reverence we spoke of mothers before the birth of a child offering that child, if a son, to God for the ministry and felt that that should be in a very special sense a man of God.

So we were led almost unconsciously to speak of prayer. It may have to remind us that through prayer the needs of the Church are best supplied. Of its efficacy I have had touching evidence in a letter just received in a letter from the young man somewhere in France whom I mentioned as having regained his desire to take Holy Orders. He writes:—"I feel I must thank you for your many prayers, not only for those of us who are away from the dear little church which is our spiritual home, but also for all soldiers. We appreciate your prayers very much. Although you cannot see the many answers to your prayers, you may rest assured God is answering prayers made to Him on our behalf."

G. H. B.

THE MEN LED BY A STAR

EPIPHANY marks the historic moment when the mystery of the ages in Christ Jesus should be made known to all nations. Its grand signal within Scripture is the visit of the Magi to the birthplace of the infant Saviour. Its perpetual sign is a star. Its hidden significance during this pilgrimage far outmatched the outward incidents recorded in the text, and each successive phase of human progress, of gospel evangelization, of deepening research and scientific lore, or moral and spiritual fellowship to-day bespeak the timeliness, suggestive force, and prophetic aspects of this narration. Consciously or unconsciously the whole details of this scene and story illustrate the Divine mystery, the Divine immanence, the Divine thought in human affairs deeper and wider than any concepts we can grasp. 'Tis itself a star of celestial magnitude no human parallax can gauge, and it points us to the Incarnation, the sum and climax of all ages and all their gathered treasure.

Epiphany suggests the gradual of Divine revelation. Byron has called the stars the "poetry of heaven." The thought is probably older than the written record of the race. Long before modern nations had emerged from the rudiments of barbarism these "Wise men from the East" had seen visions and dreamed dreams in the faces of the stars. Who amongst us has not felt the spell of these solemn, silent, majestic lights of the heavens? Who amongst us can fail to appreciate the Magian thought that in those "bright leaves may be read the fate of men and empires?" True or false as might be the initial theories of these devout star gazers, their crude gropings after light were not in vain. God led them by a way they knew not. Of all sciences perhaps that of astronomy is at once the most fascinating and elevated. Other natural sciences may be urged by need, and pursued for material use. They may represent the sheer mastery of earthborn things for earthly purposes. All mortal things indeed are to some degree symbols unto our minds no less than foods for our bodies or tools and treasures within our reach. They "call out phantoms from the crags and solid earth as fast as a musician scatters sounds out of his instrument." Yet beyond all objects in the physical universe the stars are the oldest and the freshest, the most remote and the most sublime, the least within our spoiling grasp and the nighest to us in their constant companionship. By their vastness, silence, loftiness, order and beauty they perforce appeal to the larger self within us. They help to arouse and sustain in us the feelings of dependence and aspiration, of modesty and delight, of mystery and reverential awe.

Now these are precisely the sublime emotions whereby alike our human sorrows and joys are chastened and they ever stand hard by that profound sense of worship these pilgrim Magi were ready to proffer. Stars give the password of law and order in the physical universe. Conscience gives the dictate of duty within the secret soul. To-day modern science has arrived at the point where it stands awed before the mystic element in material things. What if all we call nature is also supernature? What if all that is morally sound has its roots in a living theology? What if revelation is alike the publication of grace and in this the republication of nature more broadly and deeply than anything our partial schools and fragmentary lore have yet grasped? These Magi began with a mythical dream and found the "bright and morning star." Their devout musings and vigils prepared them to become guests in the shrine where the Child was. Their rejoicing, their faith, their adorations, their proffered gifts and at last the radiance Divine which swallowed up all the toils of their pilgrimage—were all parts of God's own reward to his faithful servants.

Divine revelation is not wholly detached. It is not wholly

unconditioned. Revelation from God proceeds through dim hints, faint suggestions, barbaric syllables, crude phases, elements as distinct in thought as the material of a clod from the bright molecules of a star. Yet star and clod both from the hands of the Creator. The Divine inspiration of the first obscure stages must be expounded in the clearness and glory of the ultimate issue. The Divine answer to all is the Incarnation. We can only grasp its meaning in proportion as our faith has prepared us to behold all nature in God, all knowledge in the light of heaven, all the living universe in the living Christ. That is revealed which can be revealed to us.

And again, Epiphany suggests the abiding sovereignty of Divine revelation. It is noteworthy that the homage rendered the Incarnate Saviour by faithful saints of Israel finds its record in the gospel written for the Gentiles, whilst the adoration of these Magian pilgrims from afar finds its record in the gospel written for the Hebrew race. Herein lies the significant hint of that Divine revelation which by its purity and loftiness has already rescued nations from dull barbaric conceits, and in its catholicity and sacramental influence is destined to finally reconcile all things in heaven and earth.

We hear much to-day of the opposition of science and theology. These Magi at least had already discovered that the stars bowed down before the personality of a creature made in the image of God. Man already reads off the higher meaning of the physical world through his own selfhood. When science has reached the point from which theology starts, namely, that the vastness of the "sun, moon and stars" only emphasizes the loftier grandeur of a soul made little lower than the angels—the rich gifts of its inmost treasure will be laid at the feet of the Christ. We gladly discern the starry sign of the "Word made flesh," and in this eternal faith a glorious issue wherein the beauty of holiness shall crowd out the dark confusions of partial logic.

Need for Church Papers

THE following letter written by William Frederic Worner, of Lancaster, Pa., to the editor of *The Living Church* and which appears in the Dec. 8th issue, expresses such a common sense view in regard to the matter of Church papers that we venture to reproduce it in full.

"It is indeed surprising the number of persons who consider themselves good Churchmen who do not even read a Church paper.

"During the past year I have been a guest in a number of the rectories of our Church. In almost every instance the priest has attested his allegiance to our Holy Mother the Church; yet very few of them read such a thing as a Church paper. Why? Is he so miserably poor that he cannot even afford two dollars with which to bring to his door week after week the record and happenings of the Church throughout the entire world? If there is such a rector who cannot afford one good magazine he is to be pitied!

"Magazines there are many indeed. Their number is legion. Every business, every profession, almost every activity of life, has its own particular technical organ. The business man is eager to receive the mouthpiece of his profession so that he may keep abreast of the times, and so know what is being done in his line. Now why should not the clergy of our own communion be just as eager to know what is going on in our own Church, instead of receiving their information from the newspapers, who generally make very many mistakes in reporting Church matters? Why not subscribe to a paper whose sole business is to gather the news of the Church and report it reliably?

"If the rector of a parish does not read a Church paper, do you think that very many of his parishioners do? Hardly likely! A priest should admonish his

people that they read diligently and intelligently a Church paper.

"I would that it were possible to have a nation-wide mission devoted solely to getting our people to read a Church paper. I believe that much good could be accomplished from such an effort."

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life' "

Q.—Can you recommend any Church magazine or book that would give an explanation of the lessons for the day. Some of the passages at present seem to me so difficult, that I think a book that gave some explanation would be a great help in daily reading. J. M. M.

A.—We do not know of any such book. It would be too large and too expensive to be a commercial success. The only thing to do is to use a reference commentary, which might probably be found in a public library.

The Epiphany Appeal

THE M. S. C. C. has just sent out their annual Epiphany appeal. The difference this year as compared with the appeal of other years, is that it is left to the discretion of the clergy to give the information some time during the Epiphany season. Two pamphlets have also been sent out with the appeal, giving the details of the work of the M. S. C. C.

The Warnings of the Athanasian Creed

By Rev. D. Convers

OUT of deference to the language adopted by the latest General Synod, I write "warnings" in the plural; but I am not sure I ought not to use the singular. Dean Hook used to say, I understand, that there is but *one* "damnable clause," being "And they that have done good shall go into life everlasting and they that have done evil into everlasting fire." This is the incarnate God's own. So long as it stands, some will rage against the creed, because they want to get rid of the severe language of the New Testament. In form, we defend the Creed; but really are fighting for the New Testament and Christ's own teaching. Dean Hook, of course, considered verse 41 as including *all* actions, words and thoughts, therefore, the deliberate rejection or acceptance of certain belief.

Who are warned by the various condemnatory sentences the Creed contains? Few writers have tried so hard to make it plain that he is *not* addressing all mankind "Whosoever will be saved," *quicumque vult salvus esse*, i. e. whoever wishes to be saved; which is very different from the parody some understand "Whosoever shall be saved," or whosoever is going to be saved. Therefore infants incapable of wishing anything or of being anxious about their future are out of its view. *Opus est ut teneat*, i. e., it is necessary that he hold fast, speaks of a necessity applicable to those who already have laid hold on the Faith; the meaning is even clearer when you read the parallel "keep whole and undefiled," i. e. *servaverit*, preserve. Therefore those who have never received the Faith, as the heathen or heretics, inheriting their false doctrine are out of its view. I may contend that the condition of the heathen in God's sight to be very dangerous. But I cannot quote the Athanasian Creed to express or defend my view. I may be sure that certain Unitarians I know are in great peril in God's sight who have never been other than Unitarians; but I can not quote the *Quicumque* as expressing my opinion. It has to do with apostasy from the Faith and only concerns those who do not "keep" whole and undefiled what once they believed. It is not an explosion of wrath against those who do not share our belief with a complacent suggestion that we alone are to be saved. It is a warning to *us* of our danger should we let our certainty of faith slip into uncertainty, or glide to a lower religious level and has nothing to do with those who never held that Faith.

Some Roman Catholic divines once wished to frame a formula that would lay stress on the danger of all who do not believe it, whether they ever did or not. What they said was "This, the true Catholic Faith, outside which no one can be saved." Had the writer of the *Quicumque* whose name we do not certainly know, meant to say the same, why didn't he? He thought of apostates and none else; and said it plainly.

Burn translates, "Whosoever willeth to be in a state of salvation, before all things it is necessary that he hold the Catholic Faith, which Faith except everyone shall have kept whole and undefiled without doubt he will perish eternally"; and remarks "The word (salvus) is used in Holy Scripture with three references to past, present and future, according to the point of view, redemption, grace or glory. It is obvious that it is the second of these which the author had in mind. It may be paraphrased in the words 'spiritually healthy.'" To desire to be saved from sin, or even from hell requires considerable knowledge of Christian theology more than vast numbers of heathen possess.

Verse 28 Burn translates, "He therefore who willeth to be in a state of salvation, let him thus think of the Trinity." And verse 40 "This is the Catholic Faith,

which except a man shall have believed faithfully and firmly he can not be in a state of salvation."

It is one of the careless inaccuracies, which unfortunately abound in conversations about the *Quicumque*, that some have ventured to call these "anathemas." But an anathema is a curse, a wish that evil may fall on some one. If you want to read one, open your Bible: and in Galatians I: 8 you have a typical one. "If any man preach any other gospel unto you than that you have received, let him be accursed." The Athanasian Creed wishes no evil to fall on any individual.

Suffer me to quote some common sense from Dr. Waterland's "Critical History of the Athanasian Creed."

"This is the Catholic Faith, which except a man believe faithfully, he can not be saved. This is to be understood like all other general propositions, with proper reserves and qualifying constructions. As, for instance, if after laying down a system of Christian morality, it be said, this is the Christian practice which except a man faithfully observe and follow he can not be saved, it would be no more than right and just thus to say: But no one could be supposed hereby to exclude any such merciful abatements or allowances as shall be made for men's particular circumstances, weaknesses, frailties, ignorances, inability or the like; or for their sincere intentions and honest desire of knowing and doing the whole will of God; accompanied with a general repentance of their sins and a firm reliance upon God's mercy, through the sole merits of Christ Jesus. There can be no doubt, however, but that men are accountable for their Faith as well as for their practice; and especially if they take upon them to instruct and direct others, trusting to their own strength and parts, against the united judgment and verdict of whole Churches, ancient and modern." One is glad to quote the judicial, calm judgment of Dr. John Gibson Caznove in the article in the Dictionary of Christian Biography, "Those who value it (the *Quicumque*) most regard the (so-called) damnable clauses as simply a charitable warning against wilful resignation of known truth, against the notion that man is not responsible for use of the intellect. (Gal. I: 8, 10; I St. John 9-11; St. Jude 3: 20, compare also St. Mark xvi: 17; a passage not to be rejected hastily, as may be seen by Dr. Salmon's support of Dean Burgon's defence of its genuineness). They do not suppose it to refer to any who have not received the faith, or whose non-admission of it from hereditary teaching or any like cause, is involuntary and free from deliberate purpose."

The *Quicumque* labours three doctrines, the Trinity, the Incarnation, and the punishment of sin, being unrepented of or unforgiven. There is a noteworthy silence about the third of these among those who would shelve it for the exclusive use of the Nicene or Apostles' Creeds. To listen to what some say, one might fancy it asserted in so many words, "once a heretic, always a heretic, and altogether a heretic!" Such an idea is simply false.

What a writer calls "wise reserve" in the other creeds, is simply their lack of completeness. They tell the story of salvation, trace the path of the saved to heaven; but are silent as to sin, unrepented of, unforgiven and the final issue of such sinners—as this has faded from our minds and we forget Jesus Christ's warning against "eternal sin," religion has become a sentimental hope and has ceased to be a powerful incentive and restraint in morals. Meditations on the distinctive peculiarities of verses 40 and 41 will put more back bone into our religious system and keep us from excusing or lessening the wickedness of sin.

Our Belief in the Life Everlasting

Lecture by Bishop Ryle, Dean of Westminster

"I go to prepare a place for you."—ST. JOHN xiv. 2.

OUR LORD'S MESSAGE

TO-DAY I ask you to think of the Message which has been given us by our Saviour Himself. No Christian preacher need apologise for pointing his hearers in their trouble, or doubt, or distress to the Gospel of the good news of Jesus Christ, the Crucified and Risen Lord. I need hardly remind you that the Jews in His time were divided in opinion respecting the possibility of a Resurrection and the nature of the future life. Jesus never shared those doubts. His clear view as to the future life forms the background of His teaching, as well as of His parables to the people, as of His exhortations to His followers. It is scarcely too much to say that Christ regarded life on earth as the vestibule to the life in heaven. The sorrows and sufferings of mortal experience are part of our discipline that prepares the soul for the life eternal. He does not depreciate earthly existence. He is no Oriental ascetic—matter is not evil; the flesh is not the creation of the Prince of Darkness. Man is a child of God, and has received from the Heavenly Father His flesh as well as His spirit. But the body is a transitory trust; the soul partakes of the true life and is made for the life everlasting. "Be not afraid," He says, "of them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell. Are not two sparrows sold for a farthing? And not one of them shall fall on the ground without your Father; but the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows. . . . He that findeth his life (or his soul) shall lose it; and he that loseth his life (or his soul) for My sake shall find it" (Matt. x. 28-31, 39).

THE IMPORTANCE OF THE EARTHLY LIFE

The true life of man, his immortal being, is beyond the reach of human injury or violence. It is moral evil that alone can impair its capacity for everlasting welfare; it is spiritual death alone that is to be dreaded. Again and again, as you will have noticed, our Lord dwells upon the momentous import of the life on earth upon the eternal and the future welfare. Think of the Parable of the Wheat and the Tares, or the Ten Virgins, the Talents, and the Sheep and the Goats. (Matt. xiii. 40-43; Matt. xxv.). Observe how while the certainty of the continuity of personal character is assured, the teaching is clear and insistent that the true passport to eternal blessing is not the boasted descent from Abraham, nor the observance of religious rules and system, but the moral sonship of God as evidenced in the simple fruits of a loving and honest purpose of heart.

THE IMAGERY OF SYMBOLISM

I have no time this afternoon to linger over this aspect of the subject, but I would remind you how our Lord is ready to avail Himself of the popular terms of imagery in which the Jewish thought of the day delighted to clothe anticipations of the future life. He does not attempt to define that which is unimaginable by our earthly faculties. He was more patient, and perhaps, as Dr. Sanday has phrased it, more broad-minded, than we are inclined to be, in accepting the symbolical language of the day, fanciful and pictorial though it may be. "I say unto you," he says, "that many shall come from the East and the West, and shall sit down (that is, recline at the banquet) with Abraham, Isaac and Jacob in the Kingdom of Heaven" (Matt. viii. 11). "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in the Kingdom of Heaven" (Matt. xxvi. 29). Here he adopts the popular imagery of a feast which, in the

days of the Messiah, the blessed should partake of in the company of the Patriarchs and Prophets. Another time He promises His disciples that "in the regeneration, when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. xix. 29). In the Parable of Dives and Lazarus He pictures Lazarus, in the world to come, reclining in Abraham's bosom (Luke xvi. 23); and to the Penitent Thief He makes the promise that he should that day be with Him in Paradise, the garden of the Blessed (Luke xxii. 43). Such phrases would not have sounded strangely to His hearers. They were the symbolical imagery of the religious thought of the day.

DEATH AND UNREPENTED SIN

Similarly the descriptions of Dives being tormented in a flame (Luke xvi. 23), of Gehenna and the place where the worm dieth not and the fire is not quenched, the outer darkness where shall be the weeping and gnashing of teeth, are not the Lord's own literal description of future, as the Church too often assumed in the interests of a terrorising and speculative dogma. They are due to His adoption of the current symbolical imagery, in order to emphasize the solemn teaching that death does not purge from sin, and that unrepented sin is the true torture of the soul and the cause of the soul's banishment from the vision of Divine Love.

TEACHING WITHOUT SYMBOLISM

But, although our Saviour adopted the phraseology of the popular religion, He in some measure abandons His reserve when He meets the controversial casuistry of the Sadducees in reference to the Resurrection. They thought, by bringing up the absurd case of the woman with seven husbands, to throw ridicule upon the doctrine of a Future Life with which our Lord had openly identified Himself. In reply, He points out that the imagery case breaks down. The Life of the world to come is not to be confounded with a prolongation of terrestrial conditions. It is a new state of life, impossible to be defined, any more than the life of the angels, under terms of time, space, or our social earthly relationships. But having thus corrected the impression (which probably is as ripe now as it was then) He administered a rebuke to His questioners, who, though devotees of the early Scriptures, had never fathomed the spiritual depths of the famous description of the Almighty as the God of Abraham, Isaac, and Jacob. Now God is not the God of the dead, but of the living. The Patriarchs and Saints have, therefore, not been annihilated by physical death; they enjoy their full life. All are still alive, He says, unto God, though unto man they seem to be no more. The Sadducees had made a great mistake through their failure to understand their own Scriptures. The reality of the Life Everlasting was thus categorically affirmed in this controversial conflict with His opponents (Matt. xxii. 23, 33; Mark xii. 18, 27; Luke xx 27, 40).

OUR LORD'S FINAL DISCOURSES

But, as we should expect, it is more tenderly, and not less emphatically, asserted in the series of our Lord's final discourses with His followers. The first note of His wonderful and comforting message to them is struck in the sentence, "If any man serve Me let Him follow Me; and where I am, there shall also My servant be" (John xii. 26). The reference is to the life that shall be as well as to that which is on earth. To St. Peter who is impetuously asserting his readiness to follow His Master unto death, He says—"Whither I go, thou canst not follow me now; but thou shalt follow me after-

wards" (John xiii. 36). And the words, which had reference to St. Peter's own death forty years later, are those which shed hope and comfort upon the last hours of every faithful servant who tries to follow his Master. A little later He says, "In My Father's House are many mansions; if it were not so, I would have told you; I go to prepare a place for you" (John xiv. 2). So He consoles the disciples as they begin to realise the approaching inevitable end of His earthly ministry. Just as the Temple had about it the dwellings of priests and servants, and the Temple is the figure of the Eternal Home, so He assures them there is room for all, in spite of numbers and differences of race and work, in the palace of the Heavenly Kingdom. "And if I go and prepare a place for you I come again, and will receive you unto Myself, that where I am here there ye may be also" (John xiv. 3). His departure in death is not their abandonment and betrayal. The crucified and risen Lord "prepares" for His followers places, as He seems to imply, that before His death, and rising again were not open to receive them. The Light of the World thus throws a bright beam upon the way of the Shadow of Death. He does not go into particulars, beyond those which are essential for their comfort. Death shall not sever them from Him. He and they will be together in the life to come. His home will be theirs. Let that suffice.

DEATH NOT THE EXTINCTION OF LIFE

The meaning of His words, so calm and loving, is quite clear, although there is much in the last discourse that is hard to follow. But the same expectation of death as a departure from the earth recurs in the great prayer of the seventeenth chapter—"I am no more in the world, and these are in the world, and I come to thee. . . Father, I will that where I am, they also may be with me" (verses 11-24). Do we not feel that, as we and our loved ones face the great change, this is the assurance and comfort we need? We have the Saviour's hand in ours as we go down the bank and the waters touch our feet. We realise how fully St. Paul had assimilated the strength and joy of this new Christian hope of the life to come, when he speaks of departing and being with Christ, or, again, of being absent from the body and present with the Lord (Phil. i. 23; 2 Cor. v. 8). The confidence and certainty which mark our Lord's words of comfort to His followers He carries with Him into the moments of the last agony of the Cross. Death then appears to Him no extinction of the soul life. With words of inspiring and unshaken certainty He makes His promise to the crucified malefactor by His side—"To-day shalt thou be with Me in Paradise" (Luke xxiii. 43). They shall enter together, not as ghosts, but as persons, passing from earth into the fuller life. The poor, rough, ignorant ruffian, without membership of Church, without blessing of sacrament or knowledge of Creed, is certified for the realm of the life to come, the prototype of a vast multitude whose offering of ignorant but honest hearts is never unheeded by the all-embracing love of the Divine Redeemer Who came to seek and save the lost. The last utterance from the Cross epitomises the Lord's teaching of the life everlasting in words which have been echoed by the faith of thousands—"Father, into Thy hands I commend My spirit." The pilgrimage of the body is at an end. The spirit-life, unhampered, clothed again according to the Father's will in the vesture of the Life Everlasting, passes into the keeping of the Eternal Father.

THE ASSURANCE OF THE RESURRECTION

To pierce behind the veil is beyond the power of any earthly eager scrutiny. And yet, that all His teaching might be assured to us beyond the reach of doubt and question, in order that the dying of His Body might not dissipate the impression of His firm and tender testimony as to the future life, Jesus manifested Himself in the Resurrection Life to those whom He had taught. Their fears left them; their sorrow was turned into joy, and their joy no one can ever take from

them. Humanly speaking, that joy laid the foundation of the Church of Him Whom they had followed, and now understood more fully than ever before. They saw Him; they recognised Him; they spoke with Him; they touched Him. He was the same in His personality of love, of remembrance, of patience, of sympathy, of wisdom, and of authority. The seal was set upon the nature and reality of the life Jesus so often had spoken about. The short time for which it was revealed sufficed to dissipate doubts as to its genuineness, and to confirm the most hesitating questioners. It was no ghost; it was no hallucination; it was no vision to excited and hysterical members of a

carefully prepared *séance*. It assured to mankind the nature of the personal life, not of the flesh, but of the spirit, continued beyond the death of the body. The Lord was not a prophet who had died and had failed to fulfil his own promises and to confirm his own teaching. In a manner and degree which infinitely surpassed the hopes and speculations of the Greek philosophers, Jesus in His own Person had brought into the fulness of light "life and immortality." In Him, and through His Resurrection, we see that God's law is life as well as love; and that there is no extinction of life in the dissolution of the body. He has gone "to prepare a place" for us.

tion of the licensing laws, is also active, and has circulated a long statement on "The European War against Alcohol."

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The Archbishop of Canterbury, writing in his *Diocesan Gazette*, says that there is abundant evidence that the appointed days of intercession at the turn of the year will be widely used in the way which has been suggested. "I beseech you to buy up the opportunity" thus offered. "A terrible responsibility will be ours if we let it slip by without full and eager use. It matters intensely to our whole people. Call them to prayer; call them to penitence. Call them to the re-dedication of their lives at this solemn time in the sacrament of the Saviour's love."

* * *

Widespread preparations are indeed now being made for the due observance of these days. It is not proposed to put forth any new special prayers for the occasion, those already published by authority being amply sufficient. But the Bishops in their various dioceses are making suggestions to their clergy as to the steps to be taken beforehand to secure a large and widespread response to this call for prayer. The Archbishop of Canterbury has expressed the hope that all other Christian bodies would take

Our Old Country Letter

DECEMBER 14TH, 1915.

THE beneficial effect of recent legislation against alcohol continues to be manifest in London, little as the gain is compared to the need. I am delighted to see that wider schemes are in prospect. A leading Church paper writes—"Bearing the signatures of the Archbishop of Canterbury, Cardinal Bourne, Principal Sel-

Roman Catholics and Nonconformists. Naturally the Church of England Temperance Society is taking a prominent part in the movement, and it has been pointed out by the secretary that since the speed of the fleet must be the speed of the slowest vessel, the most progressive members have realised the need of slowing down to the speed of the more cautious.



Rochester Cathedral, England

bie (Nonconformist), and Mr. Bramwell Booth, a 'joint message to the people of England and Wales' has been issued, making an appeal to all Christians to use their full influence in the Temperance movement. 'By the sharp test of war,' the message runs, 'indulgence in strong drink stands revealed as the foe of moral discipline and a grave and immediate danger to our country.' Attention is then called to the recently formed Temperance Council of the Christian Churches of England and Wales. The Council is officially representative of the temperance organization of eleven religious bodies, and will speak and act with the authority which such a federation represents. Its aim is to secure legislative and other temperance reforms, and it represents the union of many forces which have hitherto worked in independence of each other.

While there have been united meetings in the past between the Church of England and leaders of Nonconformity, there has never till now been established a standing Council, uniting Churchmen,

This unanimity and moderation will count for much when the time comes to approach the Government. There is a committee on constructive reform which is giving practical advice and urging practical methods upon all denominations. For instance the four Houses of Convocation have received an appeal that certain resolutions of the new Temperance Council may be considered with a view to their being brought before the Diocesan Conferences. It is intended, among other reforms, to press for the use of schools in the evening for the meetings of trade or friendly societies, and also to ask for the use of swimming baths and other public premises at suitable hours for alcohol-free social and recreational centres.

The Bishop of Rochester and many of his clergy have signed a manifesto urging congregations to follow the King's lead in the matter of temperance. It is suggested that similar action should be taken in other dioceses. The Temperance Legislation League which has for its object the promotion of temperance reform by legislation and the effective administra-

their part in this observance of the first Sunday of the year, and his hope is in process of realisation. The Nonconformist Churches are moving in the matter, whilst their representative organisation, the Free Church Council, is issuing a communication to its members.

In this connection it is interesting to note that the Federation is putting forth a special litany for use on the Day of Intercession. Many people will see in this an abandonment of one of the most cherished principles of Nonconformity in the past—viz., its objection to forms of prayer. "This indeed has been one of the root distinctions," says a secular paper, "between the services of the Church of England and those of Nonconformists, and the fact that a form of prayer should now be recommended by so prominent and representative a body as the Free Church Council may prove to be the beginning of a movement of the most far-reaching character. It would certainly remove one of the obstacles to reunion with the National Church, and it would imply that many Nonconformists are beginning

to see that their objection to a form of prayer is quite inconsistent with their use of hymns which are equally forms of prayer or praise."

* * *

Many people who would not describe themselves as extreme Sabbatarians will cordially welcome the report just issued by the Health of Munition Workers' Committee, in which it is stated that in the course of their investigation the committee found that both employers and workers were specially concerned at the present time in the problem of Sunday labour, and the committee came to the conclusion from the evidence before them that if the maximum output is to be secured and maintained for any length of time, a weekly period of rest must be allowed. They express the hope that it will at least be practicable to lay down the principle that Sunday labour is a serious evil which should be steadily and systematically discouraged and restricted. "This view, once again," says a well informed paper, "emphasises the teachings of experience that for physical as well as for religious reasons, all persons require the seventh day's rest."

* * *

There has been much renewed controversy, arising out of the recent large increase of recruiting, as to whether or not the younger clergy should be permitted to serve in the war as combatants. But the Archbishop of Canterbury and the Diocesan Bishops stick to their "guns" and refuse permission for this as unfit and undesirable. It is pointed out that, if we ever have compulsory service, then the case would alter. Meanwhile a largely increased number of chaplains are or will soon be needed to correspond with the large accessions of troops. Here for the present at any rate is opening sufficient.

The Scottish Bishops write, "The time may come when the State may require all its available manhood, including the clergy, to enter the combatant forces. But meanwhile, it should be recognized that some professions are as needful for the welfare of the country as the profession of arms, and not least among these is the ministry of religion. We have, therefore, agreed upon the following resolutions,—“Wherever such arrangement as may be considered necessary for carrying on the spiritual work of the Church can be made, clergy who are eligible and who feel a call to join one or other of the non-combatant services will do so with the goodwill of the Bishops. They cannot recommend the clergy to volunteer as combatants. The Bishops consider that they can put no bar in the way of licensed lay-readers and theological students joining the King's forces.”

* * *

The Church Lads' Brigade has recently stated that at the outset of the war twenty thousand lads of eligible age passed from the ranks of the Brigade into those of the Army and Navy. More than 120,000 of the Brigade's present and passed members have served or are serving in His Majesty's forces to-day. A special service battalion of the King's Royal Rifle Corps, numbering 1,100, with two reserve companies, was formed. It is fully equipped and trained, and has just gone to foreign service. The Brigade has about 60,000 lads in training at the present moment, and as they arrive at military age they will be fit to join the army. It is the opinion of the Brigade's authorities, that for years an invincible Navy and Army will have to be kept in being, and multitudes of men, of the best, will be needed.

kept her from falling at a time of great temptation. Think of those Collects, precious jewels, shining bright and clear from the pages of that old book. It was hard to learn them when we were young, and often we were rebellious. But what prayers are more precious now? They linger in the memory like some sweet tune to thrill and comfort the heart in most unexpected ways. During the South African war a young soldier lay dying out in the open where a bullet had found him. A comrade bent over him. He saw his lips moving, and thinking that he had some message for his loved ones far away, he stooped low to listen. But it was a prayer the dying man was repeating—a Collect from the Prayer Book which he had learned years before.

Another illustration must be given. It is of a fair-haired child slowly and with difficulty learning the collect for the First Sunday in Advent, "Give us grace that we may cast away the works of darkness and put upon us the armour of light." At last it is ended, the book laid aside, and the words to all appearance forgotten.

* * *

We look again. That child is a prominent business man. The world presses hard. He needs money, and he must have it even though it means forgery. His hand grasps the pen, and he is about to write. But why does he start? A voice says, "Give us grace that we may cast away the works of darkness and put upon us the armour of light." The pen drops from his hand, tears course down his cheeks, and he thinks of that Sunday morning years ago, and his saintly mother, now at rest, teaching her child these words. A fervent "Thank God!" bursts from his lips. The man is saved. The lesson was not forgotten.

* * *

Once more we see him, now an old man, weak and frail, awaiting the summons Home. The night is dark, and the storm howls without. But look. Why such a glory on the face of the dying man, and what is he saying? Listen "The armour of Light. The armour of Light. Ah, Christ is that armour. I see it all now: the armour of Light in a dark and stormy world; the armour of Light for the valley of the shadow of death; the armour of Light for all eternity. Thank God I put the armour on!" The lesson of childhood had not been forgotten.

There are other memories which come to us as we open the Prayer Book apart from those of the Catechism and the Collects. We are carried back to the most important stages of our lives, and the pages of remembrances are spread before us either to cheer or to condemn. There is the *Confirmation Service*. We recall that day, which meant so much to us, when the Bishop asked us that serious question, and then laid his hands upon our heads. What a fair beginning that was of a new life. How our eyes glowed, and our hearts thrilled as we knelt or stood in the church in the presence of so many people. We would be good soldiers of our Great Master, and serve Him faithfully to the end. The memory of that day is very sweet, and also that of the following Sunday, perhaps when we made our First Communion. Life seemed good then. Our hearts were stirred anew. But as we review the past, do we not often feel condemned. Have we kept those promises made on that day; have we been regular at the Holy Communion? Would some of us not be willing to give almost anything to look back now and feel that we did the best we could, and although falling at times, always got up again and went bravely forward. But it is not too late yet. Perhaps there are some listening to me here who have sad memories of their past neglect. It is not too late even now to make another start, to water and nourish those languishing plants which have been so long neglected, to clear out the weeds, repair the broken hedge, and make the Garden of Memory a fair place full of joy and sunshine.

Then there is the *Marriage service*. What memories throng the mind as we read over once more those beautiful words and think of the wedding day. How many have knelt before God's altar and,

were there joined together in holy wedlock. What man can look back and think of the day he clasped the hand of the young woman by his side without feeling that he has come far short of his duty. Oh, how much he promised, "To love her, comfort her, honour and keep her in sickness and in health" until death parted them. The woman in return also promises about the same things. They mean those words as a rule, and in the first flush of love they believe that nothing can make them break their plighted vows. That memory is very precious, the garden is bright with flowers and sunshine. But what of the changes which have taken place? Have those promises of love, comfort, and honour, all withered, like neglected flowers? It is too often the case. Would it not be well for all married people to open their Prayer Books, read the Marriage Service over again very carefully, enter the Garden of Memory, and really endeavour to learn how far they have failed in the keeping of those promises which they made years ago. And sitting in the Garden of Memory their hearts will be touched anew, and they then

"Shall new-date their years! what went before

Will be the time of promise, shadow, dream;—

But this, full revelation of great love; For rivers blent take in a broader heaven, And they shall blend their souls."

The *Baptismal Service* is full of sweet memories.

How many think of the time when they took their little ones to church. How precious was that day, as they looked upon the babe, all in white, receiving the drops of the bright new birth, and marked with the sign of the cross. How much that service meant, and there was the strong determination that the child should be brought up to lead a godly and a Christian life. But has that fair beginning been carried on? Was the child instructed day by day? Was there the religious teaching in the home, the daily Family Prayer, and the example of true living set before the little one? Should we be less careful to-day than were the fathers of old? They were ordered to instruct their children about the commandments of God.

"And these words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."

When we, therefore, look back into the Garden of Memory concerning the welfare of our little ones is it all fair, is it all that we can desire, or is there much to cause us sadness for the things we have neglected?

And thus, all through the Prayer Book, no matter where we turn, memories rise before the mind. Light and shadow, joy and sorrow chase each other in rapid succession. Think of the *Burial Service*. Here the light is subdued and the voice sinks to a whisper as we enter. We hear again the familiar words, "I am the resurrection and the Life." How often have they been said over precious treasures who have been taken from us. And as we recall that scene about the open grave thoughts of the departed come back to us with a wonderful freshness. And, thinking of them we lift up our hearts to the Father above "and bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom."

How I wish that I could remain longer with you among the pages of that old book. How I should like to take you to other parts of the Garden, to the Litany, for instance, and show you some of my favorite flowers blooming there. But each one can do this for himself or herself. The gate is always open, the way is plain, and all who will may enter. Let it be with reverent tread, with mind and heart opened wide, that in the Garden of Memory we may behold with the inner eye glimpses of the past to cheer and strengthen us in the present, and prepare us for the race set before us.

What My Prayer Book is to Me

I.

A Garden of Memory

By H. A. Cody

THERE is much joy in possessing a garden where one can walk among the beautiful and fragrant flowers. What rest comes to the weary brain, and peace to the burdened soul. Here for a time one can be free from the distractions of the busy world. Great men, leaders in every sphere of life, have found much solace in escaping for a while from their oppressing duties to be among the sweet flowers of their gardens.

Not every one can have a real garden of his own, where he can water and care for the plants. So many people live in cities where such boons are denied them. But everyone can have a garden, nevertheless, though of a different nature, and that is,

1. The Garden of Memory.

But for this how sad and dreary life would be. As the years advance the more precious this garden becomes. I knew a dear old clergyman, who had lost his wife and several children. It was in a country parish, and the hallowed ground where their bodies had been laid, was just in front of his house. That portion which was so dear to him was surrounded by a fresh cedar hedge, and lilies of the valley strewed the ground, and gave forth their fragrance. There was a rustic seat inside the hedge, beneath the shade of an aged tree, and here when the day was fine the venerable servant of God would come and sit alone for a long time. With the birds singing around him, and the butterflies flitting here and there he dwelt for a space in the Garden of Memory. How precious and comforting it was to him to go back to other days and live with the ones he had "loved long since and lost awhile."

2. To me the Prayer Book is a Garden of Memory.

It is the same with others. What visions rise before the mind. We think of the days of childhood, and the many

times we have listened to the words of that old book as they fell from the lips of men of sacred memory who stood before us. We recall how we all joined in the General Confession, and then remained silent while one voice pronounced God's Absolution. How many knelt with us in those early days, and how few are left now. All are scattered—some taking their places in the Church Militant here in earth, while others have joined the Church Expectant.

"The Parish Church," as someone has said, "is a summary of the parish history, at its best, its tenderest, its Divinest. The memories which have expressed themselves in the actual fabric are but representative of countless memories which have no visible symbols. Yes, the parish church knows the secrets of many hearts, and has witnessed the crisis of many lives. Joy and grief, rebellion and repentance, the grieving of the spirit, and the finding of the strayed sheep—the holy place is steeped in the sanctities of human life. Heaven and earth find their point of meeting there, and that house is the familiar abiding place of the angels."

And the Prayer Book is the connecting link between the past and the present. We open it, and as we read the prayers we are transported back over the years to other days. There is the *Catechism*. It brings to our minds the Sunday School, and the teachers who endeavoured to lead us aright. The lessons we often learned under protest are precious now, and filled with a new meaning. They have entered into the very warp and woof of our lives. They have strengthened us when weary, cheered us when discouraged, supported us in temptation, and kept us steadfast to the Faith. A woman, whose life had been very hard, once told me that what she learned about her duty to God and her neighbour in the Catechism had

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

TORONTO FREE HOSPITAL FOR CONSUMPTIVES

To the Editor, CHURCH LIFE:

Sir,—Let me thank you for having inserted a "cut" of the church and assembly hall at the above hospital in a recent issue. The cost of this building is \$5,800, to which must be added \$500 for electric fixtures, a total of \$6,300.

Subscriptions have been received as follows:

Methodists.....	\$1,970
Roman Catholics.....	1,000
Presbyterians.....	300
Baptists.....	110
Anglicans.....	110
Woman's Club.....	500
Total.....	\$3,990
Balance to collect	2,310
Making up the total of	6,300

There are at present more Anglicans (106) in the hospital than members of any other communion. The Rev. G. M. Barrow worked faithfully in this hospital as chaplain until receiving his appointment as chaplain to one of the overseas battalions. The Rev. Wm. Rollo of Trinity College is now chaplain and being able to give more time to the work of this chaplaincy than a parish priest, our work here is on a better footing. May I ask your readers for contributions towards the balance due on the "Church and Assembly Hall" that the members of the Church of England who are patients in the Hospital may realise that we who are more fortunate have a true sympathy for those afflicted with this terrible disease, and are anxious to give them every spiritual help we can. Contributions may be sent to the Rev. Lawrence Skeay, St. Anne's Rectory, Dufferin St., to the Rev. Wm. Rollo, Trinity College, or to the undersigned.

CHAS. L. INGLES,
408 Brunswick Av., Toronto.

"CHRISTUS CONSOLATOR"

To the Editor, CHURCH LIFE:

Sir,—Recently the Bishop of Durham, Dr. Handley Moule, wrote and published a book under the above title. This book has already reached a third edition.

In the *Canadian Churchman* of the 16th December inst., there appeared a review or criticism of the book as follows:

"Christus Consolator." By H. C. G. Moule, D.D., Bishop of Durham. London: S.P.C.K. (1s. 6d. net).

The sub-title of this booklet is "Words for Hearts in trouble," and it is intended principally to remind "those whose hearts the European war has stricken, of the hope and comfort which lie ready for their wounds in our Lord Jesus Christ." It is written with all the author's well known and welcome felicity of expression, intense sympathy and deep spirituality. Many will not be able to accept, indeed will strongly but respectfully deny, the concessions made on the subject of prayer for the dead, which by reason of their caution and careful limitation will satisfy very few. Those who reject prayers for the dead will not accept the teaching here given, while those who favour the practice will hardly be satisfied with so faint an advocacy or bare permission of private as distinct from public intercessions. It is difficult for many people to see how a thing can be permitted privately which is regarded as wrong or at least unadvisable in public. But this apart, the book is full of tender, loving, inspiring and encouraging truths for those who mourn, and we doubt not that the author's purpose will be abundantly

fulfilled in bringing help to sorrowing souls."

It seemed to me that an answer should be made, and I wrote to the *Canadian Churchman* as follows:

"CHRISTUS CONSOLATOR"

Editor of *Canadian Churchman*:

Dear Sir,—The above named book (published by S.P.C.K.) has been reviewed in your columns,—Bishop Moule is the author, and as one who, although personally unknown to him, has for him a very deep admiration, bordering upon affection, I welcome the words of praise spoken by the writer of the review, but wholly dissent from what he has said as to the Bishop's position in regard to prayers for the dead. In order that Dr. Moule may not be misjudged, let me quote his words, (pages 96, 97, 98).

"Upon the grave and tender problem of prayer for the departed, the Bible, so I venture to think, after long reflection, is absolutely reserved. I cannot think, therefore, that the warrant for such prayer is a fact of revelation. Christians who so pray should have a reverent regard, when there is any occasion for such a feeling, for the misgivings of others, in whom, very probably, the thought of spiritual communion with their vanished ones is just as strong and warm as in themselves, and who continually greet them in the Lord, reaching them in Him through the veil. Only, they do not see the warrant for intercessory prayer for them.

"They do think, perhaps, and most justly, that at least the too easy use of such prayer may tend to muffle the divine appeals to man to seek salvation to-day.

"Misgivings about prayer for the dead are wholly justified, if the prayer in question means necessarily prayer for deliverance from gloom and pain, rather than a breath of loving aspiration sent after the spirit into its abode of light, asking, as a certainty may be asked for, for the perpetual growth in the emancipated being of the graces and the bliss of the heavenly rest and its holy progress and education in the knowledge of its Lord. It is undoubted that such prayer for the departed is found in the fragmentary remains of very early Christian literature, certainly within half a century of the last apostles. Never there, nor ever in the inscriptions of the Roman catacombs, I think, does it suggest a purgatorial belief. It might almost be said to be, as regards its spirit, as much salutation and aspiration as petition. But in form it is prayer. And I for one cannot condemn such exercises of the soul, where reverent thought invites to it, in the private devotions of a Christian.

"Before me lies a prayer composed for such private use. It is beautiful in its restraint and tenderness. 'Grant that (his) life may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. . . . Tell (him), gracious Lord, if it may be, how much I love (him) . . . and long to see (him) again; and, if there be ways in which (he) may come, . . . grant me a sense of (his) presence, in such a degree as Thy laws permit. . . . Pardon, O gracious Lord and Father, whatever is amiss in this my prayer, and let Thy will be done; for my will is blind and erring, but Thine is able to do exceeding abundantly above all that we ask or think; through Jesus Christ our Lord. Amen.'

"One prayer on behalf of the sacred dead lies, beyond all question, within our Christian right. It is the prayer that the absent Lord would hasten His coming, descending with joy to His (1 Thess. iv. 14) waiting Church, bringing with Him 'them also which sleep in Jesus.' Then, and not till then, will their being, even as ours, receive its 'perfect consummation and bliss, both in body and soul.' Resurrection will complete the receptacle of the eternal life and joy, and so the whole range of the heavenly happiness

will begin to be realised. For this, in their dear interest, we pray.

"Its introduction into public worship is, in view of differing beliefs, another matter, on which I do not speak here.

"Amen, even so; for their final glory as for ours, *come, Lord Jesus!*"

The prayer "composed for private use," which is referred to by Bishop Moule, was written several years ago by the Rev. Wm. Griffiths, M.A., then, I believe, curate of Hagley in Worcestershire, and afterwards rector of Shelsley, Beauchamp. The authorship has been erroneously attributed to Mr. Gladstone. For the first publication of the prayer we are indebted to Rt. Hon. G. W. E. Russell, who caused it to be inserted in the *Church Times*. Mr. A. Phillips, Northhill, Biggleswade, England, published it. So much was I impressed by the comforting words of this prayer, of which Bishop Moule says, "it is beautiful in its restraint and tenderness" that from time to time I have sent to bereaved friends a copy of it, and many have written to thank me for it. These letters are from members of the Church of England, the Church of Rome and the Presbyterian Church. Surely the writers must have appraised the prayer as has Bishop Moule.

While no provision has been made by the Church of England for the use of prayers for the dead,—yet so far as I know, She has not in any way forbidden their use privately. This has been stated in express terms by the late Archbishop Temple. And as my memory serves me the English Ritual Commission, in its report to Parliament, issued some years since, pronounced their legality.

But after all is not the true test the fact that many earnest Christian people of different denominations use these prayers, and find comfort and consolation in doing so. Herewith I send to you a printed copy of the prayer mentioned by Bishop Moule. Will you kindly append it to this letter. I published it in the *Canadian Churchman* some years ago.

Of course, it is understood that Dr. Moule is not giving any support to the "Invocation of Saints." Praying to the dead, and praying for them are entirely different questions.

In conclusion, may I mention that the book "Christus Consolator" was first published in June of this year (1915) and a second issue has already appeared. In a foot note to the preface in the second edition Bishop Moule says:—

"I take the opportunity of a second impression to say that since this book first appeared, I have been called (July 14th) very suddenly to surrender to her Lord's keeping above, the dear wife whose sympathy, counsels and prayers lay behind every page which follows. Let me humbly affirm that in my own great grief Christ is the Consoler in deepest reality. H. D."

Yours,

HERBERT S. McDONALD.

Brockville, Ontario,

20th December, 1915.

The editor of the *Canadian Churchman* declined to publish my letter. Herewith I send it to you, and ask you kindly to insert it in CHURCH LIFE.

Faithfully yours,

HERBERT S. McDONALD.

Brockville, Dec. 30, 1915.

PRAYERS FOR THE DEAD

To the Editor, CHURCH LIFE:

Dear Sir,—In view of the widespread interest in the above subject, will you kindly publish the enclosed report which appeared in the *English Church Times* on Dec. 3rd. Thanking you for space.

SUBSCRIBER.

[Enclosure]

PRAYERS FOR THE DEAD

A REMARKABLE CONFERENCE IN LIVERPOOL

If any evidence were needed to prove the change of attitude in respect of prayers for the dead it might be found in the first meeting of the Liverpool Christian Conference for this session on

Wednesday the 24th ult. This Conference was established some years ago as a means of interchange of opinion between representatives of religious bodies. It has been frankly Protestant on the whole, though there have been occasions when representatives of Catholic opinion in the Church of England have taken part in the discussions, and other occasions when Roman Catholics have expressed their views. The Conference, as usual, was under the presidency of Sir Edward Russell, who, in announcing the subject for discussion, "Prayers for the Dead," explained that there had been a growing tendency for some time among religious people in the direction of accepting prayers for the dead, and that, at any rate, earnest consideration of the subject was most desirable.

The Rev. S. F. Leadley Brown opened the discussion. He gave a careful statement of the doctrine of the Church on the intermediate state, and dealt fully with those arguments against prayers for the dead with which Liverpool people have long been familiar. It was an admirable address, and made a distinct impression on the Conference. The Rev. J. R. Darbyshire followed, urging that the Christian dispensation meant "the tone of happy resignation of the departed into the hands of God," and not "a tone of fearful intercession." He felt, however, that something was needed, and in his opinion there should be "a fuller form of glad commemoration of the dead in our public services."

Pastor George Wise followed. Many present remembered the great debate fifteen years ago when Mr. Wise and Archdeacon Wakeford debated the subject at Hope Hall. Even Mr. Wise had been touched by the spirit of the times. He was less stubborn. He had had 1,200 letters and funeral cards from the boys of his Bible-class at the Front. "Never trouble about their destiny," he replied, "pray for them as they enter battle and leave the rest to God." It was a mild ending for uncompromising Potestantism.

Canon Harford said the true question was, why should they stop praying because the physical accident of death had taken place. Other speakers followed, and the secretary of the Conference read a very remarkable letter from the Rev. John Owen, of the Welsh Calvinistic Methodist Church. In it Mr. Owen said that there had been a great change of attitude towards this question. "Hundreds of Welsh Methodists—strong Protestants of the Puritan type—were praying for the dead."

In winding up the discussion, Sir Edward Russell said that in his view there was nothing unwholesome, erroneous, or misleading in prayers for the dead, and "there was great scope for such prayers apart from the idea of supplication." It was a little cryptic, perhaps, but even so it indicated a wonderful change. When we remember the thunders of the days of Falloon and Macneill and the fierceness of the Protestant rage in the Liverpool of that time down to the days of the "Church Crisis" we can only look upon this discussion with wonder—and with gratitude.

BEFORE COMMUNION

ALL unworthy Thee to greet,
Yet I wait Thy Presence sweet;
To Thy humble suppliant come,
Make within my heart Thy home.

Thou hast been so good to me,
So ungrateful I to Thee;
Thou alone canst make me Thine,
Draw me with Thy love divine.

Never let me from Thee part,
Hide me in Thy Sacred Heart;
Though so full of sin and grief,
There I ever find relief.

Thou wilt keep me for Thine own,
Nevermore to be alone;
For Thou giv'st Thyself to me,
And dost make me one with Thee.

—KATHERINE TAYLOR LYON, in *Living Church*.

The Church in Canada

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FREDERICTON

FREDERICTON CHRIST CHURCH CATHEDRAL

A quiet ordination service was conducted on St. Thomas' Day in the Cathedral, by the Bishop of Fredericton, assisted by the Very Reverend Dean Neales and the Rev. R. P. McKim, rector of St. Luke's Church, St. John, N.B., when Henry D. Martin of Wycliffe College, Toronto, was ordained a deacon. Mr. Martin is to succeed the Rev. J. Lyman Cotton as curate of St. Luke's.

HURON

The Bishop's announcement with regard to the days of intercession was as follows: "This is only a brief note to ask you to join earnestly in the great and solemn services of intercession to be held throughout the Empire on Sunday, Jan. 2, 1916. With a view to the more thoughtful use of so solemn a season it is urged that Friday, Dec. 31, the last day of the old year, be observed as a day of self-denial and penitence for our manifest sins, whereof we are conscious as a people, and that Saturday be observed as a day of quiet and earnest preparation for the Holy Communion and other services of the first Sunday in the year thus specially set apart as a great day of intercession."

ST. THOMAS

A memorial service was held in St. John's Church on Sunday, January 2, in memory of Ptes. Goodier and Buckley, who have been killed on the field of honour.

The monthly meeting for December of the W. A. of Trinity Church was held in Trinity hall. Missionary addresses were given by the rector, Rev. J. W. J. Andrew and by Mr. Murao, a student from Japan, in the second year at Wycliffe College, sent here by the C.M.S. to study and return as an evangelist to his own people. A very interesting letter was read from Miss Halsan, the general overseas secretary. Greetings from members of the Auxiliary who have recently moved from the city were also read, after which the meeting closed with the members' prayer.

AILS CRAIG

The Rev. H. R. Whaelan entered upon his new duties in this parish on the first Sunday in the New Year.

MONTREAL

MONTREAL

A strong denunciation of New Year's eve public revelry was made at Christ

Church Cathedral by the Bishop of Montreal, in the course of a sermon directed to a plea for a higher conception of the duties of life in this time of national crisis. His lordship deplored the fact that even the tremendous events of the past year had not awakened the public conscience, and referred to the fact that he looked in vain to the city hall for any sign that those there even realized that corruption should be put away from public life, or that they recognized the evil that shocked the city.

From this the Bishop proceeded to warn strongly his hearers against the proposal to continue the public New Year's eve suppers at various hotels. At such a time as this, when the very life of the nation was at stake, and when thousands of citizens had lost their loved ones in battle, or had relatives hourly risking their lives in this fight for freedom, he declared such a thing would be a gross offence against public decency. Not only did the Bishop warn his congregation, but he also appealed to the hotel men themselves, warning them not to go too far in arousing public passion at such a time, lest upon their walls, as on Belshazzar's, might be written "Mene, mene, tekell, upharsin."

Under the direction of Dr. Percival J. Illsley, F.R.C.O., an excellent rendition of the sacred cantata "Bethlehem," was given by the choir of St. George's Church. In the absence of the rector, Rev. W. S. Major presided. The proceeds will be given to the Red Cross Society.

NIAGARA

ARTHUR

The service held in Grace Church on Sunday evening, Dec. 26th, was a very beautiful and impressive one throughout. The church was artistically and suitably decorated for the occasion. Splendid music was rendered by the choir, the violin accompaniment, played by Miss Maud Buschlen, lending an extra charm to the singing. From the suggestive subject, "Christmas in War Time," the rector, Rev. W. S. Weary, delivered a stirring patriotic Christmas appeal. The congregation in attendance was one of the largest seen in the church for some time.

The Christmas Day services were well attended, and large numbers made their communion.

On Sunday, Jan. 2nd, Intercessory services were held throughout the day. The men enlisted and stationed in town attended the evening service under command of Captain J. B. Fair.

HAMILTON

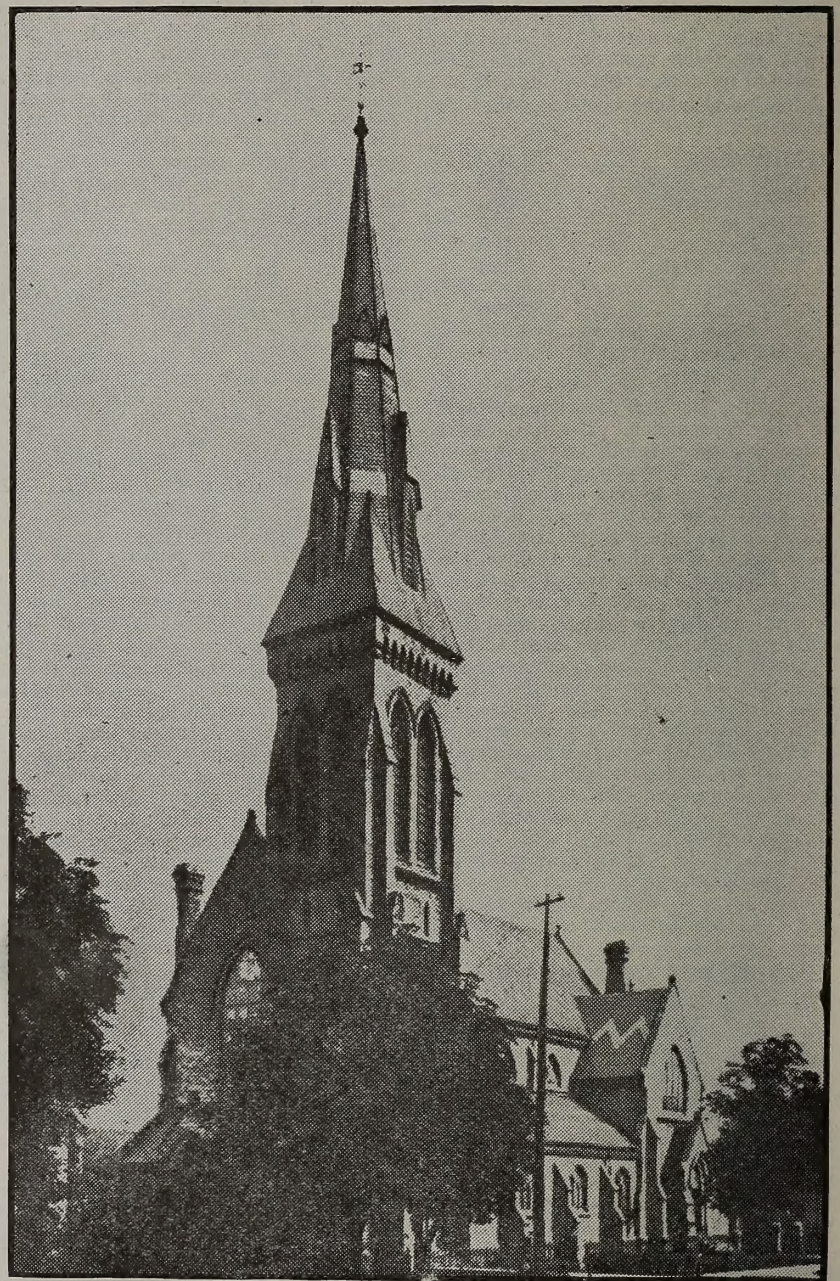
The Christmas services in St. Philip's were considerably interfered with by the

illness of the organist, Mr. W. H. Shaw. At the last moment his place was taken by Mrs. P. L. Spencer. On Sunday, at choral matins and evensong, the rector, Rev. C. B. Kenrick, took the organist's place and the services were chanted by E. A. Slack, a student of Trinity College. At the evening service on Sunday the rector gave an illustrated lecture on the Christian altar, the structure and ornaments of which, together with other matters pertaining to it, he described at length.

There was a large attendance at nearly all the city Churches for the mid-

world has there been so much need of strength and courage as there is at the present time. Everything depends upon our actions during the next few years. While the future is in the hands of God, yet He has placed us on earth to fight His battles and to sustain His cause. Men realize to-day after 18 months of weary war and waiting that the Lord reigns supreme, and if we are to win this struggle we must prepare ourselves and consecrate ourselves to accept what He is preparing for us.

"Up to the present time," he said, "we have not seemed to accomplish



St. George's Church, Guelph, Ont.

night services on New Year's Eve. At the Church of the Ascension there were about 500 present. The Ven. Archdeacon Forneret was the speaker.

Rev. Dr. R. J. Renison addressed his congregation at the Church of the Ascension Sunday morning on National Intercession. He took his text from I. Kings viii., 44-45: "If Thy people go out to battle against their enemy, then hear Thou in heaven our prayers and supplications, and maintain our cause."

"This," he said, as reported in the *Spectator*, "is not inappropriate at the present time, when on this day all English-speaking people are pleading with the Almighty One to guard their nation and support its cause. It is essential that we pray for strength and guidance, as never before in the history of the

much, but we should thank God that our enemies have been led to a full realization of the fact that we are in this war with a firm intention of winning, and that England's honour will never be tarnished by such as they. We should also be thankful for the fact that our country is in this war, fighting and giving the best of its men, in the cause of freedom and right. Such a war as we are now waging, five years ago would have been held to be impossible, but to-day, fully realizing that it is possible and that such ungodly outrages can be perpetrated, we should be intensely grateful that God did not guide us into a treaty with such a nation that thinks no more of her honour than to break her word without a minute's hesitancy. At no time have we, as a nation, ever been under any obli-

gation to this awful country, and it is a certainty that we never will be in the future.

"Everyone understands that the great factor of the war up to the present has not been the ravages committed by the Germans, but the domination of the seven seas by the British navy. We should be thankful that our forefathers had enough foresight to build up such a wonderful defense around the British Isles. Germany, before this war ends, will assuredly have to settle with it. Some say, 'What is the use of us praying, as the enemy prays too?' It is a good thing to do, as it will enable them to have courage enough to take the defeat that they will have to finally accept from the hands of God, with the allies as a mediator. We must pray, as it gives us comfort and raises us in the eyes of God, and it makes our enemy respect us more. Though we may not see the effects of our prayers, yet this little line of poetry will surely answer all:

"But this I've truly learnt to say:

The prayers I thought unanswered once,

Are answered in God's own best way."

St. Philip's held the first midnight service in its history on New Year's Eve.

JORDAN

The members of the A.Y.P.A. of St. John's Church have presented this church with a handsome altar cross and brass vases.

ST. CATHARINES

Owing to completely losing his voice, Archdeacon Perry was unable to conduct the services at St. Thomas' Church on the Sunday after Christmas. In his absence a young master from Ridley College officiated. In the evening an effective sermon was preached by Mr. W. Barlow, Canal Missionary, from the text, "Come Unto Me and I will give you rest." Christmas carols were beautifully rendered by the choir. The church was decorated most appropriately for the Christmas season.

GUELPH

ST. GEORGE'S

At St. George's Church special services were held on Christmas Day, with a sermon by the rector, Ven. Archdeacon Davidson, at 11 o'clock in the morning. The unpleasant weather kept the attendance down at this service. At 5 o'clock special intercessions in connection with the war were held.

On Sunday morning the sermon was delivered by Rev. Percival Mayes, while the rector preached in the evening. The music throughout the day was appropriate to the occasion, and was well rendered.

ST. GEORGE'S MISSION

Christmas Day saw a large number of people out to the celebration of the Holy Communion; Archdeacon Davidson conducted the service. The mission was very tastefully decorated for the Christmas season and presented a very pretty appearance.

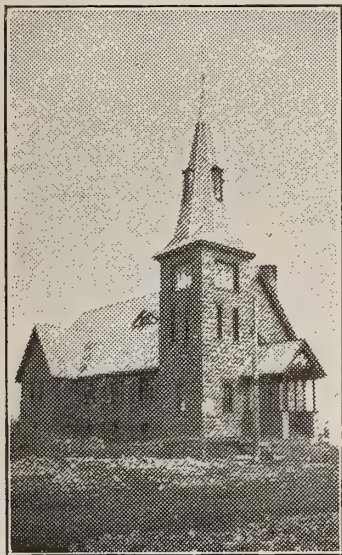
The service in the evening on Christmas Sunday was well attended also. Excellent Christmas music was rendered by the choir. The Rev. P. Mayes, in a splendid sermon, brought out the fundamental meaning and significance of the Christmas festival.

On Sunday afternoon a special service was conducted by the Rev. P. Mayes for the Sunday School. The attendance again was large and the singing very hearty. A special incident of interest was the presentation of a fountain pen to Mr. W. Waterhouse, who recently enlisted in "D" Company of the 71st Battalion. Of a class of eight boys originally in the Sunday School, he is the seventh to enlist. The Christmas tree entertainment was held on Thursday night, December 30th, when an enjoyable time was spent.

NOVA SCOTIA

In so far as the Anglican churches in Halifax were concerned, the usual joyous

Christmas note was this year of grace, 1915, blended with one graver—in all of them, either on Christmas Day or Sunday (the Festival of the Proto-Martyr, St. Stephen) was read in full, or referred to with emphasis, a message from His Grace Archbishop Worrell, calling them to join in the Empire wide services of intercession that the war may be brought to a speedy and an honourable termination, which are to be held in the churches of the



The New Church of St. Thomas, Torbolton, in the Diocese of Ottawa, which was consecrated by the Bishop of Ottawa on Dec. 14th, 1915.

Anglican communion on the first Sunday in the new year and for which the people are earnestly asked to prepare by fasting and prayer on Friday and by prayer on New Year's day. The letter says in part: "The Archbishops in England have appointed the first Sunday in the new year as a Day of Intercession in connection with the war. They propose that the opening of the year shall be 'set apart in our churches for solemn intercession to Almighty God and for thankful recognition of the devotion which has been forthcoming in the manhood and womanhood of our country.'

"Friday, Dec. 31st, should be kept as a day of self denial and of penitence for the manifold sins and shortcomings whereof we are conscious as a people, and that on Saturday (New Year's Day) at such times as may be most convenient, services should be held and opportunity given for quiet preparation for the Holy Communion and other services of the Sunday thus specially appointed."

The churches wore the usual beautiful festal dress of evergreen or of flowers, the scarlet poinsettia mingling with the white of lilies and the green of palms and ferns in the decoration at All Saints' Cathedral, which was less lavish than in former years, but beautiful. In the other churches evergreen was chiefly used, the use of flowers being restricted to the altar.

The attendance in all of them was good, the number of communicants many, and the offerings, in spite of the manifold claims of the past year, generous. At the cathedral the Archbishop preached a sermon finely enforcing the spiritual significance of the festival, the Dean extending Christmas greetings to his people.

Rev. A. Ritchie Yeoman has been appointed curate at All Saints' Cathedral until a successor to Canon Hind has been secured.

The news that Dr. Boyle, dean of divinity at Trinity University, Toronto, had been appointed to the presidency of King's College, Windsor, was received with gratification by churchmen throughout the diocese. The hope is expressed that he may be able to enter upon his duties at an early date.

There have been exceptionally inter-

esting meetings of the deaneries of Amherst, Lunenburg, Annapolis, and Shediac.

Dean Llwyd was unable to be present at the services in All Saints' Cathedral on the Sunday following Christmas Day, owing to a severe attack of grippe, now generally prevalent here and of a severe type. He was missed by his people in the services of the day. Happily, he is able to be out again, and is performing his duties with his usual devotion, although by no means well.

ONTARIO

KINGSTON

The Bishop of Kingston gave an address at the civic service of intercession held in the City Hall on Sunday afternoon.

At the request of Dean Starr the Christmas collection at St. George's Cathedral was given to the assistant priest, the Rev. C. E. F. Whalley.

Services were held in the Cathedral on Christmas Day when Dean Starr preached. Two anthems, "Sing Oh Heavens," in which Sergt. E. J. Harvey of the R.M.C. took the solo part, and "God From on High Hath Heard," in which the solo was taken by Charles Harvey, were very much enjoyed. The Cathedral was decorated appropriately for the occasion.

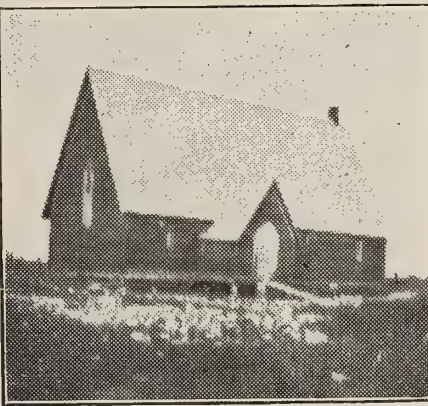
The Christmas services at St. James' Church were featured by an interesting illustrated address by the Rev. T. W. Savary, at the evening service. The subject dealt with a story of Christmas which proved very instructive to the large number present. The slides were excellent and the innovation proved acceptable to all. Special Christmas carols were given by the choir in a very able manner.

MAITLAND

The Rev. S. B. G. Wright, of Maitland, was presented by the congregation on Christmas with a handsome club bag.

OTTAWA

In pursuance of the pastoral issued by the Bishop of the diocese, and in common



The Old Church, Torbolton

with all parts of the British Empire, Friday, Saturday and Sunday were observed as days of special intercession for wisdom for our rulers and strength for the people in these days of stress. The Bishop concluded his pastoral with the following words: "I trust that the spirit of penitence, thanksgiving and prayer, once thoroughly awakened on the first Sunday in the year, may be continued with growing force, until God in His goodness shall deem us worthy of the blessings of victory and peace."

OTTAWA

ST. LUKE'S

The Rev. C. L. Bilkey, assistant priest at St. Luke's Church, has been presented with a handsome leather travelling case by the St. Luke's Adult Bible Class. Mr. D. G. Graham, president of the class, made the presentation,

asking Mr. Bilkey to accept the gift as a token of appreciation of his work as teacher of the class. The class was organized by Mr. Bilkey two years ago with a membership of twenty and has grown steadily until to-day it has a roll of over 200.

ST. BARTHOLOMEW'S

Madame Melba sang at the morning service at St. Bartholomew's Church on the Sunday after Christmas. The great prima donna gave as a solo Liza Lehmann's "Magdalen at Michael's Gate." Her beautiful voice was heard under circumstances different to those under which the vast host of her admirers have heard it, and it lost nothing in purity and tone by this. The church is not a very large one, and Madame Melba modulated her voice so that it could be heard to the best effect. She was accompanied by Mr. Frank St. Leger, who was assisted by Mr. H. T. Minter, organist and choir leader of the church.

Their Royal Highnesses the Duke and Duchess of Connaught and Princess Patricia were present, with members of the royal household. The royal party, including Madame Melba, was also present at service on Christmas morning, when Bishop Roper preached the sermon. At the morning service Sunday, the rector, Canon Hanington, officiated, and Rev. W. H. Stiles preached the sermon.

The children of St. Bartholomew's Sunday School were entertained at Government House last Thursday afternoon. At three o'clock the children were given luncheon, following which they were taken to the ball room and received at the hands of His Royal Highness gifts from a Christmas tree which had been prepared for them.

QU'APPELLE

SHAUNAVON

The new church of All Saints was used for the first time on Christmas Day with two services, 8.00 a.m. Holy Communion; 10 a.m. morning prayer and holy communion.

Rev. A. E. Burgette, General Missionary of the Diocese, preached at the morning service on Sunday, besides assisting on Christmas Day.

QUEBEC

QUEBEC

THE CATHEDRAL

THE SPIRITUAL CRUSADE

The adjourned meeting of the men of the various city parishes to consider what steps must be taken to carry out the recommendations contained in the Bishop's recent pastoral entitled "The Spiritual Call of the War," was held in the Cathedral Church Hall on December 30th, the Bishop being in the chair. The Dean, the Archdeacon, Rev. E. A. Dunn addressed the meeting, laying stress on the need of a moral and spiritual revival. Finally it was decided to form committees in each parish and a central committee to undertake the work in connection with holding the proposed mission next Lent. The Bishop announced that the Rev. A. C. Gough, a London vicar, recommended by the Bishop of London, would probably be the Cathedral missionary.

Friday, New Year's Eve, was observed in the various parishes as a day of self-denial and penitence by special services.

ST. MATTHEW'S

The following letter from Canon Scott to his parishioners was read on Christmas Day:—

To the parishioners of St. Matthew's, Quebec:

My Dear Friends,—Another Christmas has come, the war is still going on and the nations of the earth hear in vain the Angels' Christmas song of peace.

It seems almost a mockery then, to wish you the usual wish of a merry or even a happy Christmas. And yet, if we cannot as human beings shut ourselves

off from the sorrows of other men at this time, surely we can see the light beginning to dawn, and we can recount with great thankfulness God's mercies to us as a people. A year ago to-day we stood on the verge of an unknown world. New conditions faced us, new difficulties opened up before us. The sad experiences of the year taught us how little of the truth we knew and how perilous our condition really was. To-day, with difficulties still facing us, we are able to feel the ground under our feet. As the year has progressed, the rightness and sanctity of the cause for which the Allies have been contending stand established before the eye of men. The whole world knows, from the experiences of the past year, just what it is from which the Allies are saving it. The power of our fleet is supreme. The harmony of the relations between the allied nations is unbroken and gives promise of continuation in the days when peace shall come again. The Empire is united in a most wonderful way; and even under the limitations and the injustice of voluntary service, England has been able to raise from three to four million men or more. Above all, Great Britain has played the game squarely and honestly, and the manifestation of courage and the high sense of duty displayed by our men under the hideous conditions of modern warfare, will be a glorious tradition for the British race to the end of time. That two hundred and fifty thousand of her young men have willingly and gladly gone, or are going to Europe, and have fought for liberty and democracy, and that many of her sons have laid down their lives in the great cause, will in the future give the young nation of Canada the place of honour on the North American continent. Surely then we have reason to be thankful and proud at this time, and this Christmas can and ought to be a happy Christmas to us.

But after all, our wars and tumults are small and transitory things in comparison with the unfolding of the scheme of the eternal purposes of God. When we lift up our eyes above the smoke and dust of the battlefields and fix them upon the Virgin Mother and the Divine Child lying on her bosom, we are at once drawn upward into a higher plane of thought. "God so loved the world that He gave His only begotten Son." Alas, in its individual and national life the world has been blind to this vision, and because of its forgetfulness of Christ, the world is suffering to-day.

May the vision, my dear people, be clearer to you this Christmas than ever before. In the Holy Eucharist, the power of the Incarnation is brought to you personally. I trust that very many in the parish will partake of the Holy Communion. Your friends here will be with you in spirit on the joyful festival, and I ask you to offer up prayers for your brothers at the front.

We shall have a happy Christmas here. It would probably be a surprise to those at home to see how cheerful and happy our men are. So do not worry about them. What more can you wish for a young man than that he is doing his duty? I trust that another Christmas (if the cause for which we are fighting has been completely won, but not otherwise) will find us back in Canada.

May God bless you then and give you all a very happy and blessed Christmas. Your sincere friend and rector,
F. G. SCOTT,
1st Canadian Division, France.
December 6th, 1915.

RUPERT'S LAND

OAK LAKE

At St. Alban's Church on Christmas Day, the services, conducted by the rector, the Rev. J. A. Shirley, M.A., were well attended. 8.30 a.m., celebration. 11.00 a.m., matins, sermon and celebration. The church was tastefully decorated with evergreen. An epiphany star, and the texts, "God of God," "Light of Light," "O, Come Let us Adore Him," "The word was made flesh and dwelt among us." The vested choir of 13 voices rendered exceptionally well the

familiar hymns and two anthems, "Hark! what mean those Holy Voices," by Jeffers, and "Birthday of a King," Neidlinger. The rector's text was "A Light to Lighten the Gentiles, the Glory of Thy People Israel."

The S. S. Christmas treat on Dec. 22, at which the superintendent, Mr. T. H. Sandell presided, was a great success. First a sumptuous tea provided by the Parish Guild followed by games, then carols and the tree under the direction of Miss Parsons and Miss Hockin. Mr. J. L. Clarke was a splendid impersonator of Santa Claus, and made the children very happy. Mrs. Nelson Banister, in token of appreciation of her services as organist of the church, was presented by Miss Arlie Harrison, on behalf of the congregation, with a beautiful gold wrist watch, concealed in a basket of roses.

Every Wednesday evening there is service of intercession, followed by Adult Bible Class, conducted by the rector.

The Church of England throughout the Empire observed a special season of prayer and intercession at the end of the present year and the beginning of the New Year. These days were observed in St. Alban's church as follows, Friday, Dec. 31st, at 11.40 p.m., watch night service and intercession. Saturday, Jan. 1st, 11 a.m. Litany and Intercession.

TORONTO

THE BISHOP'S NEW YEAR MESSAGE 1916

If I should be asked to label this year of Grace, I would call it "The Year of Probation."

The expectant eyes, ears and hearts of over half the family of man, of a dozen nations and languages and the people to them belonging, are directed in hopeful gaze, in strained attention, and in yearning desire for expected Peace. The longing of a year ago has grown into intensity through the anxious intervening months, and a new-born optimism will date its birth-day from to-day. Beneath the million salutations of the hour passing between peoples of many tongues, the soul of the salutation will be the sigh, or silent, unspoken wish for peace. Why can we not, after seventeen months of war, devastating and wasteful beyond compute; disastrous and deadly beyond description; barbaric and brutal beyond all precedent; why can we not, we ask, point with some certainty to-day to some objective, as, say the Holy Eastertide or Whitsuntide, or even the early autumn, and say *then*, at such a time, the deep lying, long drawn ocean cables shall flash the gladsome message "Peace Proclaimed" to the ends of the earth? Why? Well, because, in the first place, "we know not what a day may bring forth," so there is impossibility in that direction; because, in the second place, Peace for the Allies is unthinkable, with matters as they are at present: their valiant heroic work is far from finished; but chiefly because (and this is the fact which determines the character of the services for to-day), this Peace is to be dependent upon great and mighty nations crying mightily unto God in sorrow for sin and promise to forsake sin. This Peace is dependent upon National Repentance and turning to God; and till then the angelic song of the Nativity is bent in twain, but half its holy strain finds fulfilment: the Glory to God in the highest is undimmed, unspent, throughout the ages; but the other half, as oft before, lies broken. When Churches in the home lands of the nations now at war are filled with kneeling, penitent suppliants supporting in prayer their brave sons giving their lives for a cause most just, then for them, as for the individual, will follow that Pardon and Peace which ever makes for the nation that Blessedness, the fruit of that Righteousness which alone can exalt it.

TORONTO

Watchnight Services were held in many of the city churches, followed by services of Intercession on New Year's Day. At the midnight service at St. Alban's, owing to the indisposition of Bishop Sweeney the Right Rev. Bishop W. D. Reeve officiated, and his message was contained in his text: "The end of all this is to be sober and watch and pray." Bishop Reeve spoke of the different aspects under which people regarded the incoming year, some with seriousness and some with gladness. Now was the time for self-examination and for the making of resolutions which would tend to a better future. Sorrow and suffering must pass away, and the advice to be prayerful and watchful ought to be taken seriously to heart, and men ought more than ever to be sober minded.

Archdeacon Cody conducted the midnight service in St. Paul's Church. His subject was, "So teach us to number our days that we may apply ourselves unto wisdom." "This is the wisest kind of arithmetic," he said. "We number our days when we remember how few they are, and how uncertain they are when we compare them with the unchangeableness of God's boundless future; therefore we seek from God a heart of wisdom. This past year has been a year of great strain and of many sorrows and disappointments, individual and national, and from that we have learned a lesson of endurance and courage. We are learning a lesson of humility and the need of resolution, and we face the future with the fullest determination to make every sacrifice that, by the blessing of God, in the year be-

(Continued on page 15)

Personal Mention

THE Rev. A. C. Gough, of London, England, will be the missionary for the Cathedral of Quebec at the coming mission. Mr. Gough comes on the recommendation of the Bishop of London.

The Rev. Canon Scott was mentioned in Sir John French's New Year's despatch amongst those who have rendered distinguished services at the front.

His Royal Highness the Duke of Connaught has forwarded to the honorary treasurer a second donation of \$2,500 to the Canadian Patriotic Fund.

Lieut. E. O. Wheeler, R.E., Indian Expeditionary Force, has been mentioned in despatches and has now been decorated

by President Poincare of France with the legion of honour, fifth class. Lieut. Wheeler is a son of A. O. Wheeler, of Calgary, director of the Alpine Club. He is also an old T. C. S. boy and an R.M.C. graduate.

The Rev. Canon H. C. Dixon, rector of Trinity East Church, Toronto, who is assistant chaplain at Exhibition Camp, and who holds the rank of honorary captain, has two sons serving their country, the Rev. Leonard A. Dixon, M.A., who is in Mesopotamia in connection with the Y.M.C.A. Army Service, and Lieut. R. A. Dixon, of the Queen's Own Rifles, who is temporarily on the staff of the Kapuskasing internment camp. A third son of Canon Dixon's has also volunteered.

The Rt. Rev. Dr. Bury, Bishop of Northern and Central Europe, was offered the title of Bishop of Berlin by the German Emperor not long before the commencement of hostilities, but refused the title.

Rev. Douglas Patterson, who for some time has been incumbent of St. Mary's Church, Monteith, in the diocese of Moosonee, is going to Timmins.

Rev. Walter F. Rushbrook, of the Prince Rupert Coast Mission in the diocese of Caledonia, is visiting his mother in Toronto.

The Rev. R. L. Brydges of the department for Moral and Social Reform is likely to be the chaplain for the Royal Grenadiers, although according to the new rule chaplains are not gazetted until just before leaving for the Old Country.

We are glad to learn that his lordship the Bishop of Niagara, who has been suffering from an attack of gripe, is better and able to be out again.

Among the public bequests of the late Capt. Guy Drummond, of Montreal, are \$20,000 to McGill University, \$10,000 to the M.S.C.C., \$10,000 to the Church of St. John the Evangelist, Montreal, of which he was a member.

The Rev. Canon George Grout, of Kingston was in Ottawa for Christmas, the guest of his son, Mr. F. E. S. Grout and Mrs. Grout.

Archdeacon Forneret, rector of All Saints' Church, Hamilton, celebrated the 30th anniversary of his induction as rector on Sunday.

The Rev. W. H. Trickett, of Little Current, in the diocese of Algoma, takes up his new work to which the Archbishop has appointed him at Sault Ste. Marie, this week.

Business Men's Trusts

A great many business men make "personal trusts" as a protection to themselves and their families in case of possible future business reverses. This Corporation is authorized to act as trustee of such trusts. Its thirty-four years' experience and success are a guarantee of efficient service. Correspondence or interview solicited.

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TORONTO

OTTAWA

WINNIPEG

SASKATOON

Women's Work and Social Service

FROM time to time items appear in daily papers in reference to the "News from Home" budgets for the men on service. This is an activity which is greatly appreciated and increasingly needed, and is something to which everyone, whatever his condition or circumstances, may give a helping hand. It is a department of the Canadian branch of the League of Empire, and was adopted on the initiative of Mr. W. K. George, who suggested the idea at the outset of the war.

The object is to provide news from home to the Canadian troops on service at the front, or in hospitals, and to provide it in a more or less local, and so far as possible, indestructible form. Here are the directions for making the budgets:

"They should be made of 6 or more sheets of strong manilla paper about 11 inches wide when folded, and 15 inches long, fastened together through the centre by strong cord. On the cover, *News from Home* should be written, the locality the budget comes from, and the inclusive dates given. If possible the budgets should be kept up to date and forwarded once a week."

Note that budgets should not contain news more than a week old. So as to avoid the risk of repetition in other budgets.

* * *

Why not just send newspapers? Well, this particular idea is not so much to furnish general reading matter, as to give local news and news from a man's own home or neighborhood. Then, too, there is a good deal of waste in the ordinary newspapers, in the way of advertisements especially, and they are also very easily destroyed, and are not able to survive many readings, whereas the budgets are so made as to bear handling again and again, so that they can be passed from one to another and read and re-read.

Here are the authoritative suggestions as to the contents of the budgets:

"They should be made up from local papers or papers usually read in the neighbourhood, and should include (1) Items of city, local and district news; (2) Birth, marriage and death notices; (3) Social and personal items; (4) School and college news; (5) Important items of general Canadian news; (6) Sports—very extensively: remember the men are very eager for every bit of news of the games or gossip about the players; (7) Pictures of local or general Canadian interest; (8) Very important—include all articles in commendation of our men at the Front, especially extracts from British or foreign papers. But don't use letters from men at the

Front: the writers might not like to see them back again; (9) Fill in with jokes, funny stories, or something for the serious side, but remember that home news is the first consideration."

It is important, too, to use all the space, and avoid blank spaces.

The budgets intended for the Front should be addressed, either

(1) To any officer or man at the Front whose address is known, with the request that they should be read and passed on to others.

Or, (2) *News from Home* for the men of . . . (Fill in name of regiment and brigade.)

care of C. J. Colmer, Esq.,
Canadian War Contingent
Association,
Westminster Palace Hotel,
London S. W., England.

The budgets intended for Canadians in Hospitals should be addressed

"*News from Home*" for Canadians in Hospitals,
care of Red Cross Commissioner,
16 Cockspur Street,
London S. W., England.

The scheme has been warmly taken up by schools and patriots: circles, and the League hopes that every regiment will, so far as possible, be provided by the schools of its district with these budgets of home news. The enthusiastic support of the teachers is, of course, a great factor in promoting the work, and the expense of the budgets is often borne by the local School Board or may be covered by an entertainment given by the pupils.

The movement asks for greater publicity and invites the co-operation of us all in making known this particular need. A necessarily growing need, because, while the number of the schools does not increase, the number of the men is increasing by thousands, and so the admirable work of the schools needs supplementing by the help of other agencies and individuals.

* * *

The most interesting point is whether the budgets really do meet a need, whether they really provide what the men want? Here is some of their own testimony which removes all possibility of doubt:

Lieut. Dudley Hagarty writes—

"I have had some experience with these budgets and I can say they are greatly appreciated by officers and men. The advantage they have over the newspapers is that the clippings pasted into them are really newspapers in a condensed and much more convenient and durable form, and more than that, they are made up of extracts from the newspapers which are most likely to be of the greatest interest to the men at the Front.

"If I might suggest anything, it would be that any news relating to any of the battalions or contingents at the Front is always found to be most interesting, and also I would suggest that all casualty lists and lists of prisoners be inserted. I have noticed that a prominent

part is given to all kinds of sport, which is much appreciated by the men.

"I understand that the budgets are being made up in different localities throughout Canada and each battalion receives the news made up in the locality from which it was recruited. This naturally is the best plan, as each battalion then gets news from its own home and district. Last winter the budgets I saw were those furnished by the schools of Toronto, and I should like to say that the teachers and boys and girls throughout Canada who provide these budgets, are doing good and patriotic work, and they and the League of the Empire have the grateful thanks of the soldiers who receive them. Everyone at the Front is naturally most anxious for news from home, and the work which is being done in this direction is very much appreciated by everyone who is lucky enough to have these budgets issued to them."

Captain Alley writes—

"I want to tell you how very welcome the 'News from Home' budgets are to us in Flanders. We do get papers, both English and Canadian, but there are never enough to go round, and long before the issue has gone the rounds of the Company, the mud and accidents have made them unreadable. The budgets, though, stand any amount of mud and rough usage. They are passed down the trenches or about the bivouac, and all of us enjoy them immensely.

"The compilers of all the budgets that I have read (and I have seen many), seem to have the happy knack of putting in just the little bits of home news that we all want, and though it is not safe to put one down, as someone is sure to steal it, yet one knows if it is missing it is being read and not used to feed the fire or clean the mud off boots—the usual fate of a newspaper."

Again, here is Col. W. E. B. Morrison's letter to the Toronto schools (written April 30th) and very vivid it is:

"I am sitting in a trench on the embankment of the Ypres Canal. The battle that has already lasted nine days is in progress. The German shells are howling and smashing round my guns, but we are 'standing fast,' awaiting the order to open fire to 'prepare' an attack. Half an hour ago a bundle of the scrap-books prepared by the children of the Toronto Public Schools reached us, and I had them served out to the gunners. They are reading them while they wait. I am doing the same. A big shell has just landed and flung clouds of earth over my lookout post. It is a time of strain on the men's nerves after 9 nights and days of incessant fighting. Meantime, it greatly diverts our minds to read the scrap-books and look at the pictures. It just occurred to me that the children at home would like to know that their painstaking work had been appreciated amid this hideous turmoil, and that they had contributed their 'bit' to help the men behind the guns."

Could you have a more vivid picture than the foregoing? And here are further testimonies, all eloquent ones:

"They are regular institutions with our section now. Of course, many of the boys get papers, but they like their news condensed and my 'News from Home' is where they find it. They are absolutely the most popular thing in this shack. The officers read them first, then they are passed to the non-coms. and the men, and as we go along the trenches the men often stick their heads out of their dug-outs and ask if any more 'News from Home' have come.

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I thought in Canada there was not much sense in the idea, but since leaving home have changed my mind, and now think that the books are one of the happiest thoughts of the whole war. Some of them are wonderful and you have no idea the amount of pleasure they give. The men simply gloat over them. *We could really do with twenty times as many.*

Could we not all help, and so supply the "20 times as many."

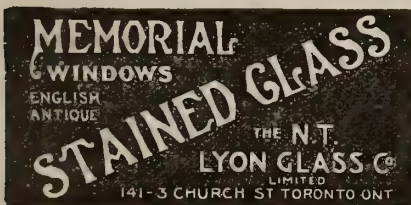
* * *

The Belgian Relief Committee has issued an appeal which deserves the widest publicity and support, and this without prejudice to the dire and terribly urgent needs of Serbia—that other "little nation" which with Belgium, has made itself one of the wonders of the world.

The appeal states that last winter, owing to liberal support, five full cargoes of relief goods, besides different separate consignments, were forwarded to Belgium, but that up to the date of the present appeal (December 1) it had not been possible to send a 6th steamer, about three times the money now available being needed to send a cargo of wheat.

In the meantime the need and suffering of Belgium is increasing. To the pillage, burning and massacres of the beginning, the collective fines, seizure of merchandise, and the thousand exactions have been added the suspension of internal communication, and the stoppage of external traffic.

Owing to the high degree of her industrial development, and the large proportion of her export trade (under normal conditions), Belgium is very dependent upon access to foreign markets, which the German occupation has of course irrevocably closed against her. The seven million Belgians in Belgium, exposed to hunger, privation, terror and to the continual torment of the enemy's insulting presence, are yet bearing themselves with a noble fortitude and patriotism which the subjects of their gallant King and Queen have taught us to expect. But they must have food and supplies, and it is for these that the Committee appeal. It is estimated that the sum of \$2.50 will provide enough flour to feed two Belgians for a month. Think of this and then think of the obligations imposed upon us in Canada, by the fact that business conditions have improved in such a remarkable way this year. (Contributions may be sent to any local committee, or to the General Treasurer, Mr. H. Prudhomme, 59 St. Peter Street, Montreal. The



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* * *

Whatever our other obligations, we owe to Belgium a unique and peculiar debt, because it was the self-sacrifice of Belgium which saved, not only her soul, but ours. It was the sacrifice of Belgium which in a lightning-flash revealed to us of the British Empire our own duty, for though our duty no less than our interest would have been just as deeply involved in the assault on France, it is doubtful whether, untaught by Belgium, we should have understood this before it was too late. Belgium, the little country, which has lost everything, "except her soul," has in saving her soul, saved ours too, by pointing out to us the way of redemption. And so it is impossible to exaggerate our obligation to Belgium and her people.

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Old-Time Missionary Meetings

II.

WHEN our diocese was set off from Toronto, the Mission Board found itself face to face with an empty treasury, and the first care of the new Bishop was to provide a hand-to-mouth existence for the missionaries who constituted fully one-half of the clerical strength of the diocese. The foundation stone of his scheme was the annual missionary meeting, which must be held in every station and outstation of every parish, under pain of dire penalties inflicted upon the incumbent thereof in case of failure.

The diocese was mapped out in districts and a deputation of three clergymen told off for each. A tour took up the best part of three weeks, and it was the paramount duty of every deputationist (and all clergymen were expected to serve if called upon) to follow his convener to the last ditch, whatever might happen his parish in his absence. This was new work for most parsons. Extempore sermons were hardly yet in favour, in fact were rather frowned upon as undignified and flavouring of dissent. (Let me digress a moment to express the opinion that there are not a few congregations to-day that would be glad to see an occasional preacher have the moral courage to carry a manuscript into the pulpit. There is many a man who could write a good sermon and learn to deliver it to the edification of thoughtful listeners, who knows and his people know, that his extempore efforts, even after the most conscientious preparation, are but pulpit piffle doing no one any good. Why not give the thoughtful churchman a chance occasionally?)

However, in the early days of which we were speaking, the universal missionary meeting served as a clerical school-of-rhetoric and the compulsory training in that art which it afforded was not wholly lost. A written speech on such an occasion was out of the question, and after a few years' experience "on deputation" men acquired sufficient confidence to abandon the manuscript, wholly or in part, when preaching in the congregation.

Many of these meetings were held in the "little red school house" on remote concession lines, and then opportunity was given (or perhaps taken would be the better word) for the exercise of humour and witticism impossible in a consecrated building and that would have scandalized a Church society function wherever held.

At first each speaker would have his own ground to cover, and copyright in his speech was honourably respected. As a rule there was no poaching upon his preserves. But when three men hear each other's one speech, day in and day out a score of times till, they all know the common anthology from A to Z, the temptation to plagiarize is sometimes irresistible, and amongst intimates this occasional robbery was taken good naturedly. Once, however, a rather domineering convener carried the joke a little too far, and to his own undoing. He had a little notebook in which were jotted down the most telling points he could gather from all sources. He always spoke first and the junior members of the deputation were often mortified to find themselves forestalled and their finest thunder stolen when it was their turn to reverebrate. In the circumstances, reprisal seemed justifiable. They put their heads together, and with the connivance of sundry volunteer speakers who were "put on" for the occasion, portioned out between them the entire contents of the little book. The convener was persuaded with flattering words to do the "summing up act" that evening, and his face was a study as item after item had to be struck off his *precis* till there was none remaining.

Each convener made voluminous report to the Board—not dry statistics, mind you, but full details of adventure and incident that befell himself and colleagues from start to finish. These were printed verbatim in the synod journal till an

unpoetic finance committee, in a moment of retrenchment, shut off the flow of printers' ink and robbed that publication of its chief romance. I could quote largely from this source, and it would be interesting reading, but I prefer to rescue from oblivion one or two stories that survive only in diocesan tradition. The reader may exercise his critical faculty in sorting the mythical from the historical; or perhaps I may be accused of bringing in legends that are indeed founded on fact, but that are here localized amiss. I can but plead honest intention.

An old-country university graduate whose honours were high, his honour higher, and his zeal highest, received notice to join deputation No. — at such and such a place, necessitating a drive of many miles. It was his first experience of a Canadian winter, but much reading of missionary literature made him wise to the perils of the boundless forest, the haunt of ravening wolves and yet more savage red Indians. His case-hardened colonial parishioners tried to reassure him, but he would take no foolhardy risks. Now, if ever, was there need for that elaborate outfit recommended by his Oxford Street clerical tailor whose business it was to know the requirements of "our distant plantations" and supply them. The kit included a business-like revolver and cartridge-belt, a murderous hunting knife and a serviceable hatchet in its convenient holster. I have seen the photograph of these accoutrements in *situ*, so we are on firm historical ground.

Thus panoplied, our adventurer repaired to "Old Bill's" livery and requisitioned proper transport. "All right, Boss, I'll hitch up the new cutter for ye and put in the best buffaloes we have in the shop and we'll be ready in a jiffy."

"Oh thank you, you are very kind, but if it's all the same, I think a good steady horse would be more—ah—tractable, so to speak. I have had no experience yet in the management of native cattle."

Bill said some things not intended for publication. We shall therefore, so it please you, go one better than the revisers of the Athanasian creed in "indenting" certain clauses reserved for the clergy alone. Bill's remarks were not fit even for the clergy. They are not necessary to the narrative, and we suppress them wholly.

All initial difficulties being surmounted, the chief actor in the drama proceeded on his way, all apprehensions lulled in solemn meditation, and patient rehearsals of his maiden speech. But presently he was roused to a consciousness of his surroundings by the cold touch of an indubitably real snow-flake, and yet another that found a weak spot in his furry armour. The wind was rising. Dark clouds lowered on the horizon and

night was creeping on. Things were assuming a serious aspect. But he was equal to the emergency. For had not the *Missionary Intelligencer* taught him how to read these portents and take precautions? It would be tempting Providence to go further and be overtaken by the pitiless blizzard on some wide, trackless prairie. So, following instructions in that case made and provided, he tethered his horse under the shelter of the cedars, turned over the cutter, made a snug bed of evergreens underneath, and laid him down to await events, in the warm embrace of his no longer mistrusted buffaloes. Anon he was startled from fitful slumber by the thud of approaching hoof-beats. Here was an item not set down in "our agenda paper." Were they indicative of Indians on the war path, or unskinned buffaloes on the rampage! Before his artillery could be brought into action, however, a not unfriendly voice that seemed strangely familiar, if a little thick, hailed him. "Hey there! What's up? Great Scott, if that ain't Old Bill's rig—and he's drunk as usual!"

It wasn't Bill, and he wasn't drunk, but a short colloquy with his rescuer (who proved to be his own churchwarden) convinced him of the truth with certain mental reservations of three propositions submitted for his consideration in terse but unparliamentary language. (i) That he was a (qualified) fool. (ii) That missionary journalism and meteorological prophecy, like all things human, have their limitations (The blizzard had failed to bliz) and (iii) That a masterly retreat in good order, when one's objective proves unattainable, is often a moral victory in spiritual as in carnal warfare. (It will be observed that the hand of the censor has been at work on the preceding paragraphs).

Acting upon the last of these sententious dicta he accepted safe convoy back to his base, thanking his deliverer for his timely assistance, but tempering his gratitude with regret that the most stirring episode of his coming article in the *Mission Field*, "My First Year in Canada," was irretrievably despoiled of its stir.

THE OLD TIMER.

Why Life in the Church is Unsatisfying

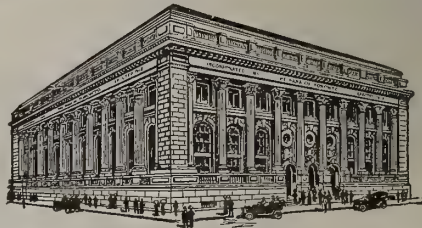
WHY is it that some of us find our life in the Church less satisfying than it should be? We believe in the Divine realities for which the Church stands. We believe in the Divinely appointed means of help, such as the priesthood and the sacraments, the purpose of which is to bring us near to God, and to make Christ real to us. And yet, for not a few of us, our life in the Church is less satisfying and inspiring than it ought to be.

One remedy, often prescribed for this, is to take more active part in the work of the Church. We are told to "get to work and do something," to become teachers or ushers, to join societies, or

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serve on committees. And there is wisdom in this. We cannot be seriously interested in any enterprise unless we take some share in its work. It is so with a club. It is so with a business organization. It is so with the Church of God. But this advice, good as it is, does not go to the root of the matter. Something more than activity and energy is needed if we are to find satisfaction in our life in the Church. There is danger that the life of the Church may become poor and shallow through depending too much on mere bustle and activity. If our life in the Church is to give us any satisfaction, its foundations must be real.

It is of little use to try to develop our Christian lives at the circumference, if they are dormant at the centre. There are three things absolutely essential if our lives in the Church are to be satisfying.

First, we need to think far more than we do of our Lord Jesus Christ, and of all that we owe to Him. We need to know Him more personally, to understand Him more clearly, to believe in Him more fully.

It is useless to talk to a man about the priesthood and the sacraments, and all the blessed means of grace in the Church, unless he has some real belief in Jesus Christ, some sense of his relationship to Christ, Who gives us His grace and help through these things. This is the first thing needed by many of us. We need a more real faith in Christ. We need to kneel before Him, and offer from our hearts the prayer of the Gospel, "Lord, I believe; help Thou mine unbelief."

Second, with faith in Our Lord renewed, we need to think more seriously of our relationship to Him as members of His Body. We need to think earnestly, carefully, reverently, what our relationship is to the Lord Jesus Christ, what we mean by the words, "Wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." These are the greatest words that can be spoken of a human soul. If we will take in the meaning of this one phrase, "a member of Christ," it will make the message of the Gospel a living thing for us; it will open to us the whole glory and wonder of the Incarnation.

Third, we need to realize far more than we do how our fellowship with Christ in the Church, which is His Body, binds us all one to another. It is this realization of our fellowship with Christ, and with each other in Him, which means the very life of the Church. It is this which proves that Christ's spirit, Christ's life, Christ's power is stirring in His Body.

The world is waiting for a fuller, holier manifestation of fellowship among those who are one in Christ. It is this that is needed to make others see and believe. It is this that is needed to make the Church, and Christ Himself real to us. It is love that proves Christ's presence in His Church. As we enter into closer human fellowship with each other, we find ourselves drawn near to Him Who is the Head.—Rev. Dr. Manning, in *Trinity Parish Record*, New York.

The Church in Canada

(Continued from page 12)

fore us, there may come, not a peace at any price, but a peace that is righteous."

Rev. Canon Plumtre, who officiated at St. James' Cathedral, gave to a crowded audience the simple message that Christ's call to His people was not unlike that appeal which King George has made to his people to come forward and advance Christianity.

Rev. Canon T. W. Powell at Holy Trinity Church condemned those young

men for the excuses they had made to avoid serving Christ and their country these times, and he advised them to search their hearts and make at least one new resolution in the New Year compatible with what was really their duty. Too many young men had lost entire sense of their duty to the Empire, to their fellow-men and to their families.

The Rev. Canon T. W. Powell, rector of Holy Trinity Church, has been appointed to the position of theatrical chaplain for Toronto. As such he will pay regular visits to all the theatres in the city and will minister to the spiritual needs of all actors, actresses, and stage hands, particularly those who are total strangers, regardless of denomination. Practically every large city in the United States has its theatrical chaplain, but the idea has only now been adopted here.

Mr. William Banks, Sr., the censor, escorted Canon Powell around to all the local playhouses recently so that the clergyman could meet the managers and stage people, by whom he was well received. As on the other side of the line, the chaplain will visit any actor or actress who takes sick and is left behind in one of the local hospitals. If desired, he will also hold special services, while he may also be selected to officiate at weddings of theatrical people.

CHURCH OF ENGLAND DEACONESS HOUSE

Special meetings in connection with the opening of the new club for girls will be held in the Mission Hall, 129 Pembroke St., from January 5th to 9th, 1916. Among the speakers will be Miss Thomas, M.A., Rev. H. W. K. Mowl, M.A., Miss Knox, principal of Haverall College, Rev. W. J. Southam, B.D., Rev. Canon O'Meara, LL.D., Rev. Dyson Hague, M.A.

ST. CLEMENT'S

Over one hundred prizes were distributed in St. Clement's Parish Hall on the occasion of the annual entertainment and prize-giving of the St. Clement's Sunday School. A special prize was presented to Miss Florence Grinver for obtaining the highest number of marks.

YOUR portion is to love, to be silent, to suffer, to sacrifice your inclinations, in order to fulfil the will of God, by moulding yourself to that of others. Happy, indeed, you are thus to bear a cross laid on you by God's own hands, in the order of His providence. The discipline which we choose for ourselves does not destroy our self-love like that which God assigns us Himself each day.

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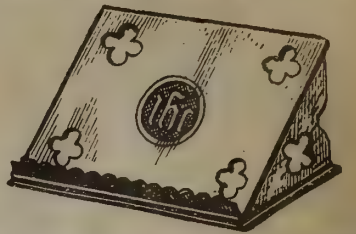
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University of Toronto

TORONTO, CANADA

THURSDAY, JANUARY 13, 1916

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Church Life.

VOL. VIII., No. 2

TORONTO, THURSDAY, JANUARY 13, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

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The Week

Second Sunday After The Epiphany

LET our leading thought for this week be taken from the Gospel in which we read of our Lord's first miracle in Cana of Galilee.

One can do no more than indicate some of the many lines of thought suggested by this wonderful story. Let us look at a few of them.

First, "He manifested forth His glory." That is what seems to strike St. John first as he writes it down, even before its effect on the faith of the Apostles. Should not that be our first thought too, when we see the wonderful works of God in nature and in grace? So, too, when He sees fit to use us for the working out of His purpose. We should think, not of our own credit, not even first of all of the good He is bringing about in us and through us, but of the showing forth of His glory. Thus shall we become more fitting instruments of His holy will.

Next, we might think of the mystical meanings which the saints have seen in this story. How the water is a symbol of the old law, God's gift indeed, but weak and ineffectual in comparison with the rich and generous wine of the Gospel. Or again, how the grace of our Lord Jesus Christ can change our fallen nature, into something fit for the Master's use.

Then we have the thought presented in the first exhortation in the marriage service, that the Lord "adorned and beautified" marriage by His presence at the marriage in Cana.

Marriage was, without doubt, from the beginning, an ordinance of God for the good of mankind. But since Christ came, it has become such an excellent mystery as to typify the mystical union between Christ and His Church. It is, perhaps, more than ever necessary that all Christians should realize the sacredness, the sacramental character, of marriage. Some modern writers treat it lightly, others directly attack it, lax views on divorce sap its foundations. Let the members of the Catholic Church at least, hold fast to these solemn words of our Lord, so often forgotten, "Whom God has joined together, let not man put asunder."

Lastly, let us think of our Lord as present at a scene of innocent merriment. It is a perverted view of religion which sees in it something suited only to a sad, or at best, to a sedate frame of mind. God has given us the capacity for enjoyment, for gaiety if you like, and there can be no doubt that He intends us to exercise it duly, with innocence and charity. This is no doubt especially true of the young, but He often grants to those who are no longer young in body to remain young in heart. Thanks be to Him for this as for all His other gifts.

Dukes' Sons and Belted Earls

PATHEPIC enough yet withal stimulating is the record of "Debrett's Peerage," recently issued in the Mother Country. This compendium of British Titles has no less than eight hundred names upon its roll of honour, indicating those of aristocratic lineage who have fallen in battle. The list includes knights, baronets, peers, seven members of the British Parliament, and one member of the royal family. There are two hundred and sixty-one sons of these titled men in the memorial, and one hundred and sixty-four names of those who have at some time been decorated with "orders." The loss endured is grievous and will bring a dark shadow to many an ancestral home famous in the chronicle of the country's history. But the record suggests that the proud sons of Old England have lost none of the heroic courage and stamina for which their ancient sires were justly held in esteem. The days of chivalry are by no means past. A crisis like the present stirs up those deep and noble affinities which in bygone generations slowly built up "this sceptred isle" and the finest traditions of the British Empire. In these democratic times much severe criticism and biting sarcasm has been urged against

what is sometimes called "an effete aristocracy." Yet it would seem that the motto, "Noblesse oblige," still has considerable force amongst those who presumably have been dandled in the lap of luxury. The silent testimony of this roll of honour makes it clear that these scions of lordly birth are worthy descendants of the valiant men who won a lofty name by virtue of some signal stroke or service. 'Tis true just as one of them has written: "A thousand years scarce serve to form a state,

An hour may lay it in the dust."

Yet so long as old England can produce evidence of this character, her flag will "thrill a hemisphere" and fly for the protection and well-being of all nations.

Conscription in the Old Country

THE net result of Lord Derby's "voluntary system on probation" has been the passage by first reading of a modified conscription bill in the House of Commons. It went through with a substantial majority, its opponents including sixty Irish Nationalists, thirty-four English labourites, and eleven English Liberals. Despite this shewing, however, the measure is by no means secure. It is severely criticised by a large section of the British press. It is confronted by the revolt of the trades union assemblies. It is vexing the minds of Cabinet ministers as betwixt the unwelcome expedient of an election and a referendum. The councils of the nation are sadly distraught, the more so because of the many "loopholes" in this bill hovering betwixt moral and legal obligation, and the explanations from the "other side" riddling down the significance of the Labourite vote. Even papers like the "Nation" and the "Spectator" hang fire. The former concisely states the objections to such a scheme. It is a step backward from democracy to militarism. It makes a breach of national unity. It is incapable of being grafted upon the voluntary system. Still it is admitted that Lord Derby's scheme stretched moral compulsion to its utmost limit, and that "free choice" is driven into a narrow corner. The "Spectator" agrees so far as to call the "present system" a "voluntaryism worked under the shadow of compulsion"; points out how much easier it is to find and morally compel the poor man into the ranks than the rich man, and winds up with the dictum that Mr. Asquith faces a sheer question of expediency—how to get the men. Certainly considering that the Derby registration contains a

docket of over half a million "eligibles" who have failed to yield to the moral pressure of voluntary modes, this question of getting men is critical, vital, and within the din-filled arena absolute. England is in a life-and-death struggle. She is learning quickly that "new times demand new measures and new men." As the "Manchester Guardian," a strong anti-conscriptionist journal, said: "England is face to face with the formation of armies on an unprecedented scale and must needs respond to the unwonted situation by raising troops by any means, provided these were organized in proportion to the needs of the nation battling for civilization and liberty."

A Huge Canadian Army

WHAT were called armies a century ago are to-day but reckoned as contingents. One sure effect of the present crisis in the conflict of nations has been the immense, almost incalculable broadening of our vision as well in the military as the international sense. We are thinking and talking in terms of "millions." It is gratifying to note that the Canadian mind is swiftly waking up to the new dimension and august scale of modern affairs. The *New York Times* calls attention to "a hardy, rosy, fit" set of fellows who have shewn their readiness to enlist, their zeal in training, their courage in fighting, and concludes that the "Canadians have a right to be proud of themselves." There are more than a hundred thousand Canadian soldiers in Europe. Above two hundred thousand have already enlisted. The latest practical comment on Canadian spirit and fire is the raising of the defensive force to the total of half a million, double the number of six months ago. This is equal to the vast army Napoleon led into the heart of Russia. It matches the military forces raised within the Northern States during the civil war. It is larger than the whole army of England at the date of Waterloo. Doubtless there will still be a call for "more and more men," and the youth of this Dominion will not fail to measure up to any demands this mighty trial-day may make upon them. Yet all signs point to the fact that Canadians have no need of conscriptive urgency. They are with stern resolve "doing their bit" in maintaining the loftiest traditions of the Empire and exhibiting their faith in ultimate justice and abiding peace, by offering their bodies a living sacrifice and so making certain of final triumph.

England's "If Not"

Sermon preached before the University of Toronto, Sunday, Jan. 9, by Archdeacon Paterson-Smyth, D.D., Litt.D., D.C.L.

"But if not!"—DAN. III. 18.

"BUT if not." Those are the words I want you to get hold of. Let me read the whole passage from the story of the exile which the Church teaches us in the lesson for to-day:—

"And Shadrach, Meshach, and Abednego answered unto the King, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us. And He will deliver us. *But if not*, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

We all know that wonderful old story of Shadrach, Meshach and Abednego and King Nebuchadnezzar and the burning fiery furnace. It takes us back to the captivity, to gorgeous Babylon, with its wonder and romance and strange barbaric splendour. The story had come down in popular legend—probably it had grown and become idealized and glorified in the transmission—for hundreds of years. Then came the awful days of the persecution, when the Book of Daniel was written, when the Jews were trampled down by the fierce tyrant Antiochus, when the temple was defiled by an altar to Jupiter; when the broth of the filthy swine's flesh was poured over their sacred Scriptures; when their sons were forced by sword and faggot to deny the Lord God of their fathers. Then, when men were tempted to barter God and Right for the sake of safety, then was the time chosen to stir their blood by the old national legend telling of the glory of moral heroism, the glory of that splendid faith in God that can scorn all fear of consequences rather than be disloyal to the highest.

That was the inspiration in Israel for the glorious days of the Maccabees

II

Two chapters earlier we have the story of the boyhood of these three men. It helps us to understand the story of their manhood.

One day a message had come from the Palace to the slave quarters by the river and four of the brightest and handsomest boys were chosen from the captives to enter the royal household and be taught in all the wisdom of the Chaldeans.

It was a splendid prospect for the lads—to be about the person of the mightiest monarch in the world; to look forward to the highest posts in the civil service of Babylon.

But there was danger of losing it all. One day it was required of them that they should do something which seemed to be wrong—to drink of the King's wine; eat of the King's meat, perhaps defiled by some connection with idolatry. At any rate it seemed to them wrong. They tried to escape doing it without giving offence. But when there was no escape they made up their minds whatever the consequences "they steadfastly purposed that they would not defile themselves."

It was a big risk to take in Nebuchadnezzar's palace. But they took the risk. Was not such a boyhood as that a fitting prelude to the thrilling story of their manhood which is before us to-day. O fathers and mothers in Canada, God grant you such children in your homes who have steadfastly purposed at any cost that they will not defile themselves by compromising the right!

III

Well, that time the penalty did not come. God gave them favour in the sight of the chief eunuch and their protest was accepted. The great testing time had not come yet, the testing time that comes to all men sometime in life when they resolved at any cost to stand for the right.

Many years have passed when their story is resumed. The boys in the palace had grown to be men and had risen to high position in the civil service of the kingdom.

And then—"Nebuchadnezzar the King made an image of gold, whose height was three score cubits and its breadth six

cubits and set it up in the plain of Dura in the Province of Babylon."

It was a memorable day for Nebuchadnezzar and for his young Jewish officers. It was the festival of the national god. See how finely the story is told, that brilliant picture where the artist dashes in his gorgeous masses of scarlet and orange and gold. You feel that you are in Babylon and not in quiet Judea. If you have any imagination you are made to see the picture. The great plain of Dura outside of the city and the vast crowds from north and south and east and west pouring in since early morning. All the brilliant costumes, all the pomp and pride of the mightiest kingdom on earth, the splendid army, the dashing cavalry, the chariots like whirlwinds that Ezekiel tells of, the "horses swifter than eagles." Then comes the great muster roll of the peerage as they pass in long procession, "the princes and governors and pashas and judges and councillors and all the rulers of provinces."

And in the midst of the barbaric splendour, in the midst of the vast swarm of sightseers was the throne of Nebuchadnezzar and towering above it the hideous image of the idol, the image that Nebuchadnezzar the King had set up.

IV

Thus the writer dashes in his gorgeous picture. Then with skillful hand he brings on the crisis at once. The games and festivities were over. "Then an herald cried aloud: 'To you it is commanded, O peoples, nations and languages that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer and all kinds of music that ye fall down and worship the golden image that Nebuchadnezzar the King hath set up. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.'"

He makes the whole picture live before you. The multitudes are shouting, applauding the proclamation. But in the pavilion of the nobles there is silence. Keen malicious eyes are on the three young Jewish rulers. What will they do? The renegade Jews are watching, the jealous Assyrians are watching, all eyes are upon them, for they are suspected.

Everybody else will fall down and worship. What will they do?

It is a terrible moment. There is before them on the one hand an easy yielding—doing what everybody else does—just bowing down for a moment with the crowd.

And on the other, the displeasure of the king, and worse still, perhaps, of a king who had been a kind master to them. The displeasure of the king, the degradation from office, the triumph of their enemies, the horrible death in the midst of a burning fiery furnace.

And they can avoid it all by just bowing down. It is a sharp test. For escape is easy enough. There were many excuses for yielding. Doubtless the temptation came to them. Doubtless they had wise friends, as we all have at such times, the trimmers who preach compromise, who can make wrong seem nearly as good as right. They would tell them many plausible things. One would say, "Loyalty to the King is your duty as officers." Another would ask, "Why should you be singular when everyone is doing it?" And some smooth pious old Jew would advise, "You might conciliate the King now, and thus be able to influence him for good later on, and so help His Majesty's immortal soul and incidentally save your own skins." Or here is another wise counsel of friends, "It is a mere matter of form, only a dead piece of metal, what matter does it make whether you thus bow your knee?"

Yes, a dead piece of metal, but it mattered something to bow down to it. The Union Jack is only a piece of woolen stuff, but it matters something to trample on it at the bidding of Germans. The

Cross is only a piece of wood, but there is a story of a young Englishman who refused to save his life in a Mahometan crowd by trampling on that wooden cross. It is these plausible explanations by cowards and trimmers that make the worst temptation in our life decisions.

V

It is a keen testing time for these three men, far keener than that of the old boyish days long ago.

Yes, but the old boyish character has grown daily stronger too, as it will in every such man by daily decisions for the right. The trial has not come one whit too soon.

There they stand. Their faces are pale, not with fear but with the excitement of stern resolve and as they look unto each other's eyes in confirmation of their vow there comes the crash of the Royal band—cornet, flute, harp, sackbut, psaltery, and all kinds of music. In a moment see the vast crowd prostrate on the plain and in the midst three men standing alone for God and the Right, three men keeping their souls, daring the mightiest monarch upon earth rather than do what seemed to them wrong.

"O Nebuchadnezzar we are not careful to answer thee in this matter. If it be so our God whom we serve is able to deliver us, and we believe that He will deliver us, *but if not*, be it known unto thee O King that we will not serve thy God nor worship the golden image which thou hast set up."

That Bible of ours is a wonderful book. In all history there is no grander picture than that. No loftier expression of faith than those little words "*if not*." Do you remember in "Tom Brown's School Days" how it stirred the boys to the depths of their hearts. "If not," "If not." It is a high grace to be able to say with faith, we believe that our God is able to deliver us and that He will deliver us, but a far higher grace to say when no deliverance seems coming, "*But if not*," if there be no deliverance we will not serve thy gods nor worship the golden image that thou hast set up.

There is something fine in human nature after all. Even the worst of us must admire these men. Even Nebuchadnezzar could not help admiring them. At the close of the chapter I read what looks like a little extract from the *Government Gazette*. "Then the King promoted Shadrach, Meshach and Abednego, in the province of Babylon." And the reason is plain. It they had been promoted in the province of Quebec or Manitoba I might have my doubts. I might enquire what "pull" they had with the government. But in the province of Babylon there is no doubt at all as I read the story. It was because they had dared to look into the King's face and say, "*But if not*."

VI

Brethren, learn to-day this noblest lesson of your holy religion. That in God's sight the highest faith is that which calmly goes forward to the right when there seems no hope of success, no hope of escape; no prospect but failure. When a man looks up into the face of God and prays, "Let me do the right though the heavens fall." When a nation looks up into the face of God and prays, "Let me do the right though I be blotted out of the map of nations for ever." To be such a man, to belong to such a nation is the noblest position in the universe.

There are times when failure is nobler than success, and the man who has learned that is very near to God. And the nation which has learned that has found its soul.

We are hoping that by the grace of God in her awful trouble our poor faulty nation is thus finding her soul. People tell you sometimes of England's faith in God because she is taking her terrible risks for Europe, believing that God must give victory to the right. Nay, England's faith is a higher thing than that. That is faith, too, but it is not the highest. For suppose God does not give victory.

The highest faith says we must do the right regardless of consequence, for God's in his heaven and we leave consequence to Him. Duty only is ours.

I think we are rising to that higher faith. I see poor, noble little Belgium, for the sake of right, trampled into the mire, with little sign yet that God will

deliver her. I see England taking awful risks for a quarrel that is not her own—a quarrel that she might have found excuses to escape from.

We are facing the burning fiery furnace heated some times hotter than it was wont to be heated. We hope, we believe God will deliver us, because we are on the side of right. But victory does not seem so near, nor on bad days does it always seem so certain. Yet the quiet, grim resolve remains. Hear the voice of the old Motherland across the sea:—"We will see it through at any cost. The fate of Europe, the fate of civilization and religion is in the balance. Victory is in God's hands. Duty is in ours. If we die, we die. If we fail, we fail grandly. Even if Britain should go down into the dust, let us go down nobly for the sake of right; for the sake of God." "O Nebuchadnezzar, we are not careful to answer thee in this matter." We believe that God will give us the victory, "*but if not*,"—And the spirit of this "*if not*" is touching us all. Our boys are going out, perhaps to come back, but if not, they are going all the same. The brave, tortured mothers are sending them out: "I believe that God can deliver my boy. I pray that God will deliver him, '*but if not*' my boy must do the right." O surely, surely, we may hope that this war time is lifting us up. Two years ago we could not have risen to this. Surely we are beginning to make a new ideal for the new world that shall be after the war.

VII

One little practical word as I close. We have not, all of us, to decide about going to the war. But here, too, in Canada is the plain of Dura and the fiery furnace of failure or the mockery of companions. A very mild little fiery furnace, but too hot for some of us. And here is the image—Money or Success, or Public Opinion, the image which Nebuchadnezzar the King hath set up.

And the cowards and the trimmers are making excuses and bowing down. The Christian who is ashamed to show real interest in righteousness lest his comrades should smile; the young man or young woman who sees evil made light of and dare not protest lest their friends should call them saints; the preacher who shrinks from teaching unpopular truths; the politician who makes excuses for not taking the unpopular side; the business man who fears it will injure his business if he strictly rules it by the law of God. They are the trimmers who dare not stand out, who, when they hear the sound of the harp, sackbut, psaltery and all kinds of music, fall down and worship the golden image. They are the men who are keeping Canada back from the ideal which we hope for after the war.

Thank God there are others amongst us too who say, in the strength of God, in the power of our holy religion, "I will dare to be singular. I will risk the chatter of mocking tongues. I will suffer the worst that can ever befall, rather than be disloyal to Conscience and to God."

So spake John the Baptist before the incestuous Herod, though he lost his head for it.

So spake Martin Luther with the power of the Papacy against him. "Here I stand, I can do nothing else, God help me!"

So spake the father of the Wesleys in the days of James II.

So spake a poor tailor's apprentice at the stake in the days of Mary.

So spake a man whom I know when his employer threatened dismissal because he would not go against his conscience.

So would speak, I think, some amongst yourselves. I am sure there are some whom I would trust to speak so.

Thank God for the many such in all the ages. Only through the grace of Christ can man take the stand. But when they do they are the moral regenerators of the world, keeping it from utter rottenness and corruption. They are the proud souls whom the world cannot tame, who dare the fiercest fire of trouble rather than palter with the right. Aye, and they are the men on whom "that fire has no power, and not a hair of their head is singed, and the form of Him who walks with them through the fire is like unto the Son of God." That was what He said, too, when the great crisis came, "Father, if it be possible let this cup pass from me. *But if not*, Thy will be done."

THE PULPIT AND THE PRESS

IT is often said, widely believed, and boastfully announced that the modern pulpit has lost its oldtime power. The sermon has lost its hold alike upon the classes and the masses—we are told. This is not for lack of sound scholars, able exegetes, ready and fluent speakers willing to address an audience. It is simply that the times have radically changed. The entire social fabric has undergone a change conspicuous as the shrinkage of a vast globe into the dimension of a parish. The whole mental atmosphere has suffered a subtle transformation equivalent to the displacement of carboniferous club-mosses by creatures who breathe a larger and livelier draught of oxygen. Men find in textbooks, novels, essays, magazines, newspapers, a substitute for the discourse once delivered from the rostrum. The printed text has superseded the spoken word. The journalist is the modern prophet. Carlyle once said—"A preaching Friar settles in every village and builds a pulpit he calls a newspaper." Hence it is inferred the romance and authority and ancient dignity of the pulpit have become an episode of the past. Many deem the modern pulpit a little system that had its day and has ceased to be.

Is this verdict correct? Is it just? Is it true that to-day we must look unto the broadsheet for that moral and spiritual stimulus which plays in and through the conscience of society like biting flame through the facets of a diamond? Our argument in this respect is much akin to the fantastic logic of the schoolmen who quibbled about spatial dimensions until they annihilated the notion of space itself. It was once said education would spoil the working classes. It did not happen. It was once said that science would stifle the impulse of poetry. It did not happen. It was once said that civilization orderly and beautiful would grow as naturally from the presence of public schools. This also was a false prophecy. No more reliance needs be placed upon the hazy notion that the pulpit is deprived of its function and message and influence by the towering advances of the press. It may be true the pulpit does not loom so largely as of yore in the public mind. It is certainly true that we have not a Luther or a Savanarola under the roof of any Church chosen at random. The time has forever passed when a voice from the pulpit could decide the question of a royal marriage, the intrigues of a court, or the movements of a parliament and its armies. We may, or may not, deplore the stripping away of these ancient prerogatives. Yet none of them impoverish the treasure the earnest preacher has to offer. They are more like shackles stricken from the limbs of a giant than like the armour of a chivalrous knight broken and baffled. Thus freed to focus his energies upon his own special calling and pursue his own ordained course the modern preacher can concentrate his life and strength upon a lordly message no crowding rival forms can disguise. So far from modern conditions narrowing and minimising the express vocation of the present-day pulpit, it is in such conditions the preacher may find a severer discipline, an ampler opportunity, a more urgent obligation, and a more glorious scope than ever.

And wherefore? First, because preaching is a *persuasive* power. It is the living eloquence of the whole living man in close touch with the vital truths we can neither put into nor read out of mere printed syllables. These indeed are but cold and stark symbols of the inner truths we feel like heat in the blood. They leaven our thoughts with lightning, and can only be stirred or kindled by a soul fired with the selfsame emotions. Moreover, it is the oldest and familiar truths that need uplifting afresh upon our vision and imagination. We can all gossip about Niagara and the Alps. What we need most is a new entrance upon the hidden marvels of the common sunbeam, dew, grassblade, dustmote and the myriad things which in a physical or moral sense have become

to us matters of course. Out of this discipline have come our greatest discoveries. Within this discipline lies the sphere of our greatest triumphs. It is the peculiar function of the preacher that he must stick to the text of the oldest and newest miracle of the whole creation. He speaks to the human heart. He dilates upon the exhaustless estate of the human personality. He sees more in the mechanism of the living eye than in the inorganic blaze of starry systems. His task is to persuade us to take up with a new zest and a new motive and clothe with a new radiance those virtues, graces, and sacramental ensigns which present no novelty any more than apples in the orchard are novel, and still hold the fruitful secret of our very life and salvation. It is just when we have listlessly said—"Oh! Of course" that the preacher takes up his parable and shews us "apples of gold in pictures of silver."

And again, the pulpit can never be antiquated in that it deals with those moral and spiritual issues which to the average mind may be as silent and viewless as gravitation, and for this reason we all need reminding how we stand perpetually under the solemn arch of their ceaseless law and influence. At no moment in human history has this opportunity been greater. In a day when we are shocked and astounded at beholding our fond maxims of science and schooling break down, when we see nations hurled into the lusts of barbarism despite our vaunted secular safeguards, and ruthlessly scourged by the Nemesis of unbelief, to whom shall we look for a restoration of the moral and spiritual principles that "pillar the universe" if not the earnest, faithful preacher, whose weapon of warfare is the "sword of the Spirit" and whose constant word is—"Thus saith the Lord of Hosts?"

Reviews

Princess Aelfrida's Charity, part VII, by Henry Lansdell, D.D. Burnside, Limited.

This is a continuation of the History of Morden College, an ancient charity for the support of "decayed merchants," especially of the Levant or Turkey company, written by the present chaplain, of whose appointment and history much information is given. The charity is under the control of aldermen of the City of London. There are many quaint and interesting details of its history in this part, though in the main the story will be found of interest only to those acquainted with the College.

The Nineteenth Century and After. December, 1915. Spottiswoode & Co.

This is one of the best numbers of this valuable review that we have read. The war articles are particularly notable. Professor Morgan concludes his series of "Leaves from a Field Note-Book," and we are sorry that we shall have no more of these illuminating descriptions of incidents at the front. The last is the best of all. We recommend our readers to turn to the article by Francis Gribble, "Germany Seen from an Internment Camp." It is interesting and amusing and throws much light on conditions in the land of our chief opponent. There are three articles on the Adriatic and Balkan lands which exhibit the complicated racial conditions in that part of Europe. "A Chance Conversation in 1905," by A. B. Grundy, D.Litt., throws a new light on the causes of the war, while General Berthaut's article on "The Morale of the French Soldier" will find appreciative readers. We strongly recommend the perusal of the article, "Working Women and Drink," by Anna Martin, which shows that the women of the working classes in England are being unfairly represented. There is just as much exaggeration about the drink question among women as there was in the now forgotten agitation as to "war babies." Of articles not dealing with or affected by the war are "Memories of Melton Mowbray," by Moreton Frewen and "Death Bills," by Wilfrid Ward, the latter

dealing with the obituary notices of the old English Convent of the Benedictines in Ghent in the seventeenth and eighteenth centuries.

The English Church Review. December, 1915. Longmans, Green & Co.

There is much of value in this month's number. Reprinted from the Oxford Diocesan Magazine is the Bishop of Oxford's address to his clergy, "Is the Church of England Worth Preserving?" and from the Bishop of Winchester's Primary Visitation charge to his clergy is quoted the passage in which he deals with the Kikuyu controversy. Many will be glad to have these two valuable declarations in this convenient form. Professor Whitney, whom many of our readers will remember as Principal of Bishop's College, Lennoxville, contributes an article on the "Episcopate at the Reformation," which is of great historic value, and there is a capital short article on "Coming in Late to Church," by Rev. Clement F. Rogers, which will we think first surprise its readers and then convince them. The notes, reviews and other articles are of interest and written from the standpoint of the Catholic School in the Church of England.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

M. Wood, Montreal	\$1.00
F. L., Beamsville, Ont.	2.00
Total for week	3.00
Previously acknowledged	\$492.30
Total	\$495.30

We shall be pleased to acknowledge and forward other amounts as they come in.

What My Prayer Book is to Me

II. A Sacred Museum

By H. A. Cody

A MUSEUM is always an interesting place to me. There are so many curious things there, such as relics of olden days, and all kinds of armour, and weapons of warfare. We hold such articles in great respect. They take us back to other days, and form connecting links between the past and the present. We can also study what changes have taken place through the centuries, and how much the world has advanced.

Now the Prayer Book to me is a sacred museum. Here we find a most wonderful collection. There are curios of all kinds there as well as relics of many a stern battle field. But they come not from the blood-drenched fields where warriors fought with sword, and spear, but from that mightier conflict, the spiritual struggle between darkness and light. They are treasures of priceless value, handed down to us, and are contained in that old Book of Common Prayer, our sacred museum. When we consider these things we begin to realize what that book means to us. We value the flag of our country very highly, and we have every right to do so, for it is a reminder to us of what our forefathers have done in preserving the grand liberties and blessings we enjoy to-day. So we have as good a reason for prizing the Prayer Book, for summed up there we find what has been done for us by noble champions in contending for and preserving from corruption the faith once delivered to the saints. It is a great connecting link between the past and the present.

2. The language of the Prayer Book is full of suggestive meaning. Great changes have taken place in the English tongue since 1549 when the Prayer Book was given to us. "If you look upon the language spoken in the Saxon time," a writer has said, "and the language spoken now, you will find the difference to be just as if a man had a cloak which he wore plain in Queen Elizabeth's days, and since, here has put in a piece of red, and there a piece of blue, and here a piece of green, and there a piece of orange-tawny."

Many words have undergone great changes since the Prayer Book was drawn up, and it is well to mention a number. *Prevent*, in the Collect for 17th Sunday after Trinity. It now means to hinder. But its original meaning was to go before, from two Latin words, *prae*, before, and *venire*, to go. *Let*, now means to permit, or allow. "Let him go" is a permission to do something. But in the Collect for the Fourth Sunday in Advent we read "sore let and hindered" in running the race. It here means to impede, check or retard. The word *vulgar* now tells of what is not nice, rude. In the Baptism Service the godparents are told to teach "the child the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue." When these words were first written vulgar meant the language spoken by the people of the day. I always say the "English tongue," for that is what it means to us. *Wealth* now means money, or a person possessed of much of this world's goods. In the Litany when we say, "in all time of our wealth," it means "well-being, good general condition." We speak also of the "Kindly fruits of the earth." Kindly here has nothing to do with the heart, such as good-will, or benevolence, but it means natural, that is, fruits according to their kind, such as grain, apples, vegetables, and all such things. People sometimes wonder why we only pray for *Bishops* and *Curates*. But the word Curate has undergone considerable change. We think now of a curate as one who is an assistant to a rector, but originally it referred to a clergyman who had the care or cure of a parish. The word care in Latin is *cura*, and thus we can see how the meaning came about. In the Communion Service,

in the prayer for the Church Militant, we ask that the king "and all that are put in authority under him may truly and *indifferently* administer justice." The word *indifference* now means not to care, but here it signifies "without respect of persons, i.e., impartially, as those set over us should administer justice." In the Marriage Service the man says to the woman, "With this ring I thee wed, with my body I thee *worship*." Worship here means honour, as when we say to the Mayor "your worship." So the man merely promises that he will honour, and respect the woman, for that was the former meaning of the word worship. "I give thee my *troth*," in the same service, means truth, or good faith, fidelity. One more word out of many must be given. The directions written in small letters before the prayers, etc., are called *Rubrics*. This word comes from the Latin *rubeo*, red. Now these directions formerly were always printed in red, and are sometimes done so to-day to distinguish them from the real parts of the services.

Thus in looking into the Prayer Book as we would into a museum we find there are many strange articles which remind us of the changes which have taken place in our English language during the last few hundred years. You will find these same old words used by Shakespeare. He was born in 1564, and as our Prayer Book was drawn up only fifteen years before, it is only natural that the same quaint words and expressions should be found in both.

There are many other curious things in the Prayer Book which take us back to olden days. There is, for instance, the *ring* in marriage. The use of the ring dates from the time before Christ. It is a symbol of eternity, having neither beginning nor end, showing the constancy and integrity of love. A very old Service Book, called the Sarum Manual, gives the reason why the ring is placed upon the fourth finger of the woman's left hand. It was believed that a vein directly communicated between that finger and the heart. Though this idea has been exploded the ritual remains as a relic of the past. The placing of the ring upon the book is an ancient custom. It was laid there for the clergyman to bless, and then handed back to the man to give to the woman as a "token of their union given by the Church, and should in their united life recall that sacred bond of union of which it is a sign."

Then look at the *Psalms*. You have often noticed that over each psalm is a sentence in Latin. This is of much interest, though it is not always understood. Years ago the psalms were all in Latin, and were very familiar to the people in that language. But when a change was made, and they were placed in the Prayer Book in English, it was somewhat confusing at first. Therefore, as a guide the few first words of the Latin were placed over the head of each psalm. As for instance in the ninety-fifth, which began, "*Venite, exultemus Domino*," "O come, let us sing unto the Lord," those words were retained, and so we all know that psalm as the *Venite* to-day.

Many, perhaps, wonder why the psalms in our Prayer Book are somewhat different from those in the Bible. There is a reason for this. The former are older than the latter. Those in the Prayer Book are taken from the "Great English Bible" (or Cranmer's Bible) set forth and used in the time of Henry VIII, and Edward VI. Those in the Bible were made in the reign of James I, in 1611. The older version was retained for two reasons—because the choirs were accustomed to sing it, and its language was considered to be more smooth and fit for song; and because at the time of the Reformation few of the common people could read, but many were found before

the last revision of the Prayer Book to have been so accustomed to the use of the Psalms as to be able to sing them from memory."

I now come to the *Creeds*. They are very old, mighty pieces of armour are they, as valuable to-day as ever. The word creed comes from the Latin word *Credo*, I believe. There are three Creeds, the first being known as "The Apostles' Creed," which is the oldest. It was nearly seventy years after our Lord was taken up into Heaven before parts of the New Testament were written, and in those days the teaching of the Church was mainly oral, i. e., by word of mouth. It was, therefore, necessary that those early Christians should learn the important truths by heart just as little children have to do now before they can read or write. This Creed was at first kept as a great secret among the early Christians. It was their watchword and rule of faith. As time passed, this Creed had to be enlarged in order to meet false teachings which crept in. This was particularly the case when a man named Arius—who said that though he believed that Jesus was God's Son he was not God. At a great meeting of the Bishops of the Church all over the Christian world at a place called Nicea, in 325 A.D., a fuller explanation of the Faith was drawn up, which we now call the Nicene Creed, which is used at the Holy Communion. Then several hundreds of years later someone wrote a longer explanation of the Faith, which we call the Athanasian Creed, after the famous St. Athanasius.

Thus we have these three Creeds, which have been such guides to millions of Christians. When we think of them and study them we learn how much we owe to men of the past who defended the Faith and kept it from corruption. It was a custom years ago when men repeated the Apostles' Creed to place their right hands upon the hilts of their swords, to show that they not only confessed the Faith with their lips but were ready to fight and die for it. Would we be as willing to do the same to-day?

I have only time to mention one more interesting thing, and that is concerning the *Collects*. The word *Collect*, comes from the Latin word "*Collecta*," This was a gathering of Christians for Divine worship, and the prayers used at this gathering or collecta were finally called *Collects*. These prayers, one of which we repeat every Sunday, are very old. Some of them are over a thousand years old, and came to us from ancient Service Books used in the early Church. They are wonderful compositions, and as Lord Macaulay said, they have "*soothed the griefs of forty generations of Christians*." I cannot do better than quote the words of a noted writer who spoke thus of the *Collects*: "They take hold of the hearer at many points. The careful selection of words, the artistic adjustment of clauses, the melodies which haunt the ear and live in the heart, the force which comprehends so much in so little—yet more, the chastened sobriety of tone, and the tranquil solemnity which is more pathetic for not being effusive—these fulfil an important function in the education of the human spirit. They satisfy the sense of religious beauty; they stock the mind with holy memories; and they make the soul's conscious approach to God more steadily reverent, and therefore more healthily real."

What a contrast there is between these wonderful *Collects* and the wild sayings of such a man as, say, Billy Sunday. Listen to these words from a recent magazine. "His petitions appear to be without reverence and without restraint. He appears to pluck divinity by the robe, to buttonhole apostles, to slap a prophet on the back or tweak a patriarch by the beard. One of his most shocking extremes is to lie flat upon his stomach and pray to the devil in hell. 'Here is a sample of one of his recent prayers:

"Now, Lord, we've got a delegation of doctors down here to-night. I wish you'd try to do something to them, Lord. They don't get much chance to go to church, because some old stiff comes around Sunday morning with a sore toe or a touch of the pip and keeps them away. Gee, Lord, but I am tired."

I mention that merely by way of contrast. When you come to church do you want to hear rag-time music, or those stately strains which strengthen and uplift. God doesn't want our slangy mutilated language. Should we not give Him the best we have? If Billy Sunday, or anyone else went with an important petition to the King of England would he use the language of the baseball field, or the slang of the street? No, certainly not. Every word would be carefully chosen. Now, God will hear the poorest prayer that ever was offered from ignorant lips. But not when we can do better should we give Him our poorest. It is an insult to Him. Is it any wonder, then, that we love those old prayers which have come down to us, mellowed and hallowed through the centuries, prayers which have trembled on the lips of millions of men, women and children, and like old hymns, are the ones to which we turn in the time of need.

This, then, is the old Prayer Book, the marvellous treasure house, a sacred museum, from which I have brought these few thoughts this morning, that all who have listened to me may turn again to its pages, and learn what a precious heritage we have in our possession.

Gospel Sermons

THE accusation is often brought against the clergy of the Church, that they cannot preach, or that they do not preach "Gospel sermons." It is devoutly to be wished that these charges are well founded, if the following extracts from the advertising columns of a recent issue of a responsible Toronto daily represent the popular ideal of preaching and of "Gospel Sermons." I am sure CHURCH LIFE will be glad to afford gratuitous publicity to these announcements, for the enjoyment of your out-of-town readers, who have not the privileges which our metropolitan press supplies to "Toronto the Good"—"The City of Churches,"—"the head-centre of Christian mentality." Respect for your limited space obliges me to condense reluctantly.

"At—Street Church, Rev. ——— delivers a Dr. Wild sermon and Mr. ——— will sing, 'Why do the nations rage?' Evening sermon, 'Making Pancakes.'"

"—— Tabernacle. Sermon, 'The Ghost of a Chance.'"

"—— Church, 7 p.m., 'Life on Yonge Street.'"

"Church of the Social Revolution—Are we downhearted?" (In consideration of the fact that this is apparently a new arrival amongst the "sister Churches," perhaps you will bestow the added attention of giving its name in full. The dashes which occur elsewhere indicate that the congregations so represented have already achieved envied notoriety. Still one must advertise to hold one's reputation. It is good business.

"—— come, hear the glad tidings—the slaughter of the Innocents."

(Internal evidence might imply that this is the advertisement of the "Church of the Herodians" but it isn't.)

"Rev. ——— will preach, subject, 'What does God think of me?' Mr. ——— is very anxious"

(Presumably as to the divine verdict; but the advertiser continues, with commendable confidence in his hearer's ability to revise the judgments of heaven) —"is very anxious that there should be a large congregation."

"—— subject, Belief in God and the present war." (It is reassuring to find the first article of this denominational credo so decidedly orthodox. The second is hardly open to doubt in our present circumstances. We do believe that the war is actually going on; nothing can shake our belief in it.)

"—— 11 a.m., Review and Preview. 7 p.m., Eyes Front!" (Does this "preview" a sad and subtle

recrudescence of militarism? Mr. Ford will please investigate.)

"The Rev. — will sing, 'If I were a voice.'"
 ("Were" is probably a misprint for "have.")

"— Secret Doctrine Class—Thought Power. Mystical Situation Class—The Tragedy of Macbeth—The Mystery language of the Caribs."

"— Can we win the war and continue the Liquor Traffic?"

(The good pastor's pessimism as to the first of these queries is perhaps pardonable. If he is equally anxious as to the possibility of the second, "The Trade" might be able to reassure him).

"Unity Centre of Practical Christianity—"

(Again I apologise for naming names, although this one reminds us of a movement—several movements indeed—more or less popular at one time, but of late quiescent).

"Subject—"Definition of *Chemicalization*. Personality, Individuality, Matter and Spirit."

It is truly wonderful what big words have found their way surreptitiously into the simple gospel. Their promised definition will, no doubt, preserve that simplicity and promote the reunion of Practical Christianity.

"— 7 p.m. The pastor—A weak strong man."
 (Comment is superfluous).

"— The Gospel of the Second Mile."
 (Comment difficult).

"— 7 p.m. The Invasion of England this year. Lovely music, silver collection."
 (Comment suspended).

"— Everybody welcome. Look out for the Merry 'uns!"
 (Comment unprintable).

"— The razor and the Lord's hired."
 (Comment impossible).

(The following is from the Bill Board of a prominent down town church and consequently authentic. The heavy type alone was readable by an unspectacled eye.)

"The pastor—unnecessary but as usual a wedding garment."

My only fear in sending you these contributions is that I may become thereby *parti cepe criminis* in circulating ridicule upon religion. But is this buffoonery religious in any sense of the word? Does it not rather bring into contempt the legitimate and in some cases necessary Sunday announcements which have to be sandwiched in (if they appear at all) with these hysterical screamings of self-confessed montebanks, vieing one with another which shall proclaim himself chiefest in the Kingdom of Barnum the Great.

Yours, etc.,

MOROTEMNUS.

L'envoi—Is it seemly that Church notices, however modest and otherwise desirable, should appear as if in competition, or at least in the same category as the above? Is it even expedient? If Churchmen supported the Church press as they should the answer to these questions would be simple. As things are, I raise the point seriously, for the sake of information, and quite without any reflection upon those whose opinion may differ from mine, it may be argued that the contrast between the objectionable and unobjectionable is accentuated by their justa-position, and there is some force in this—a good deal of force. On the other hand those who approve the objectionable would take little heed of the other class, whilst those who do not approve are not likely to consult these advertisements at all—except for the amusement they cannot fail to get out of the great majority of them.

World Conference on Faith and Order

North American Preparatory Conference, Garden City, Long Island, N.Y., January 4th to 6th, 1916.

By Our Special Correspondent.

GARDEN CITY, L.I., with its spacious lawns, one hour's run from New York City, seems all to constitute one great park well equipped to set forth truly the higher ideals of home life apart from the rush and turmoil of the commercial life of a metropolis.

The Garden City Hotel where all the delegates were most hospitably entertained and where the sessions were held, was well chosen as the place for holding

Northern Baptist Conference, Seventh Day Baptist, National Council of Congregational Churches in the U.S., Disciples of Christ of North America, Society of Friends in America, General Synod of the Evangelical Lutheran Church in U.S., Methodist Episcopal Church, Moravian Church in America Northern Provinces, Presbyterian Church in the U.S.A., Reformed Church in the U.S., United Presbyter-



Photograph taken at the Garden City Hotel, Garden City, Long Island, N.Y., during the sessions of the North American Preparatory Conference, which is making plans for a coming World Conference. Shows (left to right, standing) MR. GEORGE ZABRISKIE, of New York, who led the afternoon session on January 5th; BISHOP ANDERSON, of Chicago; MR. L. H. BALDWIN, of Toronto; REVEREND DR. FRANCIS J. HALL, of New York; BISHOP VINCENT, of Cincinnati, Ohio, and REVEREND DR. WILLIAM T. MANNING, of Trinity Church, New York.

the conference. The beautiful Cathedral set in open space, does seem to dominate its surroundings as it should, but the interior is rather disappointing. The fine chancel and handsome decorations appeal to one, but the slim steel columns seem to break the proportion of things and take much from the dignity of it all. St. Paul's School for boys and St. Mary's School for girls complete the equipment for this Garden City and represent something of the generosity and vision of the late A. T. Stewart of New York.

When the first session was convened on Tuesday evening at 8 o'clock the roll was called, the following religious bodies were found to be represented by delegates: Protestant Episcopal Church of U.S., Church of England in Canada,

ian Church of North America, and the Executive Committee of the Executive Commission of the Alliance of Reformed Churches holding the Presbyterian System Western American Section, in all 71 delegates.

Bishop Anderson, of Chicago, was appointed Moderator of the first session, and Mr. Robert H. Gardiner, the indefatigable and painstaking secretary, presented a report upon the World Conference Movement, stating that 51 commissions had so far been appointed. Pointing out that the aim is not to compromise on Faith or Order, but only to arrange a world wide conference upon faith and order.

Bishop Anderson in his opening address, emphasized the point that the purpose of the preparatory conference was

to open our hearts and minds under God's guidance in conference, how best to bring about the world wide conference on faith and order. That it was not intended to be "Pan-Protestant" nor "Pan-Catholic," but "Pan-Christian." The point of contact is belief in Jesus Christ as God and Man, where invitation to co-operate will involve no giving up of principle; but requires abundant charity, wide sympathy, and a mind open only to the truth—the cultivation of a Catholic and cosmopolitan spirit; where personal contact, mutual intercourse, interchange of ideas, united prayer may bring all to understand each other better.

Reverend Dr. Remensnyder, of the Evangelical Lutheran Church in the U.S.A., New York, delivered an address on "The Basis of the Invitation to the World Conference."

Dr. George Zabriskie, of the Protestant Episcopal Church, New York; the Reverend Dr. Newman Smyth, of the National Council of Congregational Churches in the U.S., and Reverend Dr. Hall, of the General Theological Seminary, New York, each presented schemes or plans for carrying out the proposed World Wide Conference. After some criticism and amendment, these were referred to the Business Committee, who subsequently brought in a report embodying the approved terms contained in them, and these will be set out in a declaration as the outcome of this preparatory conference.

The Reverend Dr. Roberts, of the Presbyterian Church in the U.S., Philadelphia, Pa., read an address upon "The Open Door Before the Churches."

The spirit and the fellowship manifest in this preparatory conference were excellent. There was no suggestion of compromise or confederation, but rather an earnest desire by mutual conference to understand better the difficulties that separate us, that we may all learn to know the truth and acknowledge the Life of Christ's Body, His Church in the World where we alone can all be one.

It was disappointing that there was not a fuller representation from the Canadian Commissions, Mr. L. H. Baldwin being the only Canadian delegate. The Epiphany Season no doubt made it difficult for many to get away, and the present movement in Canada for the union between some of the religious bodies no doubt also contributed to this slim attendance.

However, it was unfortunate, as it is very important and almost essential that all should bear their share of responsibility in the initial steps. Each communion by its counsel and advice should make its own peculiar contribution and thereby avoid mistakes that may mar and hinder the full realization of the aims and hopes for the World Conference on Faith and Order to which such preparatory conferences seem so necessary.

The work of convening and organizing both the Executive and Consultative Committees was left in the hands of the Executive Committee of the Commission appointed by the Protestant Episcopal Church of the U.S., of which the Reverend Dr. William T. Manning, of New York, is chairman.

THE Bible will stand the test of philosophy and the test of science. We need have no fear whatever of the result. The most philosophical nation of the world is now studying the Bible from a philosophical standpoint. There is no need to tremble for the safety of the ark of God.

The Great Philosopher, who is also the Great Scientist, has given to the world this book, and He knows how to reveal the harmony between His work, His ways and His Word.—Canon Knox Little.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE ATHANASIAN CREED

To the Editor CHURCH LIFE:

Barrie, Ont., 6th Jan., 1916.

Dear Sir,—I have followed the discussion on the Athanasian Creed with much interest and your article by Rev. D. Convers in this week's issue should be read by those who object to the so-called dammnatory clauses, with care and attention, for he strikes the right note. Any other view would exclude from "salvation" all the patriarchs and saints of old—John the Baptist himself, besides all those others of the "nations of the saved" that, although not included in the Church, still will in the mercy of God have the benefit of Christ's all-atoning sacrifice.

It should be more clearly laid down, however, that the expression "salvation" with its various declensions and forms (i.e., to be "saved," etc.) used in the New Testament has a particular meaning that the word itself does not convey. For, whilst Christ died for the sins of the whole world, and paid the debt for all, and we therefore cannot limit the mercy and power of God to "save to the uttermost," we are liable to fall into the error of attempting to complete God's revelation by speculation and surmise. God has not revealed how He will apply the Blood of Christ to "save" those that are not included in the New Testament term, "salvation." He has not revealed what standard or standards will be applied to judge those who are not and cannot be judged by gospel standards; but we in our impatience to know the things not revealed try to anticipate God by erecting a standard of our own. This is to be deprecated. We must wait upon God. Shall not the Lord of the earth do right?

Christian men have lost sight of the purpose of God in the Church. St. James teaches us that in this age of the Gospel, God is choosing out of the world a people for His Name (Acts 15:14, etc.). That is the whole work of this age, and when that has been accomplished, He will return and rebuild the Tabernacle of David that is fallen down, that the residue of men may seek after the Lord (Zech. 8:22).

The expression "salvation," therefore, does not mean as commonly supposed rescue from damnation. It is the act of bringing us into the light that is of the Incarnate God, out of the darkness in which we walked. It is the engrafting of us into the True Vine, the making of us into new creatures in Christ, the incorporating us into the One Body—that Holy company of Saints, His Bride, who are made by Holy Baptism partakers of His very Risen Life and by the nourishment applied through His own ordinances whereby we are to be brought to perfection, that when the time comes fore-ordained by and known only to the Father, He may present her to Himself a glorious church without spot or wrinkle, and she waits with prayerful longing for Him to come in person to take her unto Himself.

And reading Mr. Convers article in the light of these facts, we shall at once realize that in the Athanasian Creed all we do is to solemnly acknowledge each one for himself, as well as corporately, that as we are a covenant people with God, as we have tasted the heavenly things and have been engrafted into Christ, we stand in the position indicated by the clauses in question, if we apostatize from that standing and faith.

In no sense do we pass judgment on any person other than ourselves. We admit that if we become apostate it is impossible for us to escape. God is the judge and the judgment day has not come anyway. And as Mr. Convers very pertinently says, only those that have been in grace can become apostate.

The chief trouble is that Christian men in all the denominations of Christendom have forgotten their high standing in Christ (and incidentally they have therefore failed to rise up to that standing), they have forgotten that we are called to be saints, that it is only as one Body that we shall attain to the glory of the kingdom, and instead they have thought only of their individual salvation without considering the glory of God or His purposes in the Body of Christ, and this individual salvation is a thing impossible. They have lost sight of the true hope of the Church and no longer desire the marriage of the Lamb. They look only for death and have a hazy idea that glory will follow for them individually: putting off the resurrection of the dead in Christ and the change of the living to some remote time far in the future, and meantime they look to reign on the earth without the King. Democratic ideas so fill their minds that they imagine a Republic of Heaven instead of a Kingdom, and I fear there are many who do not hold the Catholic Faith as laid down so plainly in the Athanasian Creed, and the consciousness of this lack is at the root of their objections.

CREDO.

To the Editor CHURCH LIFE:

Dear Sir,—The General Synod has used the power placed in the hands of its members, as representing the Church of England in Canada, to leave the Athanasian Creed and its use without alteration, beyond permitting the officiating minister, if he so desires, to omit three of the four dammnatory clauses. This binds the clergy, and such of the laity as accept Synod ruling as conclusive, in their future action; but though action is governed by the will, belief is not, and possibly the various interesting letters that have appeared in the columns of your paper leave something still to be said.

The Rev. D. Convers widened the discussion by his article on the three creeds, following that on the Athanasian Creed at work.

A creed is properly a profession of belief, which the Apostles' Creed and Nicene Creed both plainly are, but which the Athanasian Creed is not, being a declaration to the congregation, not necessarily one by it. In this it resembles the fundamental belief of the Jewish Church, which divinely organized, has no creed, "Hear, O Israel, the Lord our God is one Lord," being a declaration to the people, not an expression of belief by them.

The Apostles' Creed was not formulated by the Apostles. It had its origin in the baptismal creeds of the Church in various places, and finally obtained its present wording long after the Apostles had passed away, yet it is rightfully called the Apostles' Creed, because it embodies and summarizes the faith they taught. It is probably accepted by all Christians, or at least not repudiated by any, and has every claim to be Catholic, or universal in the Church. The Church of England requires no further or additional expression of belief before baptism into Christ's Holy Church, the one Catholic Church that includes as integral portions all Christian denominational churches.

The Nicene Creed was based by the Nicene Council on the creed of Eusebius of Cæsarea, A.D. 325. It was revised by Cyril, A.D. 302, by the Council of Constantinople, A.D. 381, and confirmed by the Council of Chalcedon, A.D. 451. A council held at Toledo, A.D. 589, is usually credited with the introduction of the words "and the Son" into the Creed. However that may have been, Charlemagne, two centuries later, was unable to persuade Pope Leo III to alter the text used in Rome by including these words, but it was so altered by that Pope's successor. When attention was called to the interpolation in the ninth century, it became a leading cause of the division

between the Eastern and Western Churches, and found an inseparable obstacle to their reunion. With the exception of these words it is generally received, or at any rate not disavowed, by all Christian denominations, and may properly be considered as Catholic, or pertaining to the whole Christian Church, except in that one clause.

The Athanasian Creed is more accurately designated by its first words, Quicumque vult, as it has no direct connection with Athanasius, and is not properly speaking a creed. It is more probably a canticle, and is of uncertain origin and authorship. It forms no part, as a whole, of the faith once for all delivered to the saints, or would have found expression in the teachings of the Apostles. The inclusion of the words "and the Son" marks its western origin and comparatively recent date. For many centuries the Church fulfilled its mission without it, or anything resembling it. Probably at the present time more than half the Christians in the world either do not wholly accept it, give it no serious consideration, or know little or nothing of it. It has no place in the offices of the Eastern Orthodox Church, though found without the words "and the Son" in the appendix of its modern service books. The Protestant Episcopal Church of the United States has dispensed with it altogether. The Church of Ireland, while retaining it in the Prayer Book, has discontinued its use in Church services. The Church of England holds that it ought thoroughly to be received and believed, but not that it must be, as it does with the Apostles' Creed in baptism, and continues the closest possible relations with the other Protestant Episcopal churches notwithstanding their action in connection with it.

It was unknown or ignored when the Council of Chalcedon confirmed the revised Nicene Creed, A.D. 451, and even when a council held A.D. 589 met in Toledo.

The Rev. D. Convers has pointed out that it contains no reference to many essential truths that are most surely believed amongst us.

It is not universally accepted as a whole as a necessary belief by the Christian denominational churches that form integral portions of the one Catholic Church, or by individual Christians that hold the faith on which the Catholic Church is built, that Jesus the Son of Mary is the Son of God and the Christ, so its claim to be Catholic is at least open to question.

ED. HARPER WADE.

Quebec, 27th Dec., 1916.

A CHURCH DEFENCE UNION

January 2nd, 1916.

To the Editor CHURCH LIFE:

Dear Sir,—A member of the E. C. U., whose letter appears in your issue of December 30th, will find that there is, or was, a "Canadian Church Union" (I take it from the circular) in New Westminster, B.C. The only name connected with this province that I can find is "H. Lester, Esq., F.R.G.S., Colliewood."

But what is more wanted in many people's opinion at this juncture is a Church Defence Union to strongly oppose the "Schism" being introduced into the Church of England by the movement to change the name of the Canadian branch, and "mangle and mutilate" the Church Prayer Book, which the promoters are pleased to call "enrichment."

It may not be generally known that the Wesleyan Methodists had up to 1874 made use of the Church Prayer Book. At that date they revised it to suit their own views, thereby cutting the last link with the Mother Church, exactly what a section of the "Church of England in Canada" are attempting now.

I have made use of the word "Schism," the latest we have in connection with the Church is the "Reformed Episcopal Church." Is the "Church of England in Canada" anxious to join the body of nonconformists? One thing is certain, and the possibility cannot be discounted, were a church, or parish or mission, in any

diocese in this country, to refuse to change their name, or make use of the new prospective Prayer Book, when properly "mangled and mutilated," they could never, any canons of the Church of England in Canada (as long as they kept the name) notwithstanding, or on the change of name, be termed "schismatics," being simply followers of the rituals, rites and order, and Prayer Book of the Mother Church, from whom all alterations should emanate.

Trusting as an old subscriber to CHURCH LIFE that this letter may appear in your correspondence column.

"CHURCHMAN."

M. S. C. C.

THE EPIPHANY APPEAL FOR FOREIGN MISSIONS, 1916

"Lord to Whom shall we go? Thou hast the words of Eternal Life." ST. JOHN vi., 68.

THE Bishop of London said, after his return from the front, "It seems to me that what our boys are dying for at the front is something like what Christ died for on Calvary." The progress of the war serves both to vindicate and to emphasize the truth of the Bishop's impression. It is becoming more and more clear that the real values at stake are moral values, and that the real issues involved are spiritual issues.

The nature of the causes for which men fight is reflected in their characters and conduct. A British Officer, speaking in the House of Commons after a year on active service, said that the effect of service at the front is to exalt the character of men, and when peace comes "the Army will bring back to England a purifying streak of ennobled manhood," and added, "In half an hour of action I have seen more Christianity, more elevation of character, more nobility than I have ever seen before in my life."

The progress of the war, therefore, is serving to throw into a prominence, which cannot be mistaken or obscured, the principles for which the British Empire has always stood; the principles of liberty and equity, of mercy and justice. This may be convincingly illustrated by the fact that the frontiers and areas of all its non-Christian dependencies are dotted with Christian missions; and these, it must not be forgotten, represent to the native peoples, in a practical way, those essential and spiritual principles for which the Empire stands and is now contending. Of the Missions on the North West frontier of India the late Lord Roberts, shortly before his death, wrote: "The pacific influence of missions among the fierce Pathan tribes has been of incalculable value to the Government." It is, we may add, a well known fact that in one of the raids by these tribes the only buildings left unburnt, in a certain town, were those of the Medical Mission. Of those in Central Africa, Lord Roberts continued: "In the Uganda Protectorate there is now a prosperous and peaceful community of nearly 90,000 Christians where not one existed thirty years ago, and where unutterable atrocities were of daily occurrence." The presence and influence of Christian Missions have undoubtedly contributed an important share towards securing at this time, the peace and loyalty of these, and other, parts of the Empire. It is of the utmost importance, therefore, that the Church should see to it that her missionary work is everywhere sustained and strengthened. By so doing the Church will, to a degree we but little realize, support the cause of the Empire in the war, contribute to the restoration of a rightful and abiding peace, and help to save herself and the Empire for the great purpose and mission for which, in the providence of God, both are established and called.

This brings us to our last point. The supreme importance that the Church should, at this time, boldly declare and emphasize her threefold message: *the Fatherhood of God; the Brotherhood of Man; and the Redemption which is in*

Christ Jesus. The supreme importance of the kingdom of God must be emphasized as never before. To Whom shall we go save to Him who hath, "the words of eternal life"; to Him Who really rules the world; to Him Whose Kingdom is imperishable and must ultimately stretch triumphant from shore to shore?

In appealing to you to study the cause and the work of Christian Missions, to pray diligently for their success, and to give liberally for their support, we commend to your consideration these stirring words:

"Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demand from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal."

"The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old."

We are face to face with a new world of opportunity, of danger, and of duty; let us therefore prove our faithfulness through our support of those great privileges and responsibilities of service in Palestine, in India, in China and in Japan, to which, in the providence of God, we have been called.

On behalf of the Board of Management.
(Sgd.) S. P. RUPERT'S LAND, Primate.
(Sgd.) S. GOULD, General Secretary.

Church Law and the Catechism

A CANON provides that the minister in every cure shall be *diligent* in instructing the children in the *Catechism*, and shall, from time to time, examine them in the same, *publicly*, before the congregation.

When I was a boy this was an obeyed canon in all the churches where loyalty governed. There were some clergymen who thought themselves liberal and affiliated with the ministers of the denominations, who slighted this requirement and neglected the catechism and emphasized Scripture teaching. The latter was good, necessary, but the former was spiritual and helpful too. I have stood many a time at the chancel rail of my parish church in my boyhood, with others, reciting, as one, who was afterwards a great Bishop of the Church, gave teaching upon that wonderful compendium of a Christian's duty and belief—the Church Catechism, and many years after, when responsibilities came and pastoral duty fell to my lot, those solemn instructions, in the sacred place by the shepherd of the lambs as well as the sheep of the flock, in those fresh days of youth returned to remembrance and helped to solve doubts and give solace to other hearts as they were spoken.

But this canon goes farther in this direction. It commands that the clergy "shall by stated catechetical lectures and instruction, inform the youth and others in the doctrines, polity, history, and liturgy of this Church."

Here is a vital matter. I am convinced that if we, my brethren, act upon this obligation more continuously and thoroughly, the disaffections and defections of the present time, the Areopagitic craze to hear and to tell some new thing would have a larger grasp upon our people; and that the parish church would hold them, and that the earthquakes and the foam of revivals and skyrocket movements could not draw them nearer to their mother's breast. The canon binds us—is mandatory. Let us obey it enthusiastically in letter and in its uplifting and up-building spirit.—*Bishop Walker.*

Our Old Country Letter

DECEMBER 22ND, 1915

THE Advent Ordination lists for fifteen English dioceses were published the other day, thus bringing up to thirty-one the number of dioceses for which statistics are available. In these thirty-one, the number of deacons ordained is 110, as against 147 in the same dioceses at this time last year. The war has taken a heavy toll of ordination candidates and theological students. One of the great missionary societies—the S. P. G.—has passed a resolution refusing to entertain proposals from candidates for missionary training scholarships unless they can prove that they are ineligible for the army.

Going back from modern to ancient days, very interesting discoveries are reported from the excavations on the site of St. Augustine's Abbey at Canterbury. The Abbey church at one time rivalled the Cathedral in magnificence. It was destroyed at the spoliation of the monasteries in the time of Henry VIII. Some months ago the layer of earth which at the suppression marked the level of the monk's choir, was removed, and on digging deeper the circular foundations of Abbot Wulfic's work were laid bare—a building circular within and octagonal without, for which there is no parallel in England before the Crusades. It carries us back across the centuries to find that this building opened on the east into the original Church of St. Mary, built in 618, and on the west into the original Abbey church, still older, dating as it did from St. Augustine and King Ethelbert. Eight hundred years ago a Flemish monk, Grocelin, described the "porticus" of St. Gregory, with the tombs of Laurence, Mellitus and Justus in a row against the north wall. This porticus has now been discovered, with the empty tombs as described—empty because the bodies were "translated" to a more honoured site in 1071. A plan with description of the buildings is given in the "Occasional Papers" of St. Augustine's Missionary College.

The death of Lord Alverstone, Lord Chief Justice, is a loss to the English Church. His devotion was on a par with that of those two great lawyers who were his earlier contemporaries—Lords Hathorley and Selborne. He was for many a year a member of the choir at the great church of St. Mary Abbots, Kensington, and he took an active interest not only in the spiritual work of that important parish but in the affairs of other Church organizations, especially those which endeavour to ameliorate the condition of the London poor. Your correspondent some years ago heard him make a remarkable statement on an S. P. G. platform. It was at the time of the Boxer rising in China. Referring to the death of a missionary who had been slain by the insurgents, he said that he supposed he himself had been given a fair share of what the world called success and prosperity, "but I would willingly give it all if I might have in exchange the consciousness of having done as much good in the world as that young man has done in his brief career."

Archdeacon Blogg has been recalled from Brazil to take up the Wardenship of the Navy House, Chatham. When a chaplain in the Royal Navy Archdeacon Blogg's energy and care for the sailor were unremitting, and were sometimes exhibited in unconventional ways. Being anxious to grapple with the men's temptations ashore, he one night dressed as a bluejacket and explored the public houses about the Brook at Chatham. He did not know that he was out of bounds until he was arrested by a picket and then explanations had to be made. Mr. Blogg once worked before the mast on a tramp steamer, and has saved several lives at sea. He holds the Board of Trade Certificate as a seaman.

It is very creditable to the supporters of Foreign Missions to learn that though

a year ago there was a falling-off in the funds of the Church Missionary Society, the prospect now is more hopeful. The S. P. G. shows a small deficit in the general fund. Special funds are rather hard hit. The London Missionary Society (Non-conformist) is faced with a possible deficit of from £20,000 to £30,000.

Another War Christmas! The reign of the Prince of Peace seems more remote than ever. Milton says that at the birth of Christ—

"No war or battle sound
Was heard the world around."

How different is the approaching anniversary of that Birth! "Give peace in our time, O Lord!" May each reader of these words be enabled to know by deep experience the peace which passeth understanding—the peace which the Incarnate Christ brings "to men of good-will."

Personal Mention

THE Bishop of Newfoundland, The Rt. Rev. Llewellyn Jones, D.D., this year celebrates the fiftieth anniversary of his ordination to the priesthood.

The Rev. A. H. Moore, M.A., rector of St. Johns, P.Q., will preach the sermon for the Montreal Synod in February.

Mr. L. H. Baldwin, of Toronto, was in Garden City, Long Island, N.Y., last week for the meeting of the North American Conference preparatory for the World Conference on Faith and Order.

By special request from these countries to Messrs. Hodder & Stoughton translations of Dr. Paterson-Smyth's "Gospel of the Hereafter" are being prepared for India and for the Japanese. The Indian request is interesting as coming from a non-Christian. A Brahmin gentleman desires to bring out the edition at his own cost for India with a dedication page:—"To my son, Seram Ali, who is now in the Near Hereafter."

Dean Abbot, of Cleveland, formerly rector of Christ Church, Hamilton, is returning to Hamilton in about two weeks, much to the joy of his many friends in that city. The Dean has volunteered his services for overseas and is likely to be chaplain of the 86th Machine Gun Battalion.

At a meeting of the Committee of Consultation and Advice of All Saints' Cathedral, Halifax, held on the evening of Monday, Jan. 3, Rev. Noel Wilcox, curate of All Saints' Church, Winnipeg, and a son of the late C. H. Wilcox, of Windsor, N.S., was appointed curate of the Cathedral, Halifax, to fill the vacancy created by the resignation of Canon Hind, now vicar of Shelburne, N.S. Mr. Wilcox is a member of one of the most prominent and most loyal Church families in the province and goes to Halifax with a fine record, both as to his college course, and his work as a priest.

Bishop Knight recently visited the lepers of Palo Seco, in the Canal Zone, and confirmed several of them. There is no other instance on record of such a visit.

The Very Rev. Dean Owen, of Hamilton, will be the missionary at St. George's Church, Montreal, for the Mission which begins the first week in Lent.

The Rev. St. J. B. Wynne Willson, brother of Mrs. Plumptre, Toronto, has been appointed Associate Canon of Salisbury Cathedral, England. Mr. Will-

son has been for some time headmaster of Marlborough College.

The Rev. R. J. Campbell, who a few months ago joined the Church of England, was recently presented by the members of his old congregation of the City Temple, London, with a cheque for £150 and a motor car, as parting gifts.

The Rev. R. T. Sadler has been appointed assistant at the Church of St. John the Evangelist, Montreal.

The Rev. W. H. Snelgrove has been appointed rector of Trinity Church, Galt, in succession to the late Canon Ridley. Mr. Snelgrove is a graduate of Huron College, London, and has been rector of the Church of the Ascension, Windsor, Ont., for the last ten years.

Lieut.-Col. R. W. Leonard, of St. Catharines, has presented Grace Church, Brantford, with a tower and chimes, in honour of his parents, Mr. and Mrs. Henry Leonard, of Brantford. The tower is of pure Gothic design and the bells were cast by Mears & Stainbank, London, England. The total cost of the work is about \$45,000. The beautiful gifts were dedicated on Sunday by the Bishop of Huron, assisted by the Ven. Archdeacon Paterson-Smyth, of Montreal.

The Ven. Archdeacon Paterson-Smyth, of Montreal, was in Toronto on Sunday, preaching in Convocation Hall.

The new rector of St. Peter's, Winnipeg, is the Rev. A. S. Wiley, formerly rector of Dauphin.

Mr. D. A. Radcliffe has been appointed lay reader for St. Clement's parish, Eglinton, North Toronto.

Mr. Theodore de Pencier, son of the Bishop of New Westminster, has been given a commission in the Imperial Army, and has gone to England.

Mr. H. K. Caskey, the general secretary of the Laymen's Missionary Movement, has resigned that position to become associated with the work of the International Committee at New York.

It is with regret that we learn of the illness of Dr. G. B. Archer, of the M.S. C.C., who has just returned from India. Dr. Archer was taken suddenly ill and an operation for appendicitis was performed in Wellesley Hospital, Toronto, on Monday of this week. As we go to press we are glad to learn that the Doctor is doing well.

The Rev. D. M. Rose and family sailed from Victoria on Tuesday for India via the Pacific route.

Miss Katharine Robbins, of the M.S. C.C., home on furlough from Honan, China, was in Toronto last week addressing the W.A. at its monthly board meeting. Miss Robbins left on Saturday for the Maritime Provinces on a deputation tour.

The Rev. Canon Daw, of Hamilton, was in Toronto last week, giving the address at the memorial service held in St. Alban's Cathedral for the late Lieut. Neville Ricketts, a young officer of the Queen's Own, who died on the last day of the old year of wounds received in action. Others who took part in the service were Bishop Sweeney, Rev. Archdeacon Ingles, Canon Macnab and Rev. P. L. Spencer. Lieut. Ricketts was a member of the St. Alban's congregation. He was about twenty-two years of age and a son of Mr. T. W. Ricketts.

It is with regret that we learn that Chancellor A.C. Boyce, of the Diocese of Algoma, lost his fine residence at Sault Ste. Marie in a fire which occurred on Saturday last.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, A.P.H.A.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Bishop of Kingston, Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

PORT ARTHUR

At St. John's Church on Sunday morning, Jan. 2nd, Rev. Canon Hedley preaching from the text, "A New Heaven and a New Earth," launched a scathing indictment against present tendencies among people of the present day. He (as reported in the *Chronicle*) expressed disappointment at the small congregation present to take part in the special service of intercession which was that day being held throughout the length and breadth of the British Empire. He ventured to say that the cathedrals and parish churches of England were thronged with devout worshippers, while in Port Arthur not ten per cent. of the Anglican population was present in the parish church of the city. "The discussions during the past few weeks on all sorts of topics," said Canon Hedley, "have been sordid in the extreme. It is contracts for shells and not contracts for Christ, that we are looking for."

HURON

WATERLOO

ST. SAVIOUR'S

There were sixty communicants at the 8 a.m. celebration on Christmas Day, which for the first time in the history of the parish was choral, though the noon celebrations have sometimes been so. The few church people in the out-station, All Saints', Bridgeport, have contributed six recruits to the new North Waterloo Overseas Battalion. Notwithstanding, there were eleven communicants there last Sunday at an early celebration, bad as were the roads. The Sunday School children of All Saints' have received Christmas cards, procured from the Rev. H. Pollock, of the famous Church of St. Peter, London Docks, the scene of Fr. Louder's wonderful work.

BERLIN

ST. JOHN THE EVANGELIST'S

The new rector, the Rev. H. M. Langford, late rector of Listowel, entered on his ministry here on Sunday, the 2nd inst., and made an excellent impression. In his evening sermon he showed that even this terrible war does not nullify the great fact stated in his text, "Thou madest him a little lower than the angels."

We cannot pass unmentioned the remarkably successful pastorate, extending over nearly fourteen years, a term unapproached in the history of the parish, of the late rector, the Rev. J. W. J. Andrew, who has, to the unanimous regret of the congregation, gone to a larger field of labor. Mr. Andrew's success in uniting as it never was united before, and enlarging the congregation, is due less to his

ability in the pulpit, great as it is, than to his unflinching kindness, his faithfulness and diligence in visiting, especially in sickness and distress, his wise handling of all cases of difficulty, and above all, his true godliness and love for souls. The congregation showed its appreciation by appropriate farewell gifts.

WINDSOR

The following Christmas message from Rev. Arthur Carlisle to the congregation of All Saints' Church, has been received:

In the field, Flanders,

December 1st, 1915.

To the people of All Saints' Church,
Windsor, Ontario.

My dear friends,—Although my duty as chaplain to the Canadian forces at the front holds me here, my sincere wish and earnest prayer, as the one who by your kindness is still allowed to call himself your rector, are for your blessing and happiness at this Christmas season. How I should love to be with you all in your special services and celebrations! And I trust that from every heart an earnest cry will go up to heaven that we may all soon learn the lessons that God would teach, and that the morn of peace may soon break.

It would be a strange Christmas for everyone—strange for you, many of whom will feel your hearts wrung with personal sorrow and suspense; all of whom will be grieving over the multitude of the world's tears. It will also be strange for me, amid strange scenes and experiences, instead of among my own beloved congregation. Yet, in spite of its strangeness, although the world never before beheld such a spectacle of warfare and suffering; although never before did men seem so far from realization of Christian brotherhood, and although never before did the angels' anthem of good-will seem so strangely futile—nevertheless it is possible for it to be a time of genuine blessing and joy to us. And this is my Christmas wish and my Christmas prayer for each one of you—that, amidst the strife of nations, yours may be peace, begotten of a confident faith in the Lord who reigneth over all; amidst the sorrows of weeping sons of earth, yours may be joy, springing from the knowledge that immortality was only brought to light after the gloom of Gethsemane and Calvary; and that amidst the trials and sufferings of your brethren here and elsewhere, yours may be happiness, arising from your ministrations to the poor and needy ever as the Incarnate Christ ministered to all mankind.

With a very earnest and loving assurance that my prayers cease not for

you and for your minister—so I believe also yours fail not for me.

I remain, your friend and rector,
ARTHUR CARLISLE.

MONTREAL

The Synod will meet on the 8th February. There will be a celebration in the Cathedral on that morning at 10.30 when it is earnestly hoped that all the clergy and lay delegates will be present to receive the Holy Communion. The Synod will meet at 2 p.m.

The monthly meeting of the diocesan W.A. was held on the Feast of the Epiphany.

THE MISSION

From *The Montreal Churchman* we quote the following:

The House of Bishops at its meeting in Toronto last September unanimously decided to urge upon the Church what may be called a "war mission"—to bring home to the people the spiritual lessons of the war. In accordance with this it was finally decided by an unanimous standing vote at a meeting held in the Synod Hall, Montreal (to which all the city clergy, wardens and lay delegates were invited, and which was largely attended) to hold a mission in Montreal next Lent. The mission will be held in the Deanery of Montreal West from the 12th March to the 19th, in the Cathedral from the 19th March to the 26th, and in Deanery of Montreal East, from the 26th March to April 2nd. This mission is sadly needed. Every one who spoke at the meeting expressed the sense of the need of an awakening of the souls of men to realize the Presence of God; man's need of Him, and of a deeper, more real consecration of self to Him. What has brought about the present awful suffering is that the people throughout the nations in their hearts have departed from the Lord and we as a nation are equally guilty. In name we are Christian, but with many of us our heart's loyalty is not first pledged to Jesus Christ—others have won our allegiance. The love of self, the love of the world and the things of the world, have made our love to Christ grow cold. We all feel this. We need to stop and reconsider our position and to return to the Lord our God, with all our hearts. This turning back to God must begin with us who are Christ's, who are the members of His Church. This is what the mission will seek to accomplish.

The way must be prepared by prayer and work. By prayer I do not mean the listless saying of a Collect, but the heart's yearning going out in earnest supplication to God. This prayer must be in private, in the regular services of the Church, and in special gatherings in each parish for this one thing, to ask God's outpouring of Grace upon the mission. Prayer must be made for all the people, for the clergy of each parish, for the workers in the mission, and for the missionaries that they may be given a living message, which God's Spirit can bring home to the Souls of all who hear.

From the city of Montreal the mission will extend throughout the diocese. The Bishop is arranging to meet each deanery, when he will discuss the question of holding the mission in every parish.

It is a big undertaking. The need is great. The issues are great. We are going against the strongly entrenched forces of evil, which are so sorely troubling us in every way, and paralyzing our efforts before our enemies. The task would be hopeless were it not for the fact that the Father has given His Holy Spirit to be the power from on High. In His power we can win. But whether the people will hear or whether they will forbear, we must deliver our message of God's love that is calling men to Himself, and so free ourselves of the blood of all men. Pray, then, with all your hearts, as you have never prayed before, that He will open the windows of Heaven and pour us out "a blessing that there shall not be room enough to receive it." (Mal. 3: 10).

MONTREAL

The Rev. Canon Fitzgerald, M.A., of Kingston, will deliver his well known lecture, "Ireland and the Irish," in St. George's Parish Hall, on Monday, January 17th.

NIAGARA

HAMILTON

The monthly meeting of the Niagara board of the W.A. was held in the school-room of the Church of St. Thomas on Wednesday, Jan. 5th, and was a very interesting one. Mrs. Macqueen Baldwin, of Japan, and Miss Robbins, of Honan, China, spoke on their work in the morning, while the Bishop of Niagara, Bishop White, of Honan, China, and Archdeacon Davidson, of Guelph, were the speakers in the afternoon.

A large congregation assembled in All Saints' Church on Sunday morning, Jan. 2nd, on the double occasion of the National Day of Intercession on account of the war, and of the noting of the 30th anniversary of Archdeacon Forneret's induction as rector of the parish.

In the course of his sermon—an admirable one from the text, "Brethren, pray for us," the rector gave a sketch of his thirty years' pastorate at All Saints'. When he came he found a disorganized church with 100 communicants. In the early years of his rectorship, a school house and rectory were built and paid for, and a chapel of ease provided in the west end of the parish, now a flourishing church, St. George's, under Canon Howitt.

The original 100 communicants have now grown to over 600 for All Saints', and over 300 for St. George's—more than 900 for the original district allotted to All Saints'.

The personal statistics of the parish for thirty years were given as: Baptized, 2,000; marriages, 538; confirmed, 703; buried, 916. About thirty of the original parishioners are now left.

HOMER

The annual Sunday School Christmas tree was held in the basement of St. George's Church. It was very well attended and an excellent programme was given by the children and members of the congregation. A most pleasing feature of the evening was the announcement by the rector of the cost of installing of the electric lighting in the church which was used for the first time last Sunday evening, and was a gift of Mr. and Mrs. John Secord, their family and Miss A. Secord. The vote of thanks and applause that greeted this announcement showed how much this magnificent gift was appreciated. Mr. Bush as representing the Hydro-Electric movement gave a short address. The last item of the program was the distribution of prizes and presents from the tree.

GUELPH

Capt. the Rev. C. H. Buckland, rector of St. James' Church, and chaplain of the 29th Battery, C.F.A., was presented by his congregation with a purse of gold on Sunday evening, Jan. 2nd. The presentation was made at a congregational meeting at which Mr. F. K. Baker, the rector's warden, acted as chairman, and who said it was with a feeling of mixed regret and pride that the congregation heard of their rector's action—regret that he would be absent for perhaps some months, but pride in the thought that he was equal to the occasion in volunteering his services in such a worthy cause.

Mr. A. E. Smith, the people's warden, read a very appropriate address, signed by the churchwardens.

The Sunday School of St. James' Church have presented Rev. Capt. Buckland with a pocket baptismal font.

On Christmas Day the congregation of St. George's Church had the opportunity of seeing for the first time a new memorial window which has been placed over the west door of the church. It is a beautiful representation of the Ascension, and is in

memory of Walter Hoyt, Walter Edward and Charles L. Scratchard Cutten.

NOVA SCOTIA

The intercessory services in All Saints' Cathedral, beginning with that at midnight on December 31, and closing with that at midday on Sunday, January 2, were profoundly solemn. The service on Sunday, indeed, was altogether memorable, His Grace the Archbishop of Nova Scotia preaching a sermon beautifully enforcing the duty of entire consecration to the Highest, upon the text, "So teach us to number our days that we may apply our hearts unto wisdom."

Dean Llwyd, who has been suffering from the gripe, which in a severe form has been generally prevalent here, but who has now fully recovered, was the celebrant of the Holy Communion.

His honour the Lieutenant-Governor and leading officers of the garrison were in attendance as were the members of the Sixty-Sixth Regiment, and the music, including the communion hymns, was most beautiful, voicing very fully the language of the hearts of the people on this day.

The annual business meetings of the various parishes will be held within a fortnight and, in spite of the many extra demands upon the people and the pressure of the times, the financial reports generally will, it is understood, be highly satisfactory. This is certainly the case of All Saints' Cathedral, where the Christmas offering as well as the number of communicants, constituted a record.

His Grace Archbishop Worrell has been suffering from an attack of lumbago.

It is expected that Dr. Boyle, president-elect of King's, will attend the meeting of the Board of Governors to be held in St. John, N.B., on Jan. 26th. Churchmen generally throughout the Maritime Provinces, are looking forward with interest and pleasure to the day on which he will enter upon the duties of the presidency. There is general gratification that he has accepted the responsible post.

ONTARIO

PICTON

CHURCH OF ST. MARY MAGDALENE

The season of Advent and Christmas has been each in turn featured by special effort and deepening of interest in the things of the hour. The rector, Rev. F. Louis Barber, preached two courses of sermons for Advent—the morning subjects being "Some Spiritual Lessons from the Present War," which on the 1st Sunday dealt with the events leading to the war. Second, "The Ideals of Germany and what they have produced." Third, "The Present and How to Deal with it," and fourth, "The Future and Some Problems Arising from the War." Much interest was shewn by large congregations, who listened with rapt attention. In the evenings of Advent the subjects were: 1, Self-will; 2, Other gods; 3, A covenant people, and 4, Recovery by faith.

On the 21st day of December a confirmation service was held by the Rt. Rev. Dr. Bidwell, Bishop of Kingston, when eight soldiers received the apostolic rite of the laying on of hands in the presence of a fairly large congregation.

Sixteen men had been prepared, but owing to the call of duty, the remaining eight were unable to attend. These men are from the company of the 80th Battalion stationed in Picton.

His Lordship preached from the words, "A good soldier of Jesus Christ," and in a forceful and eloquent manner shewed the analogy, and meaning of the words, closing in a most devotional and spiritual appeal for dedication in His service. Previous to the Service of confirmation, his Lordship dedicated a beautiful set of white book markers, presented by Miss

Grose, one of the High School staff of Picton Collegiate Institution.

Another pleasing feature of the season was the placing upon the organ a brass plate with the inscription, "To the greater glory of God." This organ was presented through diligent work and loving service by the Ladies' Guild. Mrs. H. Carson, president. The instrument is one built by Casavant Bros. at a cost of \$4,025, and is now completely paid for. The Ladies' Guild are to be congratulated upon their happy efforts, and it may be mentioned that one member, Mrs. Barber, collected during the year over \$160 in ten cent subscriptions, paid monthly.

The season of Christmas and New Year were fitly observed by special music and carols being rendered by the choir.

On the Feast of the Circumcision and January 2nd days of intercession were



Christ Church Cathedral, Fredericton, N.B.

likewise observed, and a good start effected for 1916.

MERRICKVILLE

On Christmas Day the Holy Communion was celebrated in Trinity Church at 8 a.m. and 10.30 a.m., with a sermon at the latter service by the rector. Special music was ably rendered by the choir. In spite of unfavourable weather conditions, the number of communicants at both services was quite large.

In response to the recent pastoral of the Bishop of Kingston, a special service of intercession was held on Friday, the 31st of December at 11.30 p.m. and was well attended.

The annual entertainment held by the Sunday School on New Year's Day was a marked success. The hall was filled to the doors, and the total receipts were in the neighbourhood of \$100.

QU'APPELLE

YORKTON

Four deacons were admitted to the order of priesthood in Holy Trinity, Yorkton, on Sunday, December 19th, by the Rt. Rev. the Lord Bishop of the Diocese.

On the Saturday preceding hours of instruction and preparation were given by the Rev. Canon Cornish at 3 p.m. and at 7.30 p.m.; and evensong was taken by the Revs. Canon Cornish and W. H. Adcock.

Ordination Sunday opened with Holy Communion at 8 a.m., when the Ven. Archdeacon Dobie was celebrant. At 10 o'clock the Revs. J. K. Irwin and F. C. C. Atkin took matins. The soldiers who paraded for this service listened with the closest attention to the address delivered to them by Bishop Harding.

brimful of spiritual importance to the lives of so many.

The clergy present were:—the Rt. Rev. the Lord Bishop of the Diocese; the Ven. Archdeacon Dobie, D.D.; the Rev. Canon Cornish, R.D.; the Rev. W. C. deBalinhand, chaplain; the Rev. J. K. Irwin, R.D., Cupar; the Rev. S. P. Reade, Canora; the Rev. J. C. Matthews, Saltcoats; and the Ordinands:—the Rev. A. A. Wren, Melville; the Rev. F. C. C. Atkin, Churchbridge; the Rev. E. C. Greenstreet, Vernon; the Rev. W. H. Adcock, Govan.

REGINA

Regina is to have a provincial hospital for returned soldiers, and the council of St. Chad's College and the executive committee of the diocese have unanimously offered the Military Hospitals Commission the west wing of St. Chad's College and part of the east wing for the purpose. The building is admirably suited for the purpose. Mr. Scammell, secretary of the Military Hospitals Commission, is taking up the matter of equipment of the building with the officers of the Returned Soldiers' Welcome and Aid League.

The following statement was given out by the Bishop of Qu'Appelle:

"During the last few weeks the council of St. Chad's College, has had under consideration the possibility of offering the college building to the Military Hospitals Commission for the use of wounded and sick soldiers returning from the scene of action. As two-thirds of the students have enlisted, it is possible for the warden to make provision for the remaining students by using the warden's lodge and a portion of the west wing. Accordingly the council of the college, with the sanction of the executive committee of the diocese of Qu'Appelle, has given the entire west wing and part of the east wing to the Military Hospitals Commission during the war and if necessary for twelve months after the war. Both the council of St. Chad's College and the executive committee of the diocese of Qu'Appelle were unanimous in desiring the college to be used for the benefit of the returning soldiers."

QUEBEC

QUEBEC

The Day of Intercession was observed all over the diocese, the Bishop having issued special prayers and proper services for the occasion. A large congregation including men from the 33rd Battalion, attended the Cathedral, where the dean, the very Rev. Richmond Shreve, preached.

ST. MATTHEW'S CHURCH, GREEK ORTHODOX SERVICES

The funeral of a Greek restaurant keeper, murdered on New Year's eve by an intoxicated soldier, was held in St. Matthew's Church on Jan. 4th. The service was conducted in Greek by the Rev. Agathos Georgopoulos, orthodox priest of Montreal. The Greek funeral rites resemble ours. The body was censed at the beginning of the service. The Greek colony of Quebec attended the service in full.

ST. MATTHEW'S CHURCH, RUSSIAN ORTHODOX SERVICE

The Russians celebrated their Christmas on Jan. 7th. The services were held in St. Matthew's parish room. The services commenced on the night before and were conducted by the Rev. John Ovsianitsky, the Russian orthodox priest of Quebec and chaplain to the 57th Battalion. There are Russian soldiers in the 57th Battalion and the Orthodox Liturgy is now celebrated every Sunday in Quebec.

RUPERT'S LAND

WINNIPEG

On Sunday, Jan. 2nd, the first services were held in the new church of Emmanuel, East Elmwood. The morning service was conducted by Rev. Canon Jeffery, who administered baptism to several in-

fants and celebrated the Holy Communion. His address was most appropriate, both to the occasion and to the special services, for he emphasized the use of the new building as the house of prayer, and further he showed the value and importance of the two sacraments which were administered at the service.

In the evening Rev. H. A. B. Harrison, of St. Stephen's, East Kildonan, was the preacher to a large congregation.

OAK LAKE

St. Alban's annual parishioners' meeting was held on Jan. 5, when Mr. T. J. Parsons, acting people's warden, reported the financial standing of the Church, followed by reports from the secretaries of the various organizations of the parish, including W.A. Parish Guild, J.A., G.A., B.B.W.A., Sunday School, A.Y.P.A., etc.

Church officers for ensuing year—rector's warden, N. Banister; people's warden, J. L. Clarke; lay delegates, T. H. Sandell, T. J. Parsons, T. H. Sharman, vestry, R. H. Hockin, T. H. Sharman, T. H. Sandell, T. J. Parsons, G. Wallace, T. Butterworth.

His Grace, the Archbishop, has announced his intention of visiting All Saints' Church, Dominion City, on the morning of Sunday, January 23rd, for the purpose of administering the holy rite of confirmation. A large class has been under preparation for several weeks under the leadership of Messrs. Davenport and Wilbraham, students of St. John's College, who have had charge of this mission during the winter.

TORONTO

TORONTO

At St. Alban's Cathedral on Sunday, Jan. 2nd, the Bishop dedicated the stalls erected in memory of Mrs. Morley, wife of Rev. Canon Morley and Rev. C. L. Ingles, chaplain of the Queen's Own, who died in England.

The men of the congregation of St. Clement's Church have organized a Men's Club for the parish, which is to be run on parliamentary lines. Rev. W. J. Fidler has been appointed chaplain.

The eighth annual supper of the Anglican Laymen's Missionary Movement of Toronto, has been fixed for Thursday, January 29th at 6.15 p.m. in St. James' Parish House. The speakers will be the Rev. Provost Macklem, Rev. C. A. Selwyn and Mr. J. M. McCormick, of the Church Camp Mission. The laymen expect a large attendance from the city parishes.

At the Sunday School Festival of Trinity East Church, which was held last Tuesday, over 1,200 scholars and their parents were present. The school has between 1,600 and 1,700 scholars on the roll in good standing, but at present there is much sickness, caused by measles.

The Rev. Griffith Thomas is occupying the pulpit of the Church of the Redeemer on the Sunday evenings of this month, and is preaching a series of sermons on the subject, "What Think Ye of Christ?"

Part of the 124th "Pals" Battalion, Colonel Chadwick, O.C., attended St. Alban's Cathedral on Sunday morning. The Bishop preached and Rev. Canon Macnab took the service.

W.A.

The Women's Auxiliary to M.S.C.C. January Service and Corporate Communion was held in St. Stephen's Church on the Feast of the Epiphany. There was a large attendance.

Right Rev. W. C. White, D.D., Bishop of Honan, China, was the preacher, the Bishop of Toronto, celebrant, assisted by Bishop Reeve, Bishop White, Archdeacon Ingles, Canon Dixon and Rev. T. G. Wallace, rector of St. Stephen's. After the service the regular monthly meeting was

held in the parish hall, with Miss Cartwright, the president, in the chair.

The Bishop of Toronto expressed his gratitude for the \$340 voted to the Bishop's Emergency Fund.

The treasurer's statement showed that the total receipts were \$1,002.09 with an expenditure of \$739.98. The Dorcas secretary-treasurer reported \$177.59 received, and expenses of \$238.71; that 36 bales had been distributed in the North-West and Diocesan missions; also three sets of altar linen, two bicycles sent to China and surplice and case to a chaplain going to the front. Literature treasurer's receipts were \$223.53, and expenses \$72.10, with the P.M.C. Fund \$262.55. Thirty-six new members have been enrolled in the Baby Branch with receipts of \$55.07, and \$1.75 expended. Junior branches report gifts and clothing sent out, and \$10.80 collected, and \$11 expenses; 4,323 leaflets were distributed, and the secretary reported that \$103.57 was received from this source and \$95.84 expended. The Extra Cent a Day Fund amounted to \$239, and was voted as follows: \$80 to purchase a lantern for use in the diocese of Qu'Appelle; \$159 to Dr. Antle, Columbia Coast Mission.

Miss Robbins, a W.A. missionary from Honan, China, gave a most encouraging account of the work among the women of China, and the progress of the girls in the school at Kaifeng.

Bishop White gave an intensely interesting resumé of the development of Christianity in China, and appealed for continued assistance to the missions there, declaring that the republic could not stand without Christianity.

ISLINGTON

The 125th Peel Regiment were made the recipients of a field kitchen by the people of Islington at the morning service in St. George's Church on Sunday. The regimental band and a large number of officers were present.

NEWFOUNDLAND

This being the jubilee year of the Bishop of Newfoundland's ordination to the priesthood, it was the unanimous wish of the clergy of the diocese to embrace the opportunity which such an auspicious event offered of expressing their love and loyalty to their diocesan, who is so rightly and deservedly esteemed by all Creeds and classes.

Arrangements were accordingly made for carrying out this wish with the result that on Christmas eve a deputation of the city clergy—clergy in the outposts being unable to attend at this season—consisting of Revs. Canon Smith, Canon White, Canon Bolt, C. H. Barton, H. Uphill and Dr. Jones waited upon His Lordship at Bishop's Court and presented him with an address together with a handsome silver salver of chaste design, on which is beautifully engraved the Bishop's arms with the years of ordination and of the Jubilee (1865-1915), and the following inscription

PRESENTED TO

THE RT. REV. LLEWELLYN JONES, D.D.
LORD BISHOP OF NEWFOUNDLAND,
ON THE OCCASION OF THE JUBILEE OF HIS
ORDINATION TO THE PRIESTHOOD
BY HIS CLERGY, AS A
TOKEN OF THEIR AFFECTIONATE REGARD

The address, printed on parchment, was read by Canon Smith, Episcopal Commissary.

The Bishop, who expressed himself as taken by surprise, gracefully replied, and referred feelingly to the happy relations which have always existed between him and his clergy during his long tenure of office.

The services at the Cathedral, St. John's, on Christmas Day and Sunday were attended by large and devout congregations.

December 22nd was prize day at Bishop Spencer College. This is the Church

Girls' College and it has made an excellent showing during the year.

The fraternal societies all over the island are now having their annual church parades.

Mrs. Cragg, wife of Rev. J. G. Cragg, of Whitebourne, entered into rest on St. Stephen's Day, aged 70 years. R.I.P.

The members of the Church of England Assistants' Association in Carbonear made the wardens a grant of money sufficient to enable them to install nineteen incandescent bulbs in the church.

In the Winter Woods

WINTER forests mutely standing
Naked on your beds of snow,
Wide your knotted arms expanding
To the biting winds that blow;
Nought ye heed of storm or stress,
Stubborn, silent, passionless.

Buried is each woodland treasure,
Gone the leaves and mossy rills,
Gone the birds that filled with pleasure
All the valleys and the hills;
Ye alone of all that host
Stand like soldiers at your post.

Grand old trees, the words ye mutter,
Nodding in the frosty wind,
Wake some thoughts I cannot utter,
But which haunt the heart and mind,
With a meaning, strange and deep,
As of visions seen in sleep.

Something in my inmost thinking
Tells me I am one with you,
For a subtle bond is linking
Nature's offspring through and
through,
And your spirit like a flood
Stirs the pulses of my blood.

While I linger here and listen
To the creaking boughs above,
Hung with icicles that glisten
As if kindling into love,
Human heart and soul unite
With your majesty and might.

Horizontal, rich with glory,
Through the boughs the red sun's
rays

Clothe you as some grand life-story,
Robes an aged man with praise,
When before his setting sun,
Men recount what he has done.

But the light is swiftly fading,
And the wind is icy cold,
And a mist the moon is shading,
Pallid in the western gold;
In the night-winds still ye nod,
Sentinels of Nature's God.

Now with gladdened steps returning
To the world from whence I came,
Leave I all the great west burning
With the day that died in flame,
And the stars with silver ray,
Light me on my homeward way.

—Frederick George Scott.

A Voice in the Wilderness

EVERY week-day at noon, the chimes of Grace Church in New York send down into the clatter of Broadway the strains of old, familiar hymns. Sometimes if one is not paying attention, or when a new tune is taken up, the clangor of the bells seems only to add to the confusion. Then, gradually, the theme of the old-time melody steals upon the senses through the tumult. The other day the chimes had just finished Pleyel's Hymn. They began a new melody, which, in the midst of the city's roar, was not at first distinguishable. Then the tangle of notes unwound itself and through the noises of the street sounded the sweet notes of "Just as I am, Without One Plea."

Car-wheels clanked; car-brakes shrieked; iron-shod horse-hoofs smote the stones of the street; motor-horns blew raucously; there was the sound of a myriad human feet and of many human voices; and through it all—"Just as I am, Without One Plea."

Pedestrians took up the theme and hummed it absent-mindedly. Old scenes were brought back; old faiths strengthened; old blessings remembered.—*The Christian Herald.*

The Habit of Being Happy

KEEPING oneself reasonably happy is a duty that ought not to be shirked. Science is telling us these days that to get out of the habit of enjoyment is to get depressed in vitality and vigor, to weaken in efficiency, and to grow old before one's time. There is nothing like laughter—not empty-headed laughter, but the intelligent, wholesome, kindly-hearted kind—to keep people young and fresh and fit for business and the obligations of living. Of course this is a prescription not easy to live up to always, but there is no reasonable excuse for not trying to do it. Sometimes it is just about as easy to be happy as to be miserable if one makes up his mind to it, and there is no doubt at all as to which pays the best.—*Onward.*

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TORONTO

OTTAWA

WINNIPEG

SASKATOON

Women's Work and Social Service

"WE ought to know:—let us be quite sure what we are fighting for." We often say something of this sort to ourselves or to each other. But after all, what *are* we fighting for? Do we all know? Are we all agreed about it?

For some months past, in our journeys up and down in the street railway, we have all been confronted with a series of posters on *Canada's Outlook, Canada's Opportunities* and similar subjects. Day after day we have read statements like this:—

"Canada in natural resources occupies a leading position. The necessities of the war have inaugurated a development in agriculture that will add immensely to the prosperity of the country, and create a business revival of general prosperity unprecedented."

"The agricultural and industrial development of the United States was laid in immigration after the Civil War. History will repeat itself in Canada. 1915 will witness more land under cultivation than ever before, more business, more wealth, more prosperity."

"Canada's area is almost as large as the whole of Europe. Canada has 400 million acres of the most fertile wheat land in the world ready for cultivation. This land put under cultivation is capable of producing double the entire wheat produce of the whole world. What would it mean to Canada if one per cent. of the country's idle land were put under cultivation each year?"

"Great Britain's control of the seas and world supremacy in trade began during the Napoleonic wars. And yet demagogues and parish politicians told the people that the nation's life blood was being sacrificed in vain."

* * *

Is this what we are fighting for? Of course there is truth in the view of the street railway posters: no doubt the statements are correct. Even at present Canada is commercially prosperous, as witness the success of the first war loan, while the outcry which greets any suggestions for national or personal economy, shews how little we have as yet felt the imperative call to sacrifice. It is well to realise that after the war Canada may continue to be at least relatively prosperous. It is right to realise our goodly heritage of forest, wheat-field, lake and mine, to realise the wealth which God has stored up in our national resources, and which is part of our national stewardship. It is right to recognize all this with thankfulness, and with the resolve that an honest development of our resources

is to be part of our contribution to the reconstruction of the world.

But is this all? Are our men enlisting and training and fighting and dying, in order to prepare the way for big harvests, increased railway mileage and big fortunes for those who can exploit both man and nature? If the financial prophets are right, if after the war there is to be the beginning of a wider commercial prosperity for Canada—or for the world,—would that mean that our sons had given their lives for something that was worth while? Do men yield up their lives in order that others may grow rich, or that commercial prosperity may abound? Men offer their lives for causes,—for ideals,—and very often through their deaths, prosperity—even material prosperity,—is brought to others. But the cause,—the ideal—for which they die is not that others may grow rich, and certainly it is not for this that our men to-day are on the lines of battle.

Not long ago I noticed a reference to the *Fight for Right Movement*, fathered by Sir Henry Newbolt and Sir Francis Younghusband, and characterised by its watchword:

"*Fight for Right till Right is won*," Right in international relationships, and in imperial and national life, and therefore right in the community and the home and in the individual heart, for without this, right in the larger sphere is impossible.

* * *

And what do our men tell us they are fighting for? Some, of course, with the zest and in the spirit of adventure, as in the famous letter of a midshipman who described himself as "the youngest server in the Navy,"

"Just think, if I'd been ten months younger, I should have been still at Osborne. Tell Dad there never was such a chance."

Or in the words of a young officer,—

"Isn't it luck for me to have been born just so that I'd be the right age and just in the right place?"

Yet it is not for the most part the love and spirit of adventure, delightful as that spirit is and which is the animating motive.

They are fighting from the plain simple sense of duty, for country and Empire,—for the protection and defence of the things that are most dear and precious.

"I find," writes a student, "that all these men with whom I am associated, are going into it, not with any spirit of adventure or any enjoyment of military life, but purely from a sense of duty."

"Your kindness is not wasted," writes a soldier in acknowledging a gift: "And now, Ma'am, we're trying to keep the enemy away from England, and from our homes and little children. . . ."

"The Empire was at war," said our splendid Botha, "therefore South Africa was at war with the common enemy. Only two paths were open,—the path of faithfulness to duty and honour,—the path of disloyalty and dishonour,"—while an Indian soldier, in answer to the question, "Why have you come here to fight for a country which is not yours (France) at the bidding of a country

which dominates you (England)?" gave this statesmanlike reply, "The Indians are not slaves of the Empire, but subjects, as are the English, Scotch or Irish. The Empire is menaced and has appealed to all its subjects. If the Empire were menaced in India, English soldiers would have gone there, but as it is menaced in Europe, we have come here." He added in accents of profound pride, "We are English."

Again, Captain Leslie of the Rifle Brigade, just before his death in action, wrote as follows,—

"Remember we are writing a new page for history. Future generations cannot be allowed to read the decline of the British Empire and attribute it to us. . . . When we are up against big things, let us act together as one great British unit, united and fearless."

In a somewhat similar vein writes an officer of the Berkshires, referring to the terrific fighting and the re-organization of the regiment after it,—

"It is an acid test of one's patriotism. If not seated right down in bed-rock, I am afraid it would vanish. Men suffer just as much if not more for their beliefs as in the Middle Ages."

And we may well compare with these and similar utterances such a picture as that of the officers and crew of the "Bouvet," standing at the salute, and shouting "Vive la France," as the vessel went down and they with her.

* * *

Again, there is the indignation roused by the sight or even the knowledge of wanton destruction, of suffering wantonly inflicted, of injustice and cruelty. "Why are you going?" was asked of a man enlisting with one of the Canadian battalions, and his answer was typical of the thought of thousands like himself, "Well, I can't help thinking of all those poor Belgian women and children."

"England in 1914 was saved by a forgotten thing,—the English," says Mr. Chesterton: "Simple men with simple motives, the chief one a hate of injustice which grows simpler the longer we stare at it, came out of their dreary tenements and their tidy shops, their fields and suburbs, and factories and rookeries, and asked for the arms of men."

And the same note sounds through a most moving story told by Mr. J. H. Morgan, of a dying Wiltshireman, a strong, simple, kindly man, who after telling what he had seen, said,—

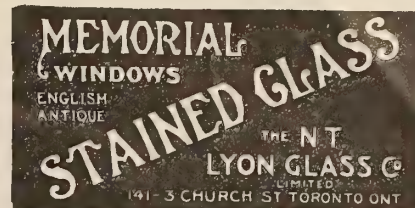
"I never reckon no good 'ull come to men what abuses wimmin and childer" . . . And when asked if he was married, he said, "Yes, that Oi be, and Oi 'ave a little boy, he be a sprack little chap." "And what are you going to make of him?" "Oi'm gwine to bring un up to be a soldier," he said solemnly, "To fight them Germans."

But do not let us mistake. This is not militarism: it is not love of war: it is not hatred of Germans. No: it is hatred of injustice; it is love of peace and of the things which make for true peace.

Again, there is that sense of one's future which has found its inevitable expression, once for all,—

"Gentlemen of England now abed Will think themselves accursed they were not there, And hold their manhoods cheap while any speaks That fought with us upon St. Crispin's Day."

We can hear its echo in the speech



of the man who gave as his reason for enlisting, "Well, I couldn't bear to think of Bobby looking up at me by and bye, and saying, 'What did you do, Daddy?' What should I be able to say if I hadn't gone?"

It is very pathetic to compare with stories like these the motive to which so many of our Continental allies give expression:—

"I am fighting now so that God grant my son may not have to be a soldier," say the Russian fathers as they march away:—"Femina" of the Paris *Figaro* reports this speech—a typical one—made to her by a French soldier:—

"I have a son of 14. I am only fighting so that the nightmare of war in which I have lived may be spared him. That gives one heart."

While in the pocket of a dead French officer, a most moving letter to his wife contained this message,

"Tell the boy when he is old enough to understand, that his father gave his life that his country might be greater and stronger. Promise not to bear any grudge to France if she takes me."

* * *

An English public school master of wide experience makes this comment on the letters of his pupils from the front:

"All these boys of ours were and are

HAVE YOU A "BOY PROBLEM?"

IT CAN'T BE SOLVED BY ARITHMETIC—IT'S A QUESTION OF FOOD AND EXERCISE AS WELL AS EDUCATION.

The best boy in the world presents a serious problem. His proper development is a problem that must be met by parents who have a proper sense of their responsibilities. Boy problems are not confined to incorrigibles or to boys of bad tendencies. The brighter the boy the greater the problem.

And this problem cannot be solved by any mathematical theories. You can't build a sturdy, well balanced boy out of books or sermons. It is largely a question of food and proper direction of exercise. Faulty nutrition, or lack of nutrition, is responsible for many a boy problem and many a girl problem. Children are stuffed with foods that lack the elements needed to build bone, muscle and brain. A boy fed on potatoes alone would become a flabby idiot. A boy fed largely on meat becomes irritable, petulant and quarrelsome. A meat diet means impaired liver and weak kidneys.

Probably the most perfectly balanced ration ever devised for growing children is shredded wheat biscuit. It supplies everything needed for building healthy tissue, good bone and good brain. It contains all the body-building material in the whole wheat grain made digestible by steam-cooking, shredding and baking. Being ready-cooked, it is so easy for the mother to prepare with shredded wheat a deliciously warm, nourishing meal in a few moments. The crispness of the shreds encourages thorough chewing, which is the most important process of digestion, and this chewing develops sound teeth and healthy gums. A boy or girl fed largely on shredded wheat is ready for study or play. With this kind of food Nature develops a healthy, perfect, well-balanced body.

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"For the steel that slit our side
Has its red hands crucified;
We have made a gain of loss,
Giant War hangs on the cross.

"Nothing fair has man assayed,
But by loss his gain was made;
Giant War is slain, but still
Live more giants that do ill.

"Sword and trowel each to hand,
On the scaffold take your stand,
Guard and build what we began,—
Man's Jerusalem for man."

And once more. A subaltern who
was on the "Southland" when she
was torpedoed in the Ægean Sea,
describing the calmness of all on
board and the marvellous courage of
the "Anzac" troops, says,

"The song they sang was 'Australia
will be there,' and by God they were
there,"—

There where good is at issue with
evil; there where justice is at grips
with oppression and freedom with
force and truth with falsehood; there
where St. Michael wars upon the
Dragon,—"Australia will be there,"
and pray God Canada will be there
too, "in the linked and steadfast
guard set for peace on earth."

* * *

Some weeks ago I was journeying
by the street railway, the only other
passenger a man with whom I have
had a slight acquaintance for some
years. A few weeks earlier, his only
son had fallen in action, a fine at-
tractive high-spirited lad, the light
of his parents' eyes. His father had
been proud of the boy's spirit in
volunteering, proud of his success and
of the good opinions he had won, full
of hopes for his future. I had not
often conversed with him and had
seldom heard him refer to anything
more exciting than business prospects.
To-day he was looking across at one
of the advertisements about the
expansion of trade after the war.
"That's all I've lived for," he said,
not so much addressing me, but rather
thinking aloud; "I've worked hard
at success, and at making a good
foundation for my boy. I meant
him to be a success, a financial
success. God didn't mean him to be
only that,—God meant him to be
something better, and so He sum-
moned him before I had a chance to
ruin him: and . . . my lad and the
others like him, haven't died just so
that we can all go on safely as we used
to do, burrowing for money, pushing
each other out of the way so as to
get on and heap treasure. My boy's
death is calling me,—their deaths are
calling us all,—to something better;
I don't know what or how, but,
please God, I'm going to try and
learn."

The passion, and the reverent
solemnity with which he spoke, made
his words seem like a pledge to
newness of life,—to the holding fast
of that good thing committed to our
trust—to the preparing of the high-
way so that even wayfaring men,
though fools, shall not err therein,—
to the seeking of that Will in which
is the peace of the world.

"*Dieu le veut.*" It was the Cru-
saders' war-cry, and it is a war-cry
which is also a summons to the

nations, to the men and women and
children behind the fighting lines,
calling them to be steadfast to the
principles, to the cause, to the ideals
for which our men are bearing
witness with their lives.

"*Moriturus te salutamus,*" they cry
to us, in a salute which is stronger
than a summons, an appeal which is
more powerful than a command.

"We hope to win? by God's help, yes,
Though of the 'when,' no man may guess,
Since there must yet be weary strain,

Alternate joy, alternate pain,
Till Victory come at end, to bless!

"But there are other wars that press,
Wars bred of fulness and excess,
Which,—if we would our place maintain
We hope to win!

"There is the war with selfishness,—
A sluggish fiend that doubts distress;
With hearts that fail, and lips that feign;
With vice and drink and greed of gain;
These are the wars in which, not less,
We hope to win!"

HONOUR BRIGHT.

"The Desert"

An Allegory

IT was a beautiful sunshiny day in the
Fall; I had been out of the city for
a long country walk. Everywhere
around me, the trees were decked in the
most gorgeous red and gold; towards
evening, as the sun went down in a blaze of
glory, I stood on the brow of a hill, and
gave thanks to God for His great gifts of
light and beauty and color, and praised
Him that He, too, rejoices in all this for
its own sake. I remembered how, years
before, traveling in a far country, almost
untrodden by the feet of men, I had seen
the glories of the wild flowers of the forest,
living there in all their beauty and colour
and brightness, with none to look at them
save God. Living there, and being beau-
tiful there, not to please the taste of
men, but to do honour and glory to their
Maker.

As I wended my way back to the city,
darkness was coming on, but God was
lighting His candles, the stars in the sky,
and again I remembered southern climes
where God makes the Sign of the Cross
every night in the heavens.

I was a stranger in the city, and had
come from a place, where in our little
parish church, every Sunday morning, the
Holy Eucharist, God's own service, was
offered, and we went Sunday by Sunday
to worship and to receive the Holy Sacra-
ment.

As this was a Saturday evening, I decided
that next morning I would go to a church
close by to the house where I was lodging.
Accordingly, next day, in the fresh beauty
of the early morning, I made my way to
the church. What was my astonishment
to find it locked!

"Well!" said I, "I thought this was a
Church of England. It must be a Dis-
senting chapel."

I made my way back to my lodging,
and asked my landlady, "What denom-
ination is that chapel round the corner?"
"Why, that's Church of England,"
she replied. I sat down and pondered
deeply, and the conclusion I came to was
that the priest must have a Mission
church elsewhere, and it was his Sunday
for going to give them their Communion
early.

"Well," thought I, "I will go to the
11 a.m. Eucharist and make my com-
munion, it's not so long to wait for break-
fast till after that."

Accordingly at 11 a.m. I went to the
church. It was somewhat bare looking.
The altar was adorned with a large round
alms dish which irresistibly reminded me
of Persian Sun Worship; there was
nothing else.

In contrast with this bareness of the
altar of God, were two things that met the
eye and would not be denied. One was
a fearful and wonderful lectern, and the
other a gorgeous pulpit. The lectern I
could understand, it was fitting that the
Holy Bible should have at least a striking
resting-place, but the pulpit, I thought,
was somewhat out of proportion with the
altar. Why should the preacher stand
in such pomp and glory, and the place
whereon the blessed sacrament would be
celebrated, be so dull and cold and bare.

"However," thought I, "doubtless

there is some good reason. Perhaps these
good people had the pulpit thrust on them
as a gift but are spending their own
money in sending the gift of the Holy
Sacrament to the North-West, or India,
or China, or Japan, meaning thereby
to do more honour and glory to our
Lord."

The bell ceased, and the choir entered.
As the clergy and choir knelt in prayer, I
looked to see the celebrant enter and go
to the altar. But nothing happened.

The choir and clergy rose from prayer,
the people got up from their seats, and
the service began.

"Why—this is matins," said I, "I
thought that would have been at 10.15.
I suppose they arrange differently here,
and the Holy Eucharist will begin about
11.30. Well! this is very nice. Matins
will help us prepare for the Sacrament."

The service proceeded reverently. The
first lesson was very long and a little bit
dull, being mainly concerned with the
bad deeds of certain kings of old, very
helpful in a way but not very appealing
to the heart. For the second lesson, I
think we should have been helped by a
commentary on St. Paul's Epistles. It
was rather deep for reading without some
such help, being concerned with the
difficult subject of Predestination.

I consoled myself with the thought that
the Epistle and Gospel, those gems of
Scripture appointed by the church for

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quite willing to face death, but they want
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mense ideal,—no less than the crushing
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that some day there may be international
friendliness again; they are fighting for
a sane democracy."

And listen to these lines of Captain
Robert Nichols, R.F.A., which are
at once a confession of faith and an
appeal straight from the battle-line,—

"How terrible the double fight,
Of death with death, of Right with
Might. . .
And soft and joyful, thin and high,
I hear a lost and human cry:

"The victors and victorious slain,
The conquered and their dead again,
Sing, 'We have slain a foeman tall,
Death, the dreadest foe of all.

"For by payment of the toll,—
Sundered flesh and smitten soul,—
Bound with our own bloodied bands,
One is given in our hands.

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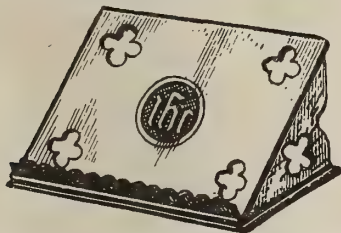


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the day, which we should have later on would help us, rather unlearned laymen, to lift up our hearts and minds to God.

The sermon, though coming in a place not appointed by the Prayer Book, was nevertheless good, calling upon us to come to our Lord in the greatest simplicity, and it led one's thoughts on to the joyous prospect of shortly going up to receive Him Himself in His own appointed way.

After this came a very impressive piece of ceremonial. The priest approached the altar and solemnly took the alms dish in his hands, turned slowly round and advancing with solemn mien to the chancel steps received the alms from the sidesmen. Turning solemnly by the right, he returned to the altar and presented the alms, the sidesmen meanwhile standing upright at the chancel steps, and the people singing one verse of a hymn.

After this we sang a hymn and the clergy and choir recessed.

What was my astonishment to behold all the people arise from their seats and proceed to the street. I could not help feeling in my innermost mind, "What an extraordinary number of unbaptized, excommunicate, and notorious evil livers there must be in this parish." However, it is nice to see that according to ancient custom they have been admitted to public penance and are allowed to come to the other services of the church.

I waited a little to see if the Christians, in full communion with the Church, would come in to worship at the Holy Eucharist. But nothing happened. The verger was putting away a few books at the end of the church. I approached him. "Sir," said I, "what time is the Holy Eucharist?"

"How's that?" said he.

The truth began to dawn upon me.

"Is matins the only service this morning?"

"That's all!" said he.

I returned to my seat. Perhaps I was a little bit exhausted with fasting, perhaps I was dazed with disappointment—perhaps I was only tired—but gradually the pews and pulpit and lectern faded away. Then the dim barren altar faded away, and I was dimly conscious only of that alms dish blazing at the east end like a rising sun.

* * *

Here I was in the desert, bare, arid desert, with that sun a little up above the eastern horizon.

Not a tree, not a blade of grass, not a bit of colour, no sign of life, no sign of growth, nothing but the barren yellow sand, and the sun, glorious, but hard. And I was very tired, hungry, and thirsty. I remembered that day I had been out on that country walk, and all the leaves were bright and cheery and beautiful with the colour and glory God gave them. I thought of the shade and shelter and beauty God provides in other parts of the world, and I didn't wonder people naturally went to live in those parts rather than in such a barren waste as this. Thought I, "This desert is certainly very plain and simple, but its rather dry and arid and hardly the place anyone would be attracted to. It's very hard to find shade and food and water here. Things don't grow here very much. It must be odd to be born and brought up in this kind of place. Perhaps one wouldn't mind it so much then. I suppose one would have a special kind of constitution fitted for it but I'm an ordinary mortal, and give me home, where there's beauty and colour, and shade and the food and drink God gives to men. Well! there's one good thing about it anyway, it makes one appreciate home better."

As I thought this, I saw a man approaching me.

"Oh! here is someone who lives in this kind of thing. Perhaps I'll get his point of view on the subject. I will interview him." He was a quaint looking person, dressed in black, with a turban of a deep yellowish hue. He was somewhat lean and apparently ill-fed. From the way he peered and blinked at me, I should judge him as somewhat short-sighted.

"Where do you live?" said I.

"Here!" said he.

"To what desert tribe do you belong?"

"The Proxs!" said he, proudly.

"Oh!" said I, "May I ask you a few questions?"

"Certainly," said he.

"Do you really like this kind of thing?" I asked, pointing to the barren desert.

"Yes!" said he, "it completely satisfies me. I love its stern simplicity!"

"Don't you ever long for something more 'homey?' Don't you like things more beautiful than this?"

"Sir!" said he, "I once went to your country and saw such things. I could not understand them. They seemed flippant. I like stern simplicity. The only bit of colour I allow myself is this turban; many of my tribesmen affect it, but not all."

"But," said I, "don't you find it lonely here. Wouldn't you rather have more society. A little bit more sociable like?"

"No!" said he, "give me stern simplicity and individuality. Every man by himself."

"Well!" said I, "don't you find it hard to find sustenance here, enough food and drink?"

He laughed. "We don't put much stock by that kind of thing, at least not like you do in your home. Now and again, of course. Some take it as often as once a month, personally I think that rather extreme. Some take it about three times a year. Some scarcely ever. We are above that kind of thing. We don't really think it necessary like you seem to."

"Well," said I, "May I ask you a very serious question? What do you think God thinks about it? Does He want us to live in this kind of place, without much food and drink, without much companionship and society with one another; and without beauty?"

"Sir," said he, "I perceive you are of that peculiar tribe which you call Catholic, but which we call Rits. It may be different for you, but I have always lived in this dry and simple desert with an occasional social evening with the other members of the tribe, and once a week we meet together to worship in our own way. Judging from what I see around me, I believe God prefers this stern simplicity, and has no real love for the things you live amongst. I sometimes think all those things are simply devices of the Evil One to lure men away. And as to food and drink, well it's nice and even right, to take them now and again, but we must be most careful lest we do it too much. And as to our worship, well, the simpler and plainer and more like this desert as

possible, so much the better, we use a form of service made by good men in the past, a form which I believe is used amongst your people as well, but alas! So much put away in a hole and corner. Oh! my young friend—stay in this desert with us. The highest aim and ambition of true religion is to be as *unnatural* as possible—just like me."

So saying, he removed his turban from his head and having waved it solemnly in the air, as though it were a banner, wound it round his head again with an air of pride and a light in his eye which made me think that at heart he really did like that kind of thing!

"Sir," said I, "I respect your sincerity and your real desire to do what you believe to be right. But I cannot help thinking God loves colour and beauty and 'home-ness,' for their own sakes. And I feel God wants us to offer Him worship which includes these things. But far and away above all, I think He wants us to have food and drink, and to love the Society. I wish I had with me a copy of the Gospels that you might read a little more about the need of the food and drink which He has offered to men."

Then he made this extraordinary remark—"Sir, I must be locking up the desert, I want my dinner!"

"Well," said I, "you needn't keep pinching my shoulder."

* * *

I looked up and rubbed my eyes. The verger stood by me.

"Come on, sir, I have to lock the church up now till evening prayer. I don't know about you, but my dinner's getting cold!"

CATHOLIC.

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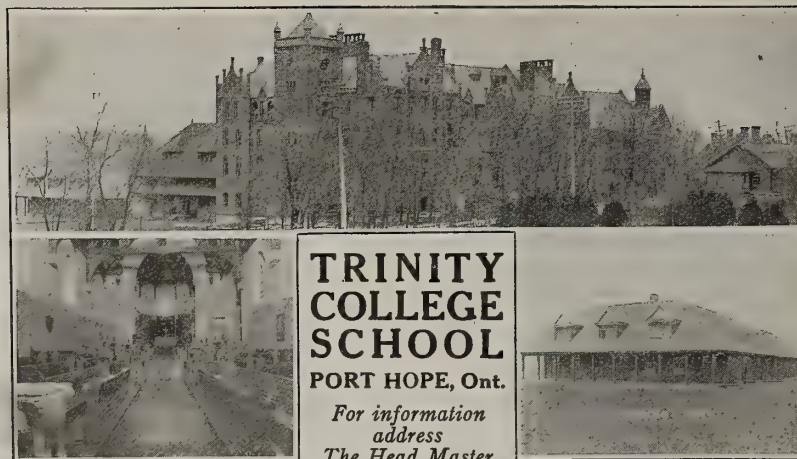


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Church Life.

VOL. VIII., No. 3

TORONTO, THURSDAY, JANUARY 20, 1916

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The Week

The Third Sunday after The Epiphany

IN this week's Gospel we read how our Lord showed forth His glory by two miracles of healing. In both cases we are told of wonderful faith, both in the case of the leper who said, "Lord, if Thou wilt, Thou canst make me clean," and in that of the centurion whose servant was sick, and of whom the Lord said, "I have not found so great faith, no, not in Israel."

But it is rather of the Lord's response to this faith, that we are to think; and in directing our attention to this one aspect, we are following the path pointed out by the Epistle, where acts of mercy and kindness are enjoined even when the recipient is an enemy.

"Be ye kind one to another," says the Apostle, re-echoing the Lord's command, which, in one form or another, rings all through the New Testament. It is generally easy enough to be kind to those we love, though too often even in their case we are far from gentle, when worried or irritated.

But how is it with regard to others? Those who are weaker, or poorer than ourselves; those who are for any reason in need of a helping hand, stand to us in the relation of these poor afflicted ones in the Gospel. We ought, when we are able, to give the help or the comfort that is needed, but the mere giving is not all.

If, with the gift, there is not the kind spirit, then we may do more harm than good. The good deeds of our Lord sprang from His vast and unfathomable love, and that love overflowed, so to speak, into the

deed itself making it a blessing beyond the satisfaction of the immediate need, however great.

That our works of mercy, whether corporal, or spiritual, may be really a blessing to those who receive them, it is necessary that they should be the outcome of the spirit of Christ within us. That is to say, we must strive to look on our fellow men, even those who hate us, but more especially those who are "of the household of faith," in the same way as He did, with love and sympathy. And we should realize that we, in our turn, though not perhaps in the same way, need their help, for whether as fellowmen, or in a far higher way, as fellow Christians, we are members one of another.

The Whirl of Machinery

THE many organizations of the present hour demand tremendous energy and power to keep them going. These organizations of a religious, semi-religious or patriotic nature have excellent features and noble ends, but the time and energy consumed in keeping them alive might be directed more wisely. Anything which draws people away from the worship of God and attendance at His House is to be deplored. A whole-hearted service in His Sanctuary and a regular attendance at the Holy Eucharist will proclaim themselves in a life of service to nation, home and individual. Whirling machinery, numberless officers, high sounding activities and clashing duties do not produce the best results. We long for unity, peace and concord but these must be drawn from the heart of the Prince of Peace. Enduring happiness, crowned by the blessedness of God's Kingdom, will come to all who lovingly obey His command, "This do in remembrance of Me."

The Sunday School

THE modern drift of the Sunday School has been away from the wing of the Church and towards independence. The deacon at his ordination is asked if he will gladly and willingly instruct the youth in the Catechism and he answers "I will do so, by the help of God." The priest promises by the help of God to teach the people committed to his Cure and Charge with all diligence. The people committed to his charge are old and young, sick and whole. Again we find that "the curate of every parish shall diligently upon Sundays and Holy Days, after the second lesson at Evening Prayer, openly in the church instruct and examine so many children of his parish sent unto him as he shall think convenient in some part of the Catechism."

Evidently the intention of the Church is that religious instruction of the children shall be under the direct supervision of the parish priest. Even if the work of teaching is delegated to others, it in no way relieves the clergyman of his responsibility.

The Sunday School is an auxiliary to the Church under the control of the incumbent and subject to his authority. Where this idea prevails, the Church and Sunday School have common teaching and unity of action. Every effort should be made to have the closest relationship possible existing between the Church and the Sunday School, so that the officers, teachers and scholars of the latter may find themselves in vital union with the loving mother and her corporate life.

Our Soldiers and our Chaplains

IT is with a certain amount of justifiable pride that we read reports from the scene of conflict concerning our soldiers and our chaplains. All honour to the brave soldiers who do and dare; all honour to the brave women who give their loved ones with such self-sacrificing heroism; all honour to the workers at home who make it possible for loved ones to go forward with hope and courage, and all honour to the chaplains who give blessed cheer to those who are in sickness, distress and need. What fine insight into spiritual things, what trust in God and what noble purpose fasten themselves around the ministration of Holy Communion. Well indeed have our chaplains served their country and their God in ministering to the wants of body, soul and spirit. The fervent "God bless you" of the soldier lads is a reward and a well merited one. That special honour should fall on Canon Scott of Quebec is not to be wondered at, for his poetic vision, his conception of duty, his earnestness and zeal were bound to be noted sooner or later.

We send our soldiers and chaplains this message: "You have done nobly, we are proud of you, we are praying for you."

The Lessons and Exposition

A CORRESPONDENT writes desiring to know whether there is any book of expositions of the Church lessons available for the average reader, since in these lessons are many things "hard to be understood." Alas, in Canada we are not so highly favoured as within regions where the population is much denser and such publications can be issued without a financial loss. The inquiry, however, is pertinent and suggestive. Why not more direct and plain expositions of scripture from the pulpit? Our

people appreciate such an offering. They are really interested in the sacred word. They need teaching. They want teaching. They will gratefully follow and mark the discourse of the clergyman who sets himself to bring out the hidden beauty, wealth and treasure of the "lesson for the day." It is the specific characteristic of the Anglican Church that her lessons and her liturgy are put into the hands of each communicant. Why close the Prayer Book at the instant of the sermon? Why not priest and people continue the fellowship maintained throughout the devotional parts of the Divine service, and together "read, mark, learn and inwardly digest"? It would have this effect, namely, that any communicant or worshipper present at Church could at least call to remembrance the truths taught from the pulpit when reading the lessons afterwards in the private home. Then more Prayer Books might be taken home; studied at home; read at home before the worshipper came into Church. But a hint to the "correspondent." Let him read the lessons if needs be without text book or comment. Let him read them regularly and carefully and lovingly and prayerfully. He will discover much he never suspected would break into light. Some portions will still remain as "seen through a glass darkly." Yet let him for his own encouragement ponder this line from the greatest of English bards—"How far that little candle throws its beams."

And "Another" Correspondent

ANOTHER correspondent, presumably a communicant of the Anglican Church, within one of our dailies recently made a severe arraignment of our "antiquated system of clerical appointments." He specially laments the old-fashioned methods, the long term of incumbency, and the attitude of stiff authority on the part of the rectors who repress the fresh impulses of the young with the result—as alleged—that many of our own flock are driven into other Christian bodies, our congregations beside these suffering in comparison. The gravamen of this criticism is against clerical authority. At the same time a correspondent in the "Presbyterian" reports the dictum of Professor MacMillan speaking for that denomination—"Ministerial authority has sadly waned." How decide betwixt the two statements? In the first clerical authority is too strict. In the second ministerial authority is too lax. Neither statement touches the pith of the matter. The fault lies elsewhere. On our part it chiefly lies in the neglect of definite, persistent and regular teaching and training in the groundwork and principles

of Church life and Church ideals and Church sacraments and all for which they stand. The Anglican Church by its whole economy protests against the fever and restlessness and novelties of a whimsical age. But it also presents the most genuine "congregational" service and liturgy in existence. It is not and never can be solely under the personal prestige of any single individual in a cassock or out of it. Its authority proceeds on the fundamental maxim that all things shall be done "decently and in order." Within this sound maxim the Anglican Church invites us all to shape our lives, regulate our conduct, partake of its privileges, and hold fast by those hallowed, historic truths and services which can turn every thought to refreshment and build up our souls in Godly joy. How many abandon this training ground who have from youth up been exercised and disciplined, rooted and grounded, in its strong and healthful advantages? Yet is it any marvel that many should have but a capricious hold upon Church principles and ideals when no specula of intelligent visions kindles in the eye? There may be and doubtless are many defects that require correction in our economy. The mind, however, which has been thoroughly domesticated within the tenets and culture of the Anglican Church will not easily be transferred to "pastures new" or shaken loose from its glorious heritage.

Pulpit Humour

THE following text and its divisions might well be applied to the great war at present raging:—

"Fetch olive branches."

"1. We shall extend the olive branch of peace.

"2. We shall strip it of its leaves.

"3. We shall apply these leaves to the healing of the nations.

"4. We shall beat sinners with the stick."

Much of the beauty of the exposition will depend upon the discovery of the "we."

If we could suppose our nation as extending the olive branch, we know that it would be for the healing of the nations. Proposition four would follow naturally and we should beat the sinners, of course our enemies, with the stick.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

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The Minimum of Metaphysics

By The Rev. D. Convers

"THERE has been a supposition then that the Athanasian Confession is metaphysical; and this supposition has so completely occupied the very entrance of the subject that it has been regarded as the simplest fact; and no aspect but that of a chain of metaphysics has been allowed for this creed. But though there are doubtless metaphysics in this creed, in the sense in which there must be metaphysics in everything which has to do with the Divine nature, in the sense in which there are metaphysics in those parts of the Scripture which relate to the Divine Being, His incomprehensible attributes and mode of existence; in no other sense do there appear to be metaphysics in this Creed."

So wrote Dr. J. B. Mozley in a lecture on the Athanasian Creed published in "Lectures and other Theological Papers," a lecture well worth reading, if I may say so without impertinence. Better get it out of your library and read it. For even yet, if I may trust what has been said to me in conversation, some continue to criticize the *Quicunque* as a "mere mass of metaphysics."

To be sure Dr. Mozley wrote in days when physical science was "in the air"; and since then mental science has come into its own. How astonished people would have been fifty years ago had they been told that such a book as Dr. Illingworth's Bampton Lectures on "Personality, Human and Divine" (surely that is metaphysics, if anything can be) would be reprinted and sold at a shilling a copy; and advertised in last week's CHURCH LIFE, with the increase of price due to the war, for thirty-five cents, as if it were the last sensational novel, likely to be the "best seller" of the year!

On this side of the Atlantic, we have had Mrs. Eddy's so-called "Christian Science" and other schemes of "metaphysical healing" attaining wide vogue. Mental science has indeed come into its own—and even more. Not for nothing did you and I begin early in our lives the study of metaphysics, while we were yet in our cradles. Although I was there, I have no clear remembrance of my first attempt to settle such questions. It was one day when my mother all afire with maternal pride watched me squirming in my crib and said, "Just look at the baby! Isn't he too cunning, too cute! See him playing with his toes!" Playings with his toes, indeed! My mother with all her delight in her son was underrating the intellectual efforts of her child. What I was doing, and you also in the like day in your life, was deciding a fundamental point in metaphysics. Those little pink things which older people called "toes," and which had an awkward way of flying into my eyes when I tried to put them into my mouth—are they a part of the *ego*? Or of the *non-ego*? Do they belong to me, or to the outer world that rings me all around?

But despite our early start in metaphysics, we put scorn into the phrase, "a chain of metaphysics." And to prove it such we hold up in triumph that long, six-syllabled word, "incomprehensible," in verse 9. Any scholar who hears us will smile kindly, but with a slight touch of condescension; and remark, "The Creed was originally written in Latin; and the word used is *immensus*, generally translated, infinite, as in the *Te Deum* 'The Father of an infinite majesty.'" It does not sound so metaphysical when you translate "The Father infinite; the Son, infinite; and the Holy Ghost, infinite." The scholar will probably go on, "This word 'incomprehensible' is one of the five or six reasons why all writers on the Athanasian Creed from Waterland, who put forth his 'Critical History of the Athanasian Creed' nearly two centuries ago, in 1724, down to Ommaney, Burn and Bishops Gibson and Dowden in our own day, have concluded that unfortunately they did not translate

the original Latin into English for our Prayer Book, but went out of their way, putting aside the Latin which probably they knew by heart, and used one of the twelve or fifteen books in their hands which contained a translation into Greek and actually translated a translation! The Prayer Book version of the Psalms and of the Athanasian Creed are alike in this respect, the former is not taken from the Authorized or Revised versions which were made from the original languages; but from the 'Great Bible,' often called Cranmer's, of which some twenty editions were published between A.D. 1539 and 1569, which was itself a revision of Coverdale and Tyndal's, whose title page read 'Biblia. The Bible, that is the Holy Scripture of the Old and New Testament, faithfully and truly translated out of Douche and Latyn (i. e. from German and Latin) into English." So we might read in verse 12, inserting the nouns which are understood but not expressed "As also there are not three infinite Gods, nor three uncreated substances; but one uncreated God and one infinite substance." The Creed would gain in clearness if we were to read it over slowly, supplying all the omitted nouns after the various adjectives, when the adjective is singular insert God or substance, and when plural, insert persons.

Let us pretend that the unknown author wished to ring the changes on the Trinity with as little metaphysics as possible, how could he have done better? Suppose you try to improve his handiwork. He meant to say to Arians, Priscillianists and all the rest that God was one; and that God was three; also making it plain that he was not contradicting himself, nor raising a mathematical difficulty! Had he said, "Three persons are one person," he would have raised a mathematical difficulty; or had he said, "One substance is three substances." What he actually says is to warn them against confounding the three persons as one; or dividing the one substance into three. There was much prayer, long continued thought and fierce controversy before the Church was willing to use the word "substance." However impossible it was to describe or define the substance of God: yet everybody could understand the tremendous difference between "substance" and "shadow." Some did not want to say "substance" at all; but only that the Son was "like" (*homoion*) the Father. But in shape, the shadow of a substance is like the substance that casts it; their word *might* mean that the Son who became incarnate was no nearer God the Father, than the Turks mean of their Sultan when calling him, "the shadow of Allah." That meant too little to satisfy the worship and adoration the Church paid to our Lord Jesus Christ. Some wanted the word *hetero-ousias* (Greek for different substance, essence or nature); some called Semi-Arians, contended for *homoi-ousias* (the Greek for a "like substance"); but St. Athanasius and the Nicene Council stood for *homo-ousias*, i. e. of one substance and finally won. From then down the centuries, the metaphysical word, substance, has been used; although we no more comprehend what is the substance of God, than we comprehend what is the substance of our minds or spirits—rather even less.

The other metaphysical word is "person." The "persons" we know most about, are ourselves, men and women. We are sure no stone is a person, no brute, not even the most intelligent dog, is a "person"; nothing less than a spirit is a person. We are personal spirits; and God is Spirit also. After age-long discussion, thought and prayer, the result is that the Church can find no better word of earth to proclaim that God is spirit than his metaphysical word, "per-

son," so we have metaphysics in this Creed; both in the Trinity section and in that on the Incarnation. Can you say as much with fewer? It is the very minimum of metaphysics.

What I suppose to be at the bottom of this scorn of metaphysics is the idea that the Trinity is a mere philosophical abstraction, a speculative cloud land, an intellectual vision remote from all practical matters, rather suspended in the air.

To think so is to cut loose from history. No one who holds this opinion can have read St. Augustine's great work on the Trinity which was in the hands of the writer of the Creed, whoever he may have been; and whose words filled his heart and mind so that the sentences echo its pages. The prayer with which it ends makes plain that St. Augustine considered himself as defending baptism in the name of the Father and of the Son and of the Holy Ghost—which is an exceedingly practical matter in the life of Christians here on earth. No one can prove that the author of the *Quicunque* knew the work of St. Hilary of Poitiers on the Trinity but considering how near St. Hilary was to Leries at times he probably did; and the saint expressly puts his treatise on this same ground defending baptism against attempts to explain away the formula.

The Trinity is the necessary condition, the background for the Incarnation and the sending to earth of the Holy Ghost. Unless God the Son and God the Holy Ghost were actually with the Father, how could it be true that "God so loved the world that He gave His only-begotten Son?" It is not a theological abstraction which enabled the Incarnate to say, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, He shall testify of Me."

To reckon all the practical results of the truth of the Trinity will include all that follows from the Incarnation and the Atonement whereby pardon and peace has flowed to millions during the ages, wherefore the historical Church has ever kept her altar service. All this does not belong to metaphysical fog-land.

Do you play chess? What do you call the pieces which move diagonally across the board keeping ever to the original color and stand next the knights? Bishops, of course. But why do they have that curious split at the top? "I suppose for the same reason that the most expensive and elaborate chair in our sanctuary at church, which we call the Bishop's, so often has a mitre on it." You might be surprised if your own diocesan appeared with a mitre on his head; but anyway you know a mitre is intended to remind you of the cloven tongues as of fire that rested on the Apostles' heads on the day of Pentecost. Do you not see how you must assume the Trinity as a fact of heaven's life to conceive the possibility of the Whitsunday mission of the Holy Ghost?

The gift of the Holy Ghost in confirmation or ordination, sent to dwell in your hearts, making your bodies His temples, which you must not defile—who says all that is not practical, concrete, pictorial? True, the Athanasian Creed does not expressly draw all this out in full detail; but compels any one who will think to thus dwell on the Trinity and the Incarnation. Unfortunately, the last General Synod was willing to omit the clause telling you to "thus think of the Trinity."

NOT by the power of Commerce,
Art or Pen

Shall our great Empire stand nor has
it stood:

But by the noble deeds of noble men,
Heroic lives, and Heroes' outpoured
blood.

—Frederick George Scott.

THE REVELATION THROUGH SACRIFICE

THE present moment finds civilized nations revising their moral code. We have discovered ourselves in the tumult of affairs more swiftly and surely than was possible in the "canker of a long peace and a calm world." We are suddenly halted under conviction, and conviction signifies arrested thought. This explains the manifold literature ostensibly probing the causes of the present war. It is not really the diagnosis of war at all. It is the search for where and when our bedrock ethics have "faulted." We had put conceit in place of humility; the science of "thrust" in place of Godly trust; the dry light of a fond logic in place of the high-lights of heaven. It matters not whether our magic shows itself in muttering incantations to try and bring down rain or whether it consists of building sceptical minds within our academies or atheistic towers, masts, steeples and walls above or about them—it is magic all the same. It is as though we had said—"Give us plain daylight and a magnet and we can get along without distant suns and invisible gravitation." Of late years this temper became the darling phantasy of the modern world.

What has happened? One flash of ruthless war lightning through the terrific storm cloud has sent our "mad Mullah" conceits reeling to the earth. To-day "sacrifice" is not the antique survival of Jewish ritual. It is the mark and measure of the living man. "Revelation" is no longer vainly conceived the recital of ancient dogmas lodged in devout and mystical minds. It is the cleansing might of the Divine presence burning up our poor chaff with unquenchable fire and compelling our souls again to bow down before the Holy of Holies. The awesome drama being enacted on European plains has issued in the call for stern and great sacrifices. Where to-day is the comfortable (?) dogma of self-assertion beside the righteous wrath uprisen to smite this monster in the dust? Where to-day is the sleek logic of secular and scientific diplomacy beside the loud cry to heaven that some "kindly light" may lead us "o'er moor and fen and crag and torrent" out of darkness into dawn?

Truly our feet had wellnigh slipped. Strange as it may sound the tumbling avalanche halted our steps and saved us. For full a quarter of a century we had heard that all morals froze themselves into cutting and grinding shapes of crushing might. The ten commandments seemed a phase of determinism. The beatitudes we imagined simply belonged to realms of poetic relief or shone simply like rainbow hues in a mountain of ice. It was almost counted "bad form" to suppose we could either help or hinder any cause in that the term "cause" referred us to the cosmic machine that did or undid it all and wafted souls like mere dust-motes on hapless vacancy. Certainly it was reckoned a pitiful subterfuge of simple minds that they dreamed—even if they must dream—of human character as aught beyond the animal warmth of the blood. Again what has happened?

This has happened. Some millions of men have promptly, willingly and decisively challenged the whole phalanx of our pet theories by challenging every selfish and easy instinct within them. What for? Utilitarian and personal advantage? Nobody believes it. They face hunger, thirst, cold, peril, disease, wounds and sudden death itself in order that the price of their lives should purchase a heritage of freedom and ensure a righteous order of society for future generations. Does this appear as though conscience were the mere "liveried lackey" of social judgment? It seems far more as though conscience has the right and claims the masterful power to shape the social order itself "yesterday, to-day and forever." The average untutored soldier has brusquely settled the problem over which the schools might have wrangled another century, and this by stepping into the trenches. Here is

revelation in and through sacrifice. Does it ever come to us by any other medium?

The wooden cross of a soldier's grave in Flanders was recently decorated by his mother's wedding ring. 'Tis a graphic symbol. Man is born to serve. The grandeur of his faculties is not a fact in itself. It is an inference from their unselfish and consecrated usage. Romantic as is the concept of human life deemed a search, a march, a battle, a stewardship, an hour of existence fraught with mighty hazards and distinguished by beautiful arts, life only mounts to its genuine worth when it becomes a "ransom." Sacrifice itself ransoms life from every petty and vulgar thought whereby we may degrade its title. And ransoms it unto every noble and glorious issue that gives it lasting dignity and splendour in our sight. What means this token of a ring? It means that the soul of man is essentially wedded to those eternal verities whereof the Cross of Christ makes bridal forever betwixt earth and sky. And it means that no amount of specious pleading or syllogizing can break the secret hold God's everlasting and mysterious truths have upon our natures. The cynic declares "every man has his price." The modern savant proclaims "sacrifice" an exploded dogma or a subtle form of selfishness. One blast from the lips of duty hard-pressed upon the heights, and the formal lore of schools is tossed to the flames. The "trumpets ring out at the time of oblation." Here again comes the illuminating ray. It can never come through scrutiny, logic, analysis, or fine fingering of earth-born theories. It can only come through sacrifice itself. The light on the altar and the light in the temple lamp are of the same substance, and both kindred with light of the stars. He who dies on the cross amid the darkness of the "ninth hour" is the same Saviour walking in glory apparelled amid the "seven golden candlesticks."

To-day the nations are passing through a baptism of blood towards a mighty illumination. Even at this hour we are re-discovering our self-hood, our faith, our powers, our obligations, our service, and our devotions in and through the Divine severities of that sacrificial word which sharper than any two-edged sword cuts down the wild jungle-growths to let in upon us the blessed sunlight of heaven. It has halted our "vain philosophies and sciences so-called." It has turned our footsteps back towards the ancient paths of wisdom. We have so long been accustomed to talk about the re-construction of theology through the revelations of science, it is something gained that our proud sciences are to-day themselves being re-shaped and orbéd afresh after a heavenlier manner under the impact of the living Word from the living God.

Book Review

"If Any Man Sin," by H. A. Cody.
Toronto: Wm. Briggs.

It is only very recently that we read a protest against the exaggerated praise that is given in the Canadian press to all forms of Canadian literary production. This protest we believe was necessary, for much harm has been done to Canadian authors and the Canadian public by this uncritical laudation. With this in mind we took up this story by Mr. Cody, the first of his which we have read. Let us say at once that the author is stronger in conception than in execution. The central idea is powerful and original. A priest deposed from his office for misconduct makes a vow that he will banish the Church and its teaching entirely from his heart and mind and free himself from its influence. He is conscious of his humiliation, but not fully convinced of his sin and feels that he has been hardly dealt with, though why so is not made clear. His bishop warns him that he will be unable to carry out his resolve and that he will never be able to cut himself off from the influence of the Church. He makes his way to the far Canadian north, amongst the fur traders and the Indians. Here the writer's knowledge of the north and its

conditions stands him in good stead. His descriptions of nature and life there ring true. We are not going to tell the story. Rutland, for that is the clergyman's name, despite his every endeavour, finds himself in continual touch with the Church and its activities. Much against his will he is forced to accept benefits at its hands. Here we may note that the work of the Church in these distant and almost inaccessible districts is exhibited and the book provides a description of its missionary endeavour and success. Rutland adopts and cares for a little girl left orphaned in the wilds and her needs force him more than once to break his resolution. Though he is isolated himself from civilization, the discovery of gold brings with it the inevitable rush of miners. With them comes the missionary, and later a nurse, who turns out to be the girl he had hoped to marry in the old days. Out of these materials the worker weaves an interesting story, and brings it to a satisfactory conclusion. The tone of the book is elevated—a deep sense of religion pervades it, but it is in no sense namby pamby. Whilst we cannot say that it is a great book, which we do not think the writer would claim, it is superior to many of the hundreds which are published every year and well worthy of being widely read.

What My Prayer Book is to Me

III.

A Guide Book

By H. A. Cody

WE have various kinds of Guide Books to-day, and they are most useful, and it would be difficult to get along without them. When you are traveling in a distant country, how important it is to have a small book in your hand to tell you about the places and the history of the country. In an Art Gallery a guide book is of much value, telling you about the pictures, and the names of the artists. Even the mariner needs his guide book. He has one, only he calls it his "Chart." Without it he would find it almost impossible to navigate dangerous places. He is warned of the rocks, and other obstructions, as well as being shown the best channels, etc.

My Prayer Book to me besides being a "Garden of Memory," and a "Sacred Museum," as I pointed out in my previous addresses, is a wonderful Guide Book, and I wish to show in what way it is such.

1. It is a Guide Book for others outside the Church of England. There are no prayers so beautiful as those contained in the Book of Common Prayer, and it is little wonder, therefore, that they are used extensively by other Communions. If you happen to attend their Marriage and Burial Services you will find how they copy them, sometimes using our entire forms, with but a few slight changes. I have often noticed this, and no doubt you have done the same. A few years ago the Kennebaccasis Yacht Club service was held at Oak Point, when I was rector there. The chaplain was the Rev. Dr. Parker, of the Protestant Episcopal Church, of the U.S.A. I was asked to take part in the service on Sunday morning, and the chaplain wished me to read a prayer from the Presbyterian Prayer Book, as the Commodore belonged to that Church. I took the book with me, and looking over the various prayers that night, I found one which was made up from the most beautiful passages of our Litany with the responses left out. I read that the next morning. At the close of the impressive service, I was asked by a member of the Club if I had ever before read a prayer from a Presbyterian Prayer Book. I told him that I never had, but that I had read the prayer very often which I had used that morning, as it was taken from the Litany of the Church of England. I only mention this to show how others look to our Prayer Book as a guide in fashioning, to say nothing of borrowing, the best the English language contains to aid them in their devotions. These are the exact words taken from a Baptist paper a number of years ago:

"We hold the English Book of Common Prayer in the highest estimation, and could wish that it had a place in every family library, and especially in the library of every minister, to be read as a devotional book for the purpose of incorporating its sentiments and forms of expression, with their own thoughts and manner of addressing the throne of grace. For chasteness and elegance of diction, for pureness of sentiment, the Book of Common Prayer is without a rival in the English language."

2. A Guide to Public Worship.

It is strange to us, and I might say sad, to watch the way services are conducted in some places of worship. The minister does everything except the singing, and that is the only time the people stand. When prayers are said the people as a rule sit bolt upright in their seats, and take no part in the service except to listen. They do not know what is coming when prayer is offered, it is all left to the minister. - But how different in our Church. We have a guide to public worship in our Prayer Book. We are told when to kneel, when to stand to sing praises, and

we all take part in the responses or in saying the "Amen." I cannot do better than quote the beautiful words of a writer in *The Colonial Churchman*, almost eighty years ago concerning the Prayer Book. It is, he said, "Eloquent, yet grand; sublime, yet plain-fervent, yet chastened—the brightest censer the Church has ever had for her fragrant devotions; one voice, yet the voice of multitudes, one sacrifice of prayer and praise, yet the fruit of many lips and many hearts. In this beautiful Liturgy all the worshippers take their part; instead of leaving it to their minister, as their proxy, to offer up for them alone the sacrifice. The meanest, as well as the highest participates therein; the babe who can but lisp the praise of the Most High, as well as the hoary pilgrim whose head has been silvered over by time, all blend their voices in the solemn exercise, and uttering their different parts and alternate responses, feel an equal interest, and offer their united homage. . . . It seems as if the wisdom of the best and holiest of men had been concentrated to construct this beautiful liturgy; as if like Solomon of old, who brought from Pharos its marble, from Lebanon its cedars, from Ophir its gold, from Egypt its linen, from India its jewels, from Arabia its perfume, from Tyre its purple and its workmen, and indeed from all the world its choicest materials, to construct and embellish a magnificent temple. It seems as if like him, the compilers of this liturgy had searched every clime and country, had examined every case and condition of mankind, and then that from all, and for all, they had constructed this apt, symmetrical, and comprehensive service for the temple of the Messiah. A sacred fervour pervades the whole, not the wild fire of fanaticism, but of sober, serious piety. It resembles not a fire of straw blazing with fury, and as transient too, but the sacred flame kindled from on high on the altar of the tabernacle, pure, steady, and constant, ascending acceptably to God."

This, then, is the book, which we possess to-day, telling us in such plain, unmistakable language the way true worship is to be offered to our Lord and Saviour.

3. A Guide to Holy Living.

Where else will you find such a condensed summary of those rules which should guide anyone to-day? What foundation principles are laid down in the Catechism and the Confirmation Service to lead the young in right paths. What important directions are given in the Marriage Service for those who have entered holy wedlock, and what warnings you will find in the Burial Service setting forth the shortness and uncertainty of life. Everywhere you turn you will find directions so that no one need go astray who will study his Prayer Book carefully. Then there is the Communion Service, stating so emphatically what Christ ordained should be done in remembrance of Him. I understand that the Church of England stands alone in reading the Ten Commandments regularly to the people, and thus holding before them their express duty to God and man. It is said that a number of years ago a native of some far off Eastern land, dissatisfied with his own religion, started forth upon a world wide journey to find a religion which would satisfy him. He travelled extensively in many lands, but in vain. In England he went from church to church, hoping to find rest for his mind and soul. He was about to give up in despair, when one Sunday he happened to drop into a Sunday School. He listened attentively, to what was being taught, and at last heard a scholar repeat clearly her Duty to God and her Neigh-

bour as set forth in our Catechism. This was just what the foreigner wanted. It was a summary of faith such as he had never heard before. It told in simple language what was his duty to God, viz., "To believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy name and His word, and to serve Him truly all the days of my life."

"My duty towards my neighbour is to love him as myself, and to do unto all men, as I would they should do unto me; to love, honour, and succour my father and mother; to honour and obey the King, and all that are put in authority under him: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters; to hurt nobody by word nor deed; to be true and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering; to keep my body in temperance, soberness, and chastity; not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me."

That was what the man from the East had been searching for. It told in a few words the whole duty of man in such simple language that anyone could understand it. The result was that he abandoned his old religion, and became an earnest Christian. And let me ask; where can one find such a guide, much in little, to assist in keeping the straight and narrow path in life? Many a person has been kept from falling by means of these old familiar words.

4. The Prayer Book is a Guide to Christ's Life.

I have left this to the last, because it is the best of all. In the Christian year, especially from Advent to Trinity Sunday we have set before us the great facts in the life of Christ. In Advent we are prepared for His coming; we adore Him as a babe on Christmas. In Epiphany we see Him showing himself to the Heathen; in Lent we live with Him in His long fast

in the wilderness; we stand by the cross and the grave on that first Good Friday, and rejoice on Easter morning over His resurrection. Then we behold His ascension into Heaven; we watch the descent of the Holy Ghost on Whitsunday, and on Trinity Sunday we are reminded of the three persons of the Blessed Trinity. Where can you find a more beautiful cycle than this, in which the life of the Great Master is kept before us. Well is it that in our hymn book this is given in verse, that our children may sing it and have it ever in mind.

Advent tells us Christ is near;
Christmas tells us Christ is here;
In Epiphany we trace
All the glory of His grace.

Those three Sundays before Lent
Will prepare us to repent,
That in Lent we may begin
Earnestly to mourn for sin.

Holy week and Easter, then,
Tell Who died and rose again:
O that happy Easter Day!
"Christ is risen indeed," we say.

Yes, and Christ ascended, too,
To prepare a place for you;
So we give Him special praise
After those great Forty Days.

Then He sent the Holy Ghost,
On the Day of Pentecost,
With us ever to abide:
Well may we keep Whitsuntide.

Last of all, we humbly sing
Glory to our God and King,
Glory to the One in Three
On the Feast of Trinity.

Truly, then, the Prayer Book may be called a wonderful Guide Book. It directs us in every way, cheers, warns, and leads us from the cradle to the grave. As travellers in a strange country, beset by many dangers and pitfalls; as mariners on the sea of life, with rocks and shoals abounding; as learners, endeavouring to seek and to find the hidden manna, let us keep to the old Book of Common Prayer, love it, study it, and above all, live it.

"O Book, beyond all price to me,
Save one, beyond compare:
The Church's glorious Liturgy,
My Book of Common Prayer."

The Church in the West

IN the diocese of Rupert's Land, contributions to mission funds both of the diocese and M.S.C.C. are mainly given during the latter part of the year. This year, owing to existing exceptional circumstances, great anxiety was felt lest a shortage of funds should render necessary a curtailment of the missionary work of the Church. A remarkably good crop, indeed, had been successfully harvested and high prices had prevailed. Yet the towns had hardly begun to feel the benefit of the harvest and many generous contributors of former years were unable to make their accustomed gifts. Business generally was dull and in real estate was practically non-existent. Many wealthy men found it difficult to find ready money and the pressing claims of the various patriotic funds could not be ignored.

Now this anxiety is passed. The returns to hand shew that for 1915 the sum of \$18,642 has been given for diocesan missions and \$6,741 to M.S.C.C. The work of the Church in the diocese will be maintained and a small surplus will be available for expansion.

The significance of these figures, however, only becomes clear by comparison with those of former years. This year, owing to extraordinary conditions the amount contributed was somewhat less than last year and the disparity would have been greater if it had not been for an increase in the returns from the rural districts. But when a comparison is made with what was done five or ten years ago the contrast is startling and discloses abundant grounds for thank-

fulness. In 1910, for example, \$8,215 was given for Home Missions as against \$18,642 this year and \$3,615 to the Missionary Society as against \$6,741. Nor is this all. In 1914 there was an increase in the guarantees to the stipends of the country clergy of \$6,000 followed by a further increase in the following year of \$2,000.

Such a comparison is, of course, not made with any thought of disparaging what was done in the past. The more one learns of early days in the West, the more is one impressed with the heroic proportions and unselfish devotion of those into whose labours we have entered. The comparison is used simply as a means of estimating the advance made and as suggesting consideration of the various causes which brought it about.

First among the causes contributing to the success achieved I should place the leadership of the Archbishop and the decision of the Synod to forego all claim for assistance from the M.S.C.C. His Grace repeatedly appealed to his diocese for greater liberality to missions and the representatives of the diocese in Synod assembled responded by relinquishing the grant they had previously received. Then, having resolved to make their way without this assistance they found to their surprise that they could move without a crutch even more quickly than they had anticipated.

This involved a concerted effort to obtain larger contributions. In accomplishing this, valuable assistance was given by two deputations from the Laymen's Missionary Movement. Five years ago

in Winnipeg and last fall, mainly in districts outside the city, they inspired with enthusiasm and confidence those already interested. By their graphic presentation of what had been done elsewhere and how it had been accomplished, they contributed largely to what has been done in this diocese. In this connection a high tribute was paid, by one in a position to speak with authority, to the valuable assistance of the Rev. Mr. Simmons. As a missionary in active service he was able to form centres of missionary enthusiasm where previously there had been little interest. An interest thus aroused may easily be maintained, but to create it is granted to few. The hope is expressed, therefore, that the plan of enlisting the services of missionaries on furlough will continue to be followed, and—with due regard to well-earned rest for the men and women engaged in the work—will be adopted in increasing measure.

Accompanying and contributing to this increased activity in missionary endeavour was the appointment of a general missionary set free from all duties other than those of his position. His first duty is a pastoral care under the Bishop of

missionary districts and only then the superintendence of funds for their maintenance. The consequence is that contributions to missions are coming to be regarded as an essential part of the spiritual duty of almsgiving. But it is not to the office of general missionary that we are so much indebted as to the men who have filled that office. The personality and devotion of Dr. Page and Mr. Thomas have made the office what it has become to us.

Thus we are brought to what lies at the foundation of all effective work for the Church—the enthusiasm of individuals. Such success as has been achieved is due to comparatively few men—lay and cleric, in country and town—whose zeal for the extension of God's Kingdom was at once an unintended reproach and an inspiration. At times they may have bored some of us, but their enthusiasm melted our coldness and finally shewed us a more excellent way. We entered into their labours, and we gratefully and gladly acknowledge our indebtedness to them for the satisfaction we now enjoy in having tried to do our duty.

G. H. B.

Our Old Country Letter

LONDON, Dec. 30, 1915.

CHRISTMAS DAY was a day of rain and mud and leaden skies, with a wintry gleam of sunshine in the afternoon. There were no Christmas railway excursions, but the railways were busy with holiday-makers going to the sea-side and elsewhere, and troop trains bringing men home from the front. The lonely soldier was not forgotten. Thanks to the hospitality of the public, organised by the Y.M.C.A., large numbers of soldiers whose homes are overseas, and others who have no homes at all, spent the festival as "adopted sons" of London families. Their "foster parents" met them at the stations, took them home, and made them happy in the family circle. Scores of them had a Christmas dinner of turkey and plum-pudding at the Y.M.C.A. headquarters. Special efforts were made on behalf of the wounded—the hospitals were "snowed under" with gifts of good things. Our unwilling guests, the German prisoners, dined off roast pork, their favourite dish, and at one camp they sang their national songs to the music of their own band.

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Pulpit utterances in most of the churches had reference to the war. The Archbishop of Canterbury, preaching in his Cathedral, expressed the determination of the nation to brace itself for the task which lies before it. Dean Inge, at St. Paul's, showed how, on the stage of history, the sacrificial aspect of all great and noble vocations is plainly revealed. "The shadow of the Cross falls athwart all the greatest national achievements." We were fighting to make the world a tolerable place for our children to live in—to leave them freedom and hope. Bishop Ryle reminded the congregation at Westminster Abbey that the peace which Christ gave was not the peace of large balances, bodily security, physical health, and an unbroken circle of true friends. Dr. Archibald Fleming, at St. Columba's, Pont Street, said that the Christmas call to peace was ever, in a sense, a call to war. We must fight in order to cast out from our own hearts, from the comity of nations, from our own community, all that made for baseness or corruption, all that did violence to the heavenly laws of freedom, justice and love. In this way we were to seek peace and ensue it. Archdeacon Wilberforce called upon his hearers to pray for Germany—that she might become herself again when she had reaped what she had sown.

* * *

Travellers on the Continent of Europe will remember the chaplaincies, some permanent, some seasonal, which are provided at the places where members of the English Church most do congregate. Dr. Bury, Anglican Bishop for North and Central Europe, writes in an evening

paper an interesting and broad minded review of the present situation with regard to the German chaplaincies. In the reign of Charles I all Church of England congregations outside the British Isles were placed under the episcopal care of the Bishop of London. During the last century a number of dioceses and even provinces have been formed in different parts of the world; but the English Church in the eleven countries forming North and Central Europe is still connected with the diocese of London, and the Bishop issues his commission to an assistant Bishop to administer it for him. Portugal, Rumania, and the shores of the Mediterranean and Black Sea form the diocese of Gibraltar.

* * *

"Nowhere in Europe," Bishop Bury says, "until the war, have our clergy been so thoroughly happy in their work, so glad to be there, so unprepared for leaving, as in Germany. There were 22 in all at the end of July, 1914, and some of them with really beautiful churches. It is difficult to estimate the influence which our clergy have exercised in Germany, not only among the British but among Germans. Now, with the solitary exception of Berlin, every one of our churches has been closed and all our chaplains sent home. It is believed that the Emperor William ordered that St. George's, Berlin, should not be closed—it was his mother's church—nor its chaplain prevented from carrying on all his ministrations." The chaplain referred to, Mr. Williams, has been able to take his three services every Sunday, and to visit many of the camps where British soldiers are interned.

* * *

All our other clergy have spoken most gratefully of the great kindness and courtesy shown them by Germans of all classes at their departure. The Bishop bears testimony also to the great regard and respect in which our church and clergy have always been held in Germany. It is not to be expected that there will be many British visitors to Germany for some years after the close of the war, and probably the chaplaincies will be but slowly revived. However, the Bishop is hopeful that our Church may yet have a real work to do, and services to render, in Protestant Germany.

* * *

Archdeacon Madden's death, which took place at Southport, will be deeply mourned by a large number of friends. He was a staunch Evangelical, but his earnestness, spirituality and geniality endeared him to a wide circle stretching far beyond the limits of party, and consisting of all sorts and conditions of men. He was in his 63rd year. His only son, Lieutenant T. H. Madden, who was mentioned in dispatches, was killed in action at Givenchy last March.

The Garden City Conference

PREPARATORY to the World Conference on Faith and Order, the North American preparatory commissions held a somewhat unique conference in Garden City, Long Island, last week, as the report in our news columns shows. Whatever direct value there may have been in its deliberations there was a decided indirect value. By the most curious and wholly undesigned coincidence, the very men who had most emphatically disapproved of participation in the Panama Congress were the leading participants, on behalf of the Episcopal Church, in this present gathering. Bishop Anderson—whose recently published pamphlet, *The Panama Congress, the Board of Missions, and the Episcopal Church*, is one of the strongest indictments of the Board of Missions that have appeared—presided as "Moderator" at the first session. Bishop Weller and Dr. Manning, who resigned their membership in the Board, were among the most conspicuous of the members. Nearly all the representatives of the commission appointed by our General Convention chanced to be of that way of thinking. Yet they were able, without the slightest strain upon their convictions, to "confer" with their Protestant brethren upon serious religious issues. Evidently, then, the contemptuous remarks concerning them, which have been so plentiful in the Protestant papers in recent months, were wholly unjustified. Evidently these men have been misjudged. Evidently they are *not* those narrow bigots whom they have been represented to be. Evidently there is some explanation of their unwillingness to have the Church participate at Panama other than that they refuse to meet their brethren of other names in conference.

Which, by the way, is exactly what they have claimed for themselves. But the Protestant public, if it is adequately represented by its press, has not been willing to take them at their word. It has been more pleasant to assume something else.

But if ever so curious and so wholly unintended a coincidence has occurred in human annals before, we have failed to notice it. While Churchmen and non-Churchmen are saying all manner of evil against these men for refusing to "confer," they make the quiet answer of conferring. Those, appointed by the Church to perform another sort of service, who have preferred, to the great embarrassment of their own work, to enter into a field of inter-Church relationship that had been assigned to others, are quietly ignored, and those who were elected by General Convention for this express purpose have as quietly stepped into their appointed places, have met their Protestant brethren with the utmost cordiality, have "conferred" with them without the slightest friction, and thus effectually carried out the will of this Church as it was set forth by General Convention. Nobody is aggrieved; nobody's convictions have been trampled upon; the rights of no other body had been infringed upon; no activities of the Church have been crippled. The men commissioned by the Church for a specific purpose simply and quietly carried that purpose into effect; and that they should have happened, without design, to be the very men who voiced the protests of the Church against the Panama embarrassment is so nearly impossible according to the laws of average or even of chance that it would be said to be impossible. Yet it happened.

There is a right way and there is a wrong way by which to do the work of the Church.

To some extent, therefore, the grave embarrassment which our recent internal troubles have created for the authorized spokesmen of the Church in inter-Church matters has been relieved. That there was danger that the Garden City conference would be disrupted as a result of the Panama difficulty may be frankly admitted, though nobody cared to say so in advance. That the conference began in an atmosphere of suspicion, if not of hostility, is unquestioned. That this

atmosphere was dispelled before adjournment is due partly to the statesmanship of the very men who were the objects of suspicion and partly to the splendid willingness of men with the big Christian spirit of Dr. Smyth, Dr. Roberts, Dr. Mott, and others that could be mentioned, to go below the surface and assume a like Christian spirit in men of whom they supposed they had cause to be suspicious. Oh, the pity of it, that we must go on indefinitely in separate camps, out of communion with men such as these, when both they and we are earnestly longing for the fulfilment of our Lord's prayer that we all may be one! Will not some Chrysostom be sent to speak the magic word that shall show us the way?

* * *

We do not overrate the value of the proposed World Conference on the Faith and Order of the Church if it shall sometime be held. We have much sympathy with the fast growing idea that Christian people are kept apart more by psychological than by intellectual considerations. We might all agree upon a set of theological axioms to-morrow and still not be able to worship together. There are repeated instances of great bodies moving on parallel theological lines but refusing to come together. The proposals for union between Canadian Presbyterians and Methodists appear to have come to grief, not because of any inherent impossibility in coordinating their belief but because too large a proportion of ministers and people did not wish for unity. The families of Presbyterians, Methodists, Baptists and Lutherans in this country—to mention only the most conspicuous of them—are divided and subdivided many times over, with very little theological difference between the bodies. This condition is less pronounced among Catholic than among Protestant communions, and the pressing tendency to disintegration is one of the gravest indictments of Protestantism; but yet Catholicism is not wholly free from the same tendency. The Bulgarian Church has more often been out of communion with the other Eastern Churches in recent years than in, with no differences in faith or order. The Armenian, Coptic, and two or three separate Syrian communions have only verbal differences from the Orthodox East yet they have been out of communion for a dozen centuries. The differences between Anglican and Greco-Russian are chiefly differences in *feeling* rather than in definition. Yet all these continue apart. In theory the great bulk of the Christian world—Anglican, Greek, Roman, Presbyterian, and most other parts—is in large agreement in sacramental definition so far as the two great sacraments of the gospel are concerned; in practice and in feeling they are worlds apart.

So we are far from overrating the value of a World Conference on Faith and Order, even if it should be successful. It is only a step to unity. But the point is that it would be a real step. Apparently we shall never jump toward unity by one grand attempt; we shall move by very slow steps. But we shall not move at all unless we take the steps.

So, also, we do not wish to overrate the importance of the Papal response to the overtures made on behalf of the World Conference. The letter from the Vatican undoubtedly reads as uncompromisingly Papal as any utterance could easily be. But why should it not? Each body in Christendom must enter the World Conference, if it enters at all, *as it is*. The Papal Church is a Papal Church. That is part of the problem of unity. The Papacy is a force to be reckoned with. The point is, the Papal Church, without ceasing to be Papal, has deemed it proper to answer with real cordiality, the overture from a non-Papal Church. Is not that something? In view of the history of past centuries, it is not much?

When the World Conference is held, each communion will be expected to state, with the utmost frankness, where it stands. Before we can begin seeking to reconcile different viewpoints we must

have them defined. We ask of the Papal Church only what we demand for ourselves; that each of us be prepared to show what we hold and why we hold it. Thus it will be not only right but necessary that the Papal claims be stated with the utmost frankness. Not the slightest criticism can be offered to the fact that the Papal Church returned a Papal reply to our Commission. Let us lay great stress upon the fact that it was a cordial reply.

Will the psychology of unity be promoted by the ultimate effort to coordinate the view-points of Christendom? We believe that it will, and the attempt at reconciliation would not be worth while unless we did. The *thinkers* of Christendom already desire unity. They may not be prepared to take such steps as will secure it, and they certainly do not agree

as to what these steps are, but the *desire to agree* has commenced on a rather considerable scale. That is much.

So the Garden City conference had some direct value and a very large indirect value, as counteracting, in some degree, the sad misunderstandings that our present internal differences have created among American Christians. We congratulate those who are responsible for the success of their Christian statesmanship.

May we also take this occasion to place on record how much we owe to the never-tiring secretary of our own commission, Mr. Robert H. Gardiner? His activity, in thought and in correspondence, has been simply prodigious. Let the American Church thoroughly appreciate how much we owe to him.

—The Living Church.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE QUICUNQUE VULT

To the Editor of CHURCH LIFE:

Dear Sir,—Since my letter to you on what is commonly called the Athanasian Creed was written, my attention has been specially called to the fact that though with the exception of one clause, the Quicunque Vult might be taken as a declaration to the congregation, yet the words, "For the right faith is that we believe and confess," mark it as a creed or expression of beliefs. This may very possibly be the case, but it is not a matter of very much importance whether it is a canticle, a creed or a declaration, as compared with many other questions connected with it. There is no evidence that it was written as early as A.D. 430 and the words, "and the Son" indicate a much later authorship. The point of importance is not when it was written, but when it was authoritatively accepted by any church, either as a belief, or for use in services. It seems impossible that it could have been so accepted, including as it does those words, by the Eastern Church, or by any council in which the Eastern Bishops took part before the division. Any reliable information on this would be most interesting. Which denominational churches now make its acceptance necessary for baptism, communion or membership?

Allow me to suggest to the Rev. D. Convers that he went to the wrong armory for his controversial weapon. Those hallmarked "It is written" are ever the most effective. The extracts from the Koran and the impression of the Bombay lawyer are easily understood by those who know that there are those that profess the Christian faith who pay an adoration to the mother of Jesus that Mohammedans do not accord to their prophet, that they address prayers to her as Queen of Heaven, Ever a Virgin and Mother of God. He might have instanced Christ's words, that his mother and brethren are those that hear the word of God and do it, and that on the cross He said to His loved disciple, "Behold thy mother," and to his mother, "Woman, behold thy son." Also that our Lord Jesus Christ taught that the Lord our God is one, alone to be worshipped, and that our belief that in the one God are three persons is drawn from and founded on His teachings. He might have added that the Scriptures and not church teachings are our final court of appeal.

Religious controversy is generally futile. What argument would make the Pope admit the validity of Anglican orders, or the Archbishop of Canterbury acknowledge the values of Episcopal consecration apart from Apostolic succession. The mission of the Church is not to argue, but to preach the Gospel and teach those that receive it as disciples to observe all

things whatsoever our Lord commanded.

It is possible to believe against the evidence of the senses, or there would be no believers in transubstantiations, but it is probably impossible to believe against knowledge. Could anyone knowing the world is round believe it to be flat. It is, however, quite possible to believe what we cannot understand. The human mind is incapable of grasping the idea of that eternity which has no beginning and that space which has no bounds, yet must believe in both, seeing no possible alternative. But, whatever the powers of the human mind are, it cannot at the same time hold contradictory beliefs. It is possible to reconcile the statement of the Athanasian creed that those that do not hold the Catholic faith as therein defined, shall perish everlastingly, with the later one that those that have done good shall go into life everlasting. What becomes of those that do not keep the faith whole and undefiled and yet do good. Do they perish everlastingly or go into life everlasting? What does "perish everlastingly" mean? Perish means come to an end. How can this extend over eternity? Does the sentence indicate annihilation? Does the sentence on those that have done evil mean eternal punishment? Is it fitting for those that confess they are miserable sinners, who have done what they ought not to have done, to declare their belief in such a future for those that have done evil. Will the millions of the Orthodox Eastern Church perish everlastingly because they do not hold whole and undefiled the belief that the Holy Ghost is of the Father and the Son? How is it possible to reconcile the assertion that they that have done good shall go into life everlasting with the teaching of the Church of England article, that we are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ by Faith, and not for our own works?

If the Athanasian creed can be proved by warrant of Holy Scripture, why does not someone who thoroughly receives it, show that it can be so proved, clause by clause, and so end all difficulties connected with it.

ED. HARPER WADE.

Quebec, 3 January, 1916.

PRAYER BOOK REVISION

To the Editor of CHURCH LIFE:

Sir,—We have lately been favoured with a copy of the Athanasian Creed, as indented by the General Synod; but I have yet to learn that any single branch of the Anglo-Catholic Church has the inherent right to alter it in any way; for the Creeds are the deeds handed down to us from Gospel times conveying the dogmas of our faith; and it is immaterial whether any persons object to them, for the remedy is open to all such to seek other channels of religion. All Bishops, priests and deacons have obtained ordination by subscribing to all the Articles of the Christian faith as contained in the Creeds, and no ordinand can stultify his position, even at the bidding of a General

Synod. The only body capable of dealing with matters of faith, would be an Ecumenical Council of the whole Church, containing the authorised number of Bishops, priests and deacons. I am sorry to say it, but our Bishops in Canada lack due appreciation of the dignity of the Church, and of her ancient formulas. Now, where an alteration was imperative, was in the erroneous name of The Lord's Supper in the Church Catechism; for to begin the instruction of a child in the Faith by making him use an expression which was never used except in reference to the Agape or Love Feast, that often preceded the Celebration of the Holy Eucharist, is both foolish and misleading. Our Lord's Manual actions in the institution, namely *blessing and giving thanks*, stamp the sacrament as Eucharistic, without St. Paul's after reference to the service as "the giving of thanks"; again the Words of Institution authorise the terms of Oblation and Sacrifice, while Christ's final words attribute the terms Memorial or Commemoration; and when we note how careful St. Luke was in impressing upon his readers, that it was "after supper" when the institution took place, we can see how out of place and erroneous is the term Lord's Supper for this Blessed Sacrament.

I notice that "A member of the E.C.U." writes in your issue of December 30th, suggesting the formation of a Church Union on the lines of the E.C.U. It is certainly more imperative than ever, in the face of the mutilation of our time-honoured Creed of St. Athanasius, that Churchmen should rally to the support of such a union; but I suspect your correspondent cannot have been long in Canada, or he would know that there are several branches of the Canadian Church Union scattered here and there throughout the Dominion; and if he will put himself into communication with the secretary of our branch in this diocese of New Westminster, he will advise him as to the nearest branch to where he resides. Mr. T. J. L. Peake, Land Agencies Ltd., 12 Hastings Street East, Vancouver, B.C., is the name and address.

OWEN BULKELEY.

Bishop Hills' Memorial Church,
Vancouver, B.C.

"CHRISTUS CONSOLATOR"

Jan. 7th

To the Editor, CHURCH LIFE:

Sir,—Judge McDonald, in sending you our correspondence, omitted two things:—

1. He did not say that his first letter to us was due to a charge of unfairness to the Bishop of Durham in our review, a charge the truth of which we have entirely failed to discover.

2. He did not enclose my reply to him, which explains the position we have taken up.

Permit me to enclose a copy and thereby to make good these omissions, so that your readers may have the full account of all that passed. Yours faithfully,

THE EDITOR,

Canadian Churchman.

8 Sheppard St., Toronto.

8 Sheppard St., Toronto
December 23, 1915.

Dear Sir,—There was no desire or intention to be unfair to Bishop Moule, more particularly as the Reviewer happens to know the Bishop personally, and has a high regard for him. I submit that no unfairness has been done to the Bishop in the review of his book, because it is a simple fact that he has now allowed the practice of prayers for the dead, and yet qualifies and safeguards his position as well as distinguishing between public and private prayers for the departed. Under these circumstances I regret that we cannot use your letter, because we do not propose to commence a correspondence on the subject of prayers for the dead. But, of course, if there is any particular point on which you consider we have been unfair to the Bishop, the matter shall receive my careful attention. At present, however, I do not see in what respect the Reviewer misstated the Bishop's position. I may add, in proof of my contention, that several Churchmen who have hitherto

heartily endorsed Bishop Moule's general theological position are puzzled and more than puzzled by his concession on the subject of prayers for the dead, which is entirely opposed to what he himself has taught in his "Outlines of Christian Doctrine," p. 97. The significance of the Bishop's present position on prayers for the dead was clearly seen and definitely stated in a recent number of *The Expository Times*. Yours faithfully,

THE EDITOR.

Judge McDonald, Judge's Chambers,
Brockville, Ont.

Old-Time Missionary Meetings

No. III.

IF the addresses at these meetings were, like most of their kind, good, bad and *indifferent* to classify, they at least served their purpose, and brought up the standard of giving till soon the diocese was able to forego all help from S.P.G. and other home societies, whilst the missions themselves became, many of them, self-supporting or were divided into two or more flourishing parishes, all still supporting the Diocesan Mission Fund, and today doing their duty more or less faithfully towards the foreign field. No doubt the more fervent and eloquent appeals were blessed in bringing about these tangible results, yet (so weak is mortal nature) they do not loom so large in one's memory as those marked by some little triviality which added spice rather than food value to the intellectual feast. Do not then be disappointed if these recollections fail to supply material for serious edification, they are not written for homiletical suggestion.

On one occasion a statistical fiend, after much rummoking amid the archives of the Board of Trade, deluged us with a torrent of facts which proved conclusively that if the ladies would conspire together and wear two-button gloves instead of the then fashionable six-button glove, they could in one year save enough to wipe out our missionary fund debt. This text was well worked out, resulting in a really impressive homily upon the pleasure of giving till we feel the sacrifice. But after service the statistician had to run the gauntlet of mild chaff at the hands of his confreres. The changes were rung on his family motto, "Touch not the cat, but a glove," and awful puns perpetrated, mirth-provoking enough at the time, but like most witticisms of the kind, they would appear insipid in prosaic linotype; so I will be merciful, like the Chicago doctors in the case of the deformed infant (?) and let them die the death of the unfit.

But the persecuted orator had his revenge, if not a particularly sweet one. He found a note awaiting him at breakfast next morning when the deputation assembled at the "hospitable board of our zealous churchwarden." Being an official communication its contents could not be (certainly were not) regarded as private and confidential.

"Reverend Sir,—I was much struck this evening by your ingenious proposal for the relief of the Mission Fund, and thought it best to act while the impression lasts. I have cut off all but two of the buttons from the gloves I have now in wear, and send them to you, hoping that they will hold up the hands of at least one poor missionary in treading his self-sacrificing pathway. Yours in the good cause."

Our missionaries had many hardships, but this is the first and only record we have that one of them was reduced to such extremities that he must perform his "journeyings oft" *walking on his hands*. The Synod journal does not tell us whether these eight perfectly good glove-buttons sufficed for his relief.

Buttons of another variety—brazen fellows—often masqueraded as widows' mites, cast into the treasury by the unwidowed rich. There was an old-fashioned contraption whose *raison d'être* must have been for the very purpose of aiding and abetting all unscripturally scriptural modes of concealing from the left-hand (of the churchwarden) what the right hand

(of the Church robber) doeth. How many old-timers have seen it in commission?—a little bag at the end of a big stick whose length "varied inversely with the square of the pew" to be probed. (That sounds all right, but life is too short to permit mathematical verification; anyhow you know what I mean). Attached to the bag was a little bell which also varied in tone inversely or directly with something—probably the length of the sermon. Its function was obvious. An Advent call to the sleeper indulging himself beyond the legitimate limits of the sermon hour. Alas, how many comforting and convenient "institutions" have passed with those happy, peaceful days that were, but are not!

But, to "come back to our muttons," in this case our brass buttons and coppers—at the end of a long tour the convener generally found himself the guardian of a sack, great in size and weight, but otherwise insignificant. Once the rector of the last parish but one to be visited offered to take the bag to the village store and exchange the contents for more portable legal tender—an offer summarily rejected on the ground that unless the stuff was carted out of the country it would get into circulation again and be salted down for next year's meetings. This incident was told with embellishments next day at a school-house meeting. The convener, who made it his boast never to fall below the best record of preceding years, was for once sadly behindhand and determined to make a supreme effort to retrieve his reputation. He must put the congregation on its metal—silver not copper, as he carefully explained. The suggested change of standard was met with irony (the convener's own word, not my bad pun). For when the alms-basin was reverently presented to him (if a degenerate wideawake can be an alms-basin, and can be treated with reverence), there was a slight change in the customary ritual. He held it in one hand the other extended over it as in solemn benediction. But his words, when they became audible, were not benedictory. "One-and-two-pence, one-and-two-pence—ha'penny—no, that's a brass button—one-and-two-pence, one-and-three, one-and-thrippence ha'penny—no that's not an American cent, that's only a farthing—one and thrippence farthing—Humph! Well for the sake of decency, I'll make it up to two shillings"—and it was done accordingly.

But these reminiscences are becoming too long-drawn out. I will conclude them with an account of the shortest missionary meeting and the most successful withal, ever held in one particular locality.

When the deputation arrived at the town hall, where, for lack of a church, prayers were wont to be said, it was found that, through some misunderstanding, a political meeting had been called for the same hour, and the free and independent electors had already assembled in large numbers to hear the rival candidates. The rector was nonplussed for a moment. Should he stand by the church and assert his undisputed right to the use of the hall for the evening? He was a stalwart churchman and by no means averse to a fight; more than once had he defended the Church's cause against state encroachment. On the other hand, he had strong political leanings and knew well that his candidate was a Churchman, would lose many non-Conformist votes if the cry were raised that his Church had, in her usual domineering manner, broken in with his connivance to upset a great political meeting. It was a case clearly demanding diplomatic compromise.

After consulting with the reeve of the township who was in the chair, the rector addressed the assembly and said that it had been arranged that he should waive his claim to the hall, if he were allowed five minutes to explain the situation and close the service which had been advertised for that hour, and in which many present had come to take their part. "I am at a loss how to proceed. The Church which I represent has no commerce with party politics, and it is said by some that she has less to do with religion. An eminent statesman has laid down the doctrine, now widely accepted,

that 'elections are not made by prayer.' I feel, therefore, that any devotions conducted by me might be misconstrued and would be, perhaps, unacceptable to this meeting. I think, in the circumstances, I cannot do better than follow the example of the sea captain in the old story. His vessel was sinking, the crew called upon him to provide religious exercises appropriate to the occasion. "Well," said he, 'I am not a professor and my efforts would be feeble, but we certainly must do something pious—Brethren we shall now proceed to take up the collection.'

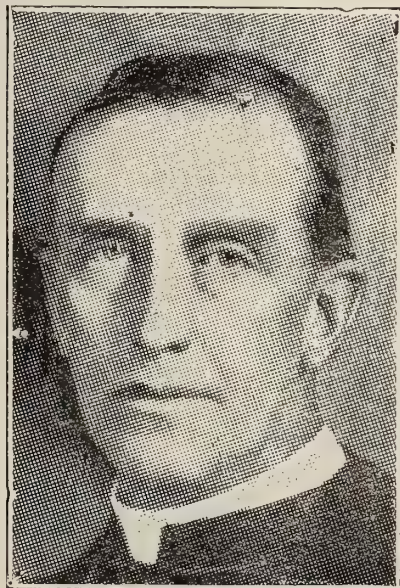
"Following this precedent, though not, I trust exactly in the same spirit, I now, with the consent of the chairman, call upon the opposing candidates to pass round the plates on behalf of our Diocesan Mission Fund, a most worthy object as would have been amply demonstrated by the gentlemen of the deputation had time permitted. I may add that the result of a friendly rivalry between the candidates which of them shall bring in the larger offering will be prophetic of the outcome of the more strenuous conflict soon to be decided at the polls."

A happier solution could not have been conceived, or one more satisfactory to all parties concerned.

THE OLD TIMER.

Personal Mention

CHURCHMEN not only throughout the diocese of Quebec but all over the Dominion welcome the news that Canon Scott, rector of St. Matthew's, Quebec, has been made a Companion of the Most Distinguished Order of St.



Canon Scott

Michael and St. George in recognition of his services at the front. Canon Scott is senior chaplain of the First Canadian Division, and many are the stories told of his courage, unselfishness and devotion to duty under all circumstances. As Major Peck of the Canadian Scottish recently wrote of him, "He is a splendid man and never spares himself, but comes out in the dark rainy nights to bury those who get killed and does not heed the weather nor stray bullets." Such men are the backbone of both Church and nation. May he long be spared to enjoy the honour conferred upon him and which he so richly deserves.

One of Canon Scott's parishioners, Miss Vivian Tremaine, has also been honoured. She has been awarded the Order of the Red Cross in recognition of her services at the front and nursing His Majesty the King after his accident in France.

We extend our congratulations to Miss Mary Pinkham, daughter of the Bishop of Calgary and secretary-treasurer of the Provincial Red Cross Association, who has been made an honorary associate of the Order of the Hospital of St. John of Jerusalem in England. Miss

Pinkham has been indefatigable in her arduous work and the appointment is a distinctive recognition of her services to the province of Alberta and is conferred for the first time on a Canadian woman.

The Rev. P. W. Roberts, of the mission of Wyebridge, has been appointed assistant at St. Luke's, Toronto.

The Rev. W. H. F. Harris, of Red Deer, Alta., and the Rev. Cecil Stuart, of St. Chad's College, Regina, have gone to England as chaplains.

Word comes from England that the Rev. P. F. Baldwin, L.Th., formerly of St. Margaret's Church, New Toronto, has been priested and licensed to the Cathedral of Wakefield. He has also taken the degree of B.A. at Cambridge, after a period of residence at Emmanuel College.

There took place a day or two ago, in St. Mark's Church, Halifax, the rector, Rev. N. Lemoine officiating, the marriage of Miss Muriel Trivett, daughter of the rector of Milton, P.E.I., and Rev. Clement Whalley, who has just been appointed to a chaplaincy, and has resigned his curacy at St. Mark's, to the hearty regret both of Mr. Lemoine and the whole congregation. The wedding was a quiet one, no invitations being issued. The bride was given away by Rev. H. W. Cunningham, rector of St. George's. Mr. Whalley expects to sail very shortly for England.

The Rev. P. F. Summerhayes, priest in charge of the church of the Good Shepherd, Mount Dennis, diocese of Toronto, was married last week to Miss Ella Beatrice Farr, of Harwood, Ont.

Bishop White, of Honan, China, is doing deputation work in the diocese of Toronto and will go west for the same purpose about the middle of February.

The Rev. C. E. F. Whalley, of St. George's Cathedral, Kingston, is taking the officers' training course at Queen's University.

The engagement is announced of the Rev. Francis J. Moore, chaplain to the 83rd Overseas Battalion, C.E.F., and late of St. James' Cathedral, Toronto, to Miss Dora Mavor, only daughter of Professor and Mrs. James Mavor, of Toronto.

General Watson, a member of the Cathedral congregation, Quebec, has been made a commander of the Most Honourable Order of the Bath for services at the front. General Watson is brigadier of the Fifth Brigade, C.E.F.

Mrs. F. Adams, mother of the late Pte. Merton Adams, of Peterboro, who died while in training for active service, last summer, has presented to St. Luke's Sunday School a splendid projecting lantern, as a memorial to her son, who was, previous to his enlistment secretary-treasurer of the school.

Rev. Jas. A. Elliott, vicar of St. John's Church, Port Hope, Ont., has been appointed chaplain of the 136th Battalion, at present stationed in Port Hope and Bowmanville. His new appointment will not interfere with his duties as vicar until the battalion goes overseas.

Trinity College Notes

AMONG the military honours announced last Friday are the D.C.M. for Mr. Eric Jones, son of the bursar of the College, and the Royal Red Cross Decoration for Miss Ethel B. Ridley, B.A., a former St. Hildian. Miss Ridley, who was also mentioned in despatches by Viscount French of Ypres, is now at the Granville Canadian Special Hospital at Folkestone, having been till recently

matron in charge at Le Touquet, France. Her first experience as a military nurse was obtained in the Spanish-American war, which broke out just after she had completed her training in New York.

Two alumni of the College are now attached to the 42nd Battery at Exhibition Camp. They are Sergt. G. W. Spragge, son of the late Canon Spragge, and Sergt. A. J. Dixon, brother of the assistant curate at Christ's Church Cathedral, Ottawa.

Graduates and undergraduates of the College have been in attendance at the Provisional School of Infantry at the Old Technical School both before and since Christmas. Two undergraduates are now attending the School of Cavalry which opened at Stanley Barracks on Monday. Others are looking forward to doing similarly at the close of the academic year, in April.

Mr. R. M. Smith, a classmate of Mr. T. F. W. De Pencier, in the third year in Arts, accompanied the latter to England for the purpose of also taking a commission in the regular army.

The sixty-fourth anniversary of the opening of the College was celebrated on Saturday, the 15th, by a quiet dinner in Hall, to which were invited the St. Hildians, Miss Cartwright and her associates, rector, Miss Strachan, granddaughter of the founder, Miss Kammerer, Miss Waddington, and Miss Embree, together with the wives of the married professors.

The Ven. Archdeacon Paterson-Smyth, delivered his annual course of lectures to the Divinity Class last week and returned to Montreal on Saturday morning.

The Church Camp Mission

MR. J. M. McCormick, Superintendent of the Church Camp Mission, is in Toronto participating in the six weeks' missionary campaign throughout the diocese.

The Mission is doing effective work among the men constructing the new Welland Ship Canal and also along the Klondyke Creeks among the gold miners. This latter work is in the care of the Reverend F. Buck. The lumber camps of Southern Ontario claim two more of the Mission's agents.

Mr. McCormick will be occupying the pulpits of the Toronto churches on week evenings addressing various gatherings. He has with him stereopticon views showing the work in its various phases.

The Church Camp Mission works among the men in the construction camps, railway, canal, irrigation, lumbering and mining. It has been supported mainly by the Navy Mission Society of England, but is governed by a joint committee appointed by that Society and the M.S.C.C. The M.S.C.C. has now largely increased its grant and looks forward to the time when it will be able to assume full responsibility and control.

The M.S.C.C. Returns

THE M.S.C.C. has just closed its books for the financial year 1915. Contrary to the expectations of many it is most gratifying to find that the total contributed to the general apportionment is \$151,615.99 or within \$3,197.31 of the preceding year. A few of the dioceses have overpaid their apportionment, namely:—Niagara, Ottawa, Rupert's Land; and Quebec has paid its apportionment in full. The diocese of Toronto leads with a total contribution on apportionment of \$40,658.34 or an increase of \$1,423.82 over the year 1914. The greater part of the farther west, especially the province of British Columbia, has shown a falling off. But the diocese of Rupert's Land has made a considerable advance, particularly in the rural parts. Taken all in all, the Church has real cause for thanksgiving and can face the future with renewed courage.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Bishop of Kingston
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWMHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

CALGARY

RED DEER

The annual parishioners' meeting of St. Luke's Church was held on Monday evening, Jan. 10th, in the Parish Hall. The chair in the absence of Rev. Mr. Harris was taken by the rector's warden, J. A. Carswell.

The following officials were elected for the present year:—

Rector's warden, J. A. Carswell; people's warden, F. Billingham; vestrymen, Messrs. A. G. Ayres, N. White, T. S. Miller, E. Wilton, R. B. Welliver, J. S. Maxwell, N. A. Kilburn, S. Dunbar, Mr. Jackson and Dr. Sanders. Delegates to Synod, J. S. Maxwell, N. A. Kilburn and J. A. Carswell.

Votes of thanks were tendered the retiring officials, the organist, and the superintendent of the Sunday School. The resignation of Rev. W. H. F. Harris, rector of the parish, who has gone to the front as a chaplain, was then read and accepted with regret, and a letter was also read from the Bishop asking the wardens, vestry and lay delegates to find a successor for Mr. Harris as soon as possible.

COLUMBIA

BROTHERHOOD OF ST. ANDREW ST. BARNABAS' SENIOR CHAPTER, VICTORIA, B.C.

We, the president and secretary of St. Barnabas' Chapter of the Brotherhood of St. Andrew, beg to report as follows:

During the year which has just closed, twelve regular meetings have been held.

There are at present ten names on the roll. Two members, Messrs. A. W. Cross and T. Norris, are serving in the army. Mr. Abbott is away from the city on business and Mr. Woolfitt who is also absent just now expects to be with us again.

The unfortunate financial and business depression which has been hanging over the city since some time before the war broke out, has had its effect on the parish in general, and, to a certain extent, on the activities of the Brotherhood. Nevertheless, the meetings have been fairly well attended, and the work accomplished has, we hope, not been devoid of results.

Members have taken an active interest in the work of the Chinese Mission.

Unfortunately, owing to the fact that the lady (Mrs. Deacon) who kindly placed her home at the disposal of the parish has left, the Bay Street Sunday School had to be closed.

Corporate communion has been held on Sundays which happened to be the fifth in the month, and at other times.

Most of the members have participated

in the various activities of the Church. The Junior Chapter was re-organized, and for some time met as a separate body, but has lately been meeting with the seniors. On Saturday, December 19th, a retreat for men was held under the auspices of the parish chapter, being conducted by the rector and Father Andrew of St. Peter's Community, Hokkaido, Japan, both of whom delivered most helpful addresses. The retreat was well attended, and the offering received, amounting to \$4.20, was allocated as follows: To Father Andrews for St. Peter's Community, \$2.00; to the Brotherhood Extension Fund, \$1.20, and to the Churchwardens of St. Barnabas', \$1.00.

The rector was absent for six months on a well deserved vacation, and during his absence we were pleased to have present at some of our meetings Rev. W. T. Keeling, of St. Mark's Theological Hall, Vancouver.

In conclusion, we would strongly urge our fellow members to work more strenuously and devotedly than ever. The present deplorable war, itself the direct result of that terribly besetting sin of the human race, selfishness—may well be taken as a solemn call from the Most High to His children to work more fervently and prayerfully for the spread of His Kingdom, and for the sake of Him and that of our brother, let us see to it that we gladly respond. God has given us an opportunity such as has never been granted before.

FREDERICTON

The Synod of the diocese will meet early in February.

HURON

WOODSTOCK

The Bishop of the diocese conducted a Confirmation Service in New St. Paul's on Sunday, the 9th inst., when eight candidates were presented by the rector. The Bishop's sermon on the joys of the Christian life was very helpful and inspiring.

MONTREAL

CHRIST CHURCH, ST. ANDREW'S EAST

In spite of the numerous outside appeals this small congregation of thirty families has done exceedingly well during the past year. In addition to meeting all parochial obligations the sum of \$163.45 has been given to diocesan and foreign missions. The church has been put into repair inside, and the walls and ceiling retinted, and a handsome new carpet

laid in the chancel, at a total cost of \$265.00. A concrete platform and steps have taken the place of the old wooden ones at the entrance to the church, the work on these being given by the contractor. Recent gifts consist of a handsome red frontal, with hangings to match for the lectern and prayer desk, two sets of book markers, and a new oak hymn-board to match the one already in use. \$126 was realized at the Christmas sale. Tea held on the 14th December by the W.A. During the summer this society also raised \$168 by the summer sale and two lawn socials.

NIAGARA

HAMILTON

St. James'

A church parade was held on Sunday last of the 129th Regiment to St. James' Church. The rector preached on 2 Tim. 2: 3, "Thou, therefore, endure hardness as a good soldier of Jesus Christ."

A large congregation was present. St. James' has an Honour Roll framed in the Church bearing 500 names of men from the parish who are serving their King and country.

The Sunday School had their Christmas party at St. James' on Saturday last. Over 400 scholars sat down to a supper, and at the entertainment the Cantata "Star of Bethlehem" was rendered by the Sunday School choir.

The school has increased from 120 to 419 since June last in attendance and a campaign to make it 500 by Easter is in progress.

St. James' Men's Club held their second annual banquet on Tuesday last when over 100 men sat down to supper. During the evening the rector, Rev. G. W. Tebbs, announced that Mr. Andrew Carnegie had for the second time made him a donation of \$1,000 towards a pipe organ. Last January the pipe organ at Orangeville was opened largely through Mr. Carnegie's munificence and now again he has given another large amount for St. James' Church.

NOVA SCOTIA

The interest of Church men throughout the diocese now centers in the annual parish meetings, to be held within a few days.

The Building Committee of All Saints' Cathedral, of which the Archbishop of Nova Scotia is the chairman, and Dr. J. Walter Allison, treasurer, have determined to inaugurate a vigorous canvass to free the Cathedral from debt so that it may be consecrated on All Saints' Day next. With this in view the Archbishop is issuing an urgent appeal to the Church people of the diocese in which he points out the success which has attended the work of the Cathedral; its place as a necessary part of the machinery of the diocese and its value as an asset of the city of Halifax and a point of interest for visitors to Nova Scotia. The Building Committee is also issuing an encouraging statement respecting the building fund. On all Saints' Day, Nov. 1, last, the debt on the Cathedral stood at \$46,500, to meet which were available assets amounting to \$14,750, leaving the net debt at that date \$31,750. At a luncheon held by the Cathedral Men's Club a forward movement was practically decided upon, and since then the Building Committee has had plans under discussion for the accomplishment of such a work. Of the \$31,750 required on Nov. 1 last, over \$10,000 has already been subscribed by friends of the Cathedral without being canvassed. There thus remains only \$21,750 to be secured, of which amount \$4,750 is already promised by the S.P.C.K., provided the whole amount is raised by Dec. 31st of the present year. There is no doubt whatever in the minds of those familiar with the way in which the Archbishop's truly heroic work in connection with the whole Cathedral movement has roused the admiration and the loyalty of churchmen, nor of those familiar with the able and

devoted ministry of Dean Llwyd, that the money will be raised and the building consecrated on All Saints' Day.

At the request of the Archbishop and the committee Canon Vernon, who was organizing secretary of the wonderfully successful bi-centenary celebration during 1909-10, and in 1911 successfully directed the mortgage campaign of the Church of England Institute, sweeping away a burden of many years standing, has undertaken the work of organizing and directing the canvass.

ONTARIO

CARDINAL

St. Paul's S.S. held their annual entertainment on the 28th Dec. The hall was packed to the door—and "Aunt Dinah's Quilting Party" was rendered extremely well. The whole affair being a decided success. The "Rectory" fared extremely well at Christmas, and the offertory was better than usual. The rector has been presented by the congregation with a fine harness and bells, and horse blanket, and the horse was presented with a good supply of oats.

OTTAWA

OTTAWA

ST. GEORGE'S BANQUET AND ANNUAL VESTRY MEETING

Preceding the vestry meeting of St. George's Church a supper was given to the young men of the church with the seat of honour given to the chief guest, Bishop Roper. Toasts were proposed to "The King," "The Soldier Boys of St. George's Church" (of whom there are over 100 at the front), "To our Nurses at the Front from St. George's," a silent toast to "Our Fallen Comrades" and a final toast to "The Bishop."

A pleasing vocal solo was rendered by Mr. J. Arnold Thompson, following which Bishop Roper delivered a few words to those present.

The annual vestry meeting was held at the conclusion of the dinner, at which the various reports were read. The finances of the church were shown to be in the best of condition. Estimates submitted for the year 1916 included an increase in salary for the assistant rector, Rev. J. E. Lindsay. Mr. Andrew Haydon was unanimously re-elected as the people's warden; Mr. George A. Mountain was re-nominated by Canon Snowdon as his warden, while Mr. W. B. Harshaw was appointed to the vacancy in the auditors' department, which was caused by Mr. A. F. Bishop, who is leaving for Montreal, and to whom a hearty vote of thanks for past services rendered was passed by the rector and the vestry. Mr. Bishop has rendered valuable assistance as custodian of the church mission funds for many years. Votes of thanks were passed to the wardens, the auditors, Mrs. Jenkins and her choir, Sunday School teachers and officers, the Women's Association, and the press. A note at the bank for a considerable amount was fully subscribed to by members present, lifting a burden from the shoulders of the wardens.

DIOCESAN W.A.

At the board meeting on the 10th inst., held in Lauder Memorial Hall, the sum of fifteen dollars was voted to the diocese of Mackenzie River; and an equal amount to help the work among the Japanese in the diocese of New Westminster. This money was taken from the Extra-Cent-a-Day fund treasury.

Miss Annie Low, the president, was in the chair, and opened the meeting. Mrs. Strader, a general life member and deanery secretary from Cornwall, Ont., was present and given a hearty welcome. It was reported that two new life members were added during the month, Mrs. Cockburn, of Ottawa East, and Mrs. Vaughan, of Manotick.

The Girls' Auxiliary of St. Barnabas' Church sent an invitation to the board members to attend a lecture on Thursday, the 27th inst., by the Bishop of Columbia.

Bishop Roper has arranged to hold a

Bible class every Friday morning in St. John's parish hall on Elgin Street, the meetings to commence at 10.30 o'clock. The lessons will be on the book of the Revelation, and everyone is welcome to attend.

A message of good cheer was read from Mrs. Tilton, the honorary vice-president, who is now in Philadelphia.

The treasurer reported the receipts for the month were \$470.37, and the expenditure \$308.21. Two bales valued at \$79.13 were sent last month to the diocese of Calgary; also two sets of altar linen to the diocese of Qu'Appelle and a parcel of Kurtars to Miss Strickland at Tarn Taran, India. An appeal was made for a co-operative bale to be sent to Rev. D. D. MacDonald at Sandy Lake Reserve. The receipts in the Dorcas department for the month were \$6.00.

In the absence of the editor of the Leaflet, Miss Phoebe Read, for six months, her work will be taken over by Miss Dorothy Small. The circulation is 1,209, and the receipts for the month were \$42.24; the expenditure \$24.18. In the junior department the receipts were \$11.75 and the expenditure \$12.75. Receipts in the literature department were \$9.57 and expenditure \$4.39. The receipts for the Extra-Cent-a-Day fund treasury were \$23.60.

Mrs. Philip Mainguy, the convener of the educational committee, read an interesting letter from the blind boy which the auxiliary supports in India.

NORTH GOWER

The congregation of St. John's Church, Pierce's Corners, generously remembered their rector, Rev. E. A. Johnston, on Christmas Day, when they presented him with a handsome con coat, accompanied by an address expressive of their kindly feelings and good wishes. Mr. Johnston has just completed eight years in the parish of North Gower, and St. John's commemorated the event in this tangible form.

QUEBEC

THE MISSION

Preparations are being made for the Lent Mission all through the diocese. The Cathedral Missioner, who will also go elsewhere, is the Rev. A. C. Gough, vicar of Brompton, London. The missioner at Trinity Church is Canon Howitt, of Hamilton. A central organization committee and a literature committee have been formed.

THREE RIVERS

The induction of the Rev. G. H. A. Murray as rector of St. James' Church took place on Sunday, Jan. 9th, the Bishop of the diocese officiating and preaching the sermon.

RUPERT'S LAND

The annual missionary campaign in the diocese closed at the end of the year and the diocesan treasurer records the following results. The full apportionment of \$6,740 for the M.S.C.C. was obtained and in addition \$18,642 was donated to the diocesan Home Mission Fund. To the Laymen's Missionary Movement combined with the splendid assistance given in the diocese by the officials of the M.S.C.C. during the month of November, must be attributed the success attending the campaign of the past year.

MORDEN

The three days war mission, conducted by Dr. Robinson, disposed the parish to a grave regard for the passing of the Old Year and the entry of the New in this time of war. Many people abandoned the old time practices associated with the season and gave themselves to the worship of Almighty God.

Because of its nature as a "War" mission, the whole community was attracted to it, and throughout the services were well attended, and the congregations closely attentive to the message.

The missioner at the outset on Thursday evening sounded the call to prayer, humiliation and thanksgiving. All the

services were of a simple informal character marked by periods of silence for private intercession.

Features of the mission were the daily Eucharist; the daily services for women and for children, the men's meeting at 4 on Sunday, the solemn watch night service and the regular Sunday services.

May God ennoble the splendid patriotism of this parish with all Christian graces.

We are conscious of a great debt of gratitude to the warden for his experienced help and counsel in our need.

WINNIPEG

Rev. Noel H. Wilcox, M.A., curate of All Saints' Church, Winnipeg, has recently been appointed successor to Canon Hind at All Saints' Cathedral, Halifax.

Mr. Wilcox is the third son of the late C. S. Wilcox, M.L.A., of Windsor, N.S., whose leadership and enthusiastic zeal in all church work will long be remembered.

After taking his B.A. degree at the University of King's College, Windsor, in 1910, Mr. Wilcox took the regular post-graduate course in divinity at his alma mater, and then went to Cambridge, England, where he took a further post-graduate course at the university, obtaining the diploma from the Cambridge Clergy Training School, and the Cambridge University Divinity Testamur.

Returning to Nova Scotia to accept a mastership at King's Collegiate School, he took his M.A. at the University in 1914 and was ordained deacon by the Archbishop of Nova Scotia in All Saints' Cathedral, being appointed curate of All Saints' Church, Winnipeg. Last year he was ordained priest by the Archbishop of Rupert's Land.

Mr. Wilcox will be much missed by the young people of All Saints'. It does seem rather hard on the West that the East should so soon call back to her service one who has given promise of such a bright future.

TORONTO

TORONTO

Regimental church parades were held in various parts of the city on Sunday morning. The 83rd Battalion marched from their headquarters at the old General Hospital at 8.45 for the early celebration at St. Paul's Church, under command of Lieut.-Col. Reg. Pellatt.

Extensive alterations are being made in St. Mark's Church, West Toronto, of which the Rev. A. J. Reid is rector. A new vestal and choir vestry are also being added to the building. The cost will be about \$20,000.

The eighth annual supper of the Anglican Laymen's Missionary Movement of Toronto has been fixed for Tuesday, February 1st (not Jan. 29th as appeared in our last issue) at 6.15 p.m. in St. James' Parish House. The speakers will be the Rev. Provost Macklem, Rev. C. A. Selwyn and Mr. J. M. McCormick, of the Church Camp Mission. The laymen expect a large attendance from the city parishes.

THE MOTHERS' UNION

A service was held in St. James' Cathedral on Thursday, Jan. 13th, the Mothers' Union Litany and Special Collects for the war were used; the hymns chosen were, "Eternal Father, strong to save," "Holy Father in Thy Mercy," "Earth has many a noble city," and the National Anthem with the new verse, "God Save our Splendid Men."

The Rev. C. E. Sharp gave an address on "My Neighbour," taking the parable of the "Good Samaritan" as a type of true neighbourliness. Any feeling of repulsion was set aside, and the Samaritan unselfishly did all in his power for the suffering wayfarer. Setting aside any scruples he may have had as to publicity, it being always easier to be kind in private than on "the wayside." He urged those present to extend their neighbourliness to their own employees, especially in the matter of church attendance, often one's own regularity in such matters being a means of depriving those who serve from

similar privileges. A business meeting was held later in the parish house and tea was served. Mrs. Walker, acting president, read a letter from Mrs. Ogden Jones, in which she tendered her resignation as president, owing to illness in her home. The librarian announced that the new books would soon arrive, and it is hoped they will be ready for circulation by the next meeting on February 9th, when Miss Thomas will give an address in St. James' parish house on "Education."

The treasurer announced that those wishing to take the magazines for the coming year, could do so by communicating with her now, as the periodicals are ordered from England and are payable in advance.

DEATH OF THE WIFE OF THE REV. F. F. W. GREENE

(Contributed)

Mrs. Teresa L. Greene was born in New York city. In 1871, at the age of 12, she removed with her parents to Woodbridge, Canada, where she remained until her marriage in 1881. In closing this brief sketch of her, Rev. Mr. Greene said: "She lived in the fullest sense of the words, the simple life. Her thoughts were never of herself, or even of her own family; they went out to the troubled and sorrowful. She lived for the good she could do and often said, 'When I'm past helping others, I hope the dear Lord will take me.' By many friends she was known as the 'Little Mother.' She was given this name by her friends when her first baby was born and many of her old friends still remembered this sweet name. She was one of God's sun-crowned children who live above the mist and fog of this great world in the clear light from the throne of God. She longed to do more for her fellow man; her anxiety was to see the love of God shed abroad on the lives of all."

"She looked on life and found it to consist Mostly of things we might have had and missed."

She looked on death and found that it was made Of laws we never knew and disobeyed."

"Her prayer was:

'Rise up, rise up in your strength and face the sun!

Know the great joy of work well done!

Seek till you find some task you love to do, That God may speed and share your work with you."

The above extract is taken from the Aberdeen, Washington, Daily News of 20th Dec. last. Mrs. Greene was formerly Miss Tessie Fielding of "Prospect Hill," Woodbridge, Ontario, and her father's hospitable door was always open to the clergy and students who used to go out to help "Father Ford" in his work in Woodbridge and its vicinity some thirty-five years ago.

Mrs. Greene, who had lived in Aberdeen for some nine years, was instantly killed by an auto-hearse while on her way to church on Sunday evening, Dec. 19th.

EXTRACT FROM A SERMON PREACHED BY REV. A. E. LEWIS AT ST. GEORGE'S CHURCH, GRAFTON, ONT.

(Contributed)

"It is fitting, my friends, that I should to-day remind you of her whose long earthly course has so recently come to a close. Last Tuesday what was mortal of her was laid to rest in this churchyard in sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ."

"Mrs. Vernon was for many years a devout worshipper here, and she did much for our Church at Grafton. What is known as the Church Farm was willed to this church by her late husband, subject to a life interest by Mrs. Vernon. This she relinquished by a proper instrument in favour of the Church, and this congregation has for years been deriving the benefit. This shows her unselfish nature."

"Though she lived for some time in Peterborough, where she received her home-call, she sent at times loving gifts to this church. I know that some of you who knew her cherish the memory of a loving friend and of a devout servant of Christ. Let us learn to follow her example, and to work for the glory of God, and the benefit of His Holy Church."

"She has finished her course, and entered in within the veil. All that was unknown is now made plain, and she rests from her labours."

"And so, dear friends, we take courage for our journey, and we draw inspiration from the lives of those who have gone before, and we learn to give our lives and our possessions to Him who loved and gave Himself for us."

ISLINGTON

Bishop White, of Honan, China, preached at the evening service in St. John's Church on Sunday.

BIRCHCLIFFE

The Church of St. Nicholas was burnt on Sunday morning. The caretaker was there at 7.45 and everything seemed in order. At 9.30 Mr. Luce, the rector, had a telephone call that the church was on fire. He rang up the fire brigade at East Toronto and they responded promptly, arriving at the church the same time as Mr. Luce. Owing to there being no hydrant it was impossible to check the fire by buckets of water and it burnt itself out, completely demolishing the church, parish rooms and Mr. Harris's bungalow next door, from which they were able to rescue all the furniture. The church was a total loss and was worth \$5,000. The Sunday School and evening services were held as usual, in a neigh-

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NEWFOUNDLAND

Rev. Mr. Higgit, rector of St. Paul's, Harbour Grace, has outlined the following order of services, etc., for the due observance of the patronal festival of St. Paul on Tuesday next:—

Sociable evening before for the Church workers.

St. Paul's Day—Holy Communion at 8.30 with dedication of altar cross by Rev. C. W. Hollands. Matins at 10.30 with address by Rev. C. W. Hollands, and evensong at 7, with sermon by Canon Field of Bay Roberts.

The next meeting of the Conception Bay Clerical Association will be held at Bay Roberts on January 26th.

bour's house. It has been decided to build a new church and Mr. Luce is

The Nature of the Church and Certain Modern Conceptions

Paper by the Rev. Francis J. Hall, D.D. Read at a Meeting of the New York Catholic Club, in the City Club, New York, on Tuesday, December 14, 1915

"WE are in the midst of a crisis." How familiar these words seem! But they mean merely that the trumpet sounds to one of the many, many battles that pertain to the life of the Church militant. No Waterloo threatens. Some

outposts need looking after, many simple souls are being confused, and the Church's far flung battle line needs straightening. These things need not cause panic, but they do require our earnest attention and prayerful consideration of how we shall fulfil our part in promoting the ultimate and inevitable victory of the Church. The vision of that victory cheers us. The angels of God are with us. Alleluia!

For what do we fight? Broadly speaking, for the cause of Jesus Christ. What is the specific point of resistance? It is the Church—the Church which Jesus Christ established; which He organized to be the abiding machinery of His Kingdom, of His propaganda, and of His saving grace; the centre and medium of the work of His Holy Spirit. The Church is the special cause of offense to the world to-day; but it is Christ's Body, and its defense is defense of the cause of our divine Redeemer.

That our fighting may be intelligent, we should clearly realize what the Church is; and it is my duty and privilege to remind you of the leading aspects of its nature. I say remind you, for I shall tell you nothing of which you are ignorant or from which you will dissent.

My aim will be better fulfilled by terse propositions than by laboured expositions.

(a) In the first place the Church is the *ecclesia* of God, the congregation which God has assembled. Accordingly, it consists of the elect—that is, of those who have been predestinated to the privileges of sanctifying grace in this world, and who enjoy the privilege of working out Christian salvation, if they continue faithful to their calling.

(b) But, in the second place, it is not an unorganized assembly. It is a society—a society organized by Jesus Christ, and developed on lines laid down by Him, through the guidance and operation of the Holy Spirit. Therefore the Church's organization determines its God-given structural nature. And this is but another way of saying that the Apostolic ministry, with its unalterable differentiation into the episcopate, the priesthood, and the diaconate, pertains to the *esse* of the Church as God's organization of His Chosen People.

(c) In the third place, the Church is the Body of Christ. That is, it is the earthly organism by baptismal union with which we become vitally united with the Body of Christ in glory. In other words, it is the mystical extension to us, by the work of the Holy Spirit, of the Body which our Saviour took in the Blessed Virgin's womb. This Body He perfected for sanctifying purposes, by suffering, by death, and victory over death, and by constituting it to be at once the heavenly medium of His grace to us, and the veil through which we gain access to our heavenly Father.

The organization or structure of the Church constitutes the joints and bands



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by which nourishment is supplied to every part; and the Sacraments are the functional method of the Body of Christ, whereby spiritual nourishment and manifold graces are distributed to the members of the one organism.

(d) Finally, the Church is the machinery of the Kingdom of God. Jesus Christ is at once the King of the Kingdom and the Head of the Church. The Kingdom signifies the rule of God in human hearts, and the Church is the means whereby God has willed to draw men to the obedience of faith, and thus to extend this loving sway. The Church is marvellously adapted to human nature, which is so constituted that we can never lay hold upon the invisible and spiritual except under conditions of the visible and physical order. And the attempt to divorce the Kingdom from the Church as its propaganda and fostering machinery if it could succeed, would nullify the Kingdom. But, of course, the gates of hell cannot prevail against God's Church.

In terms of the Creed, the Church is One, Holy, Catholic, and Apostolic. It is One because it is not a conglomeration of discrete sects, but the Body of Christ, a

Body which everywhere exhibits a characteristic and organic structure, whereby its divine Creator unites its members in one sacramental life. It is *Holy* because its appointed function is to sanctify sinners, and because its divinely pledged destiny is holy. It is *Catholic* because its mission is universal, and its adaptability is complete. Drawing fish of every kind into its net—a net which is continually being twisted this way and that by its members, but which cannot be broken—it affords room for, and supplies the needs of, each and every kind, because it ministers the whole truth and grace of God. Finally, it is *Apostolic* because built for all ages, so that it never ceases to be the same structure that was once built by the Holy Spirit of Christ upon the foundation of the apostles and prophets, with Jesus Christ Himself for its Cornerstone.

This great Church is so related to Jesus Christ, and so empowered by Him through His Holy Spirit, that its functioning is no other than His own earthly functioning until He appears again in glory. To the Church, as organized by Himself, He has

(Continued on page 47)

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Women's Work and Social Service

IT was officially announced last week that "the complete evacuation of the Gallipoli Peninsula had been successfully carried out."

We all realise that the expedition thus abandoned may have accomplished abundant results; that the evacuation has, no doubt, been a wise step, and that its safe and successful accomplishment has been a noteworthy feat. Yet the announcement is one that none of us can easily bear with calmness. What, then must be felt concerning it in Australia and New Zealand?

Here is a good indication of people's attitude in the home of the "Anzac" troops. The *Times* correspondent, writing just before Christmas, and protesting against "the alleged complaints and criticisms from Australians in London," quotes Mr. W. M. Hughes, the Prime Minister, as follows:—

"We have no responsibility for directing the campaign. Our business is to carry out the instructions of the Imperial Government, and to give that Government our hearty and enthusiastic assistance. We owe it as a duty to refrain from criticising the actions of men who are placed in a situation of rightful responsibility, and also from listening to the thousand and one critics who have not the slightest authority to speak and whose criticisms should not be considered seriously. I do not pretend to understand the situation, but I understand what the duty of this Government is, and that is to mind its business, to provide the quota of men which the Imperial Government thinks necessary, and to see that those men are efficiently trained, efficiently fed and equipped, and efficiently led. That we are doing."

The correspondent adds:

"No one here pretends to know whether or not mistakes have been made at the Dardanelles, whether or not there has been slackness or mismanagement at high quarters. That is not Australia's affair; it is the affair of the Empire at large. If mistakes have been made, of course Australians have suffered from them, but so have other troops. There may be hundreds of reasons for enquiry and close investigation later on. There are none for dragging in Australia as specially concerned or needing special soothing or explanation. From the first moment of the war, the Commonwealth reckoned herself as just part of the Empire, taking everything that might come in common with all the other parts, and neither seeking nor accepting special privileges or consideration."

* * *

Most of us have hitherto known very little about Australia, but we have liked and admired what we knew. We want to know more, and the last months have taught us a good deal about our sister Commonwealth. We know that her attitude and that of New Zealand has been alert and wide-awake, that they have had a "forward looking" vision to the future, and that they are

endowed with gifts of wise statesmanship no less than of brave soldiery.

In the momentous days just before the declaration of war, Australian leaders were reminding the people that

"Whatever happens, Australia is part of the Empire, and is in that Empire to the full: that when the Empire is at war Australia is at war, and our efforts are for the Empire, and the security of the Empire;"

while at the same period, an Australian correspondent writes,—

"Feeling here is absolutely solid. There was only one awkward moment: Grey's speech was so mangled when it came through, that it gave the impression we were standing down and caused a universal feeling of disappointment, humiliation and disgust. A prominent Labour ex-Minister said if Great Britain deserted her friends and allowed Belgium to be invaded, he would never call himself an Englishman again. The telegrams were disheartening, and when our declaration of war was announced, it was received with universal feelings of relief. England had not caved in. Since then Australia has been splendid."

* * *

The war found Australia with a navy, and with a system of national military training, possessed also by New Zealand. "The creation of the navy and the possession of colonies of her own had done much to deepen and quicken Australia's sense of Imperial responsibility," her ships were immediately transferred to the Admiralty, and their successful co-operation with the New Zealand forces, and with British, French and Japanese squadrons, is already part of the history of the war, resulting as it did among other events in the capture of German New Guinea, Samoa and other colonies, and in the sinking of the troublesome "Emden" by the "Sydney."

The establishment, three years previously, by both Australia and New Zealand, of a national system of military training, had begun to supply the element of national self-discipline so essential to the true life of democratically organised countries, "a risky experiment, perhaps but a successful one," as Lieutenant Simons of the Australian Cadets told us recently, when he described how the system had already become part of their social and civic life, and was no more likely to produce militarism than was a hospital to produce diseases." A wounded Australian writing from London thus indicates its value,—

"We have no trouble in conveying to our lads and men the need of attending drills in order that they may be useful in defence if their country should be attacked. The lads from the junior Cadets become seniors and then pass to the Citizens' Army, where they give a good account of themselves if called upon. Overseas service is voluntary, yet so determined are we to defend our shores that over 100,000 of us volunteered to help defend England's shores because England is our mother country; only 100,000, but we have less than 5 millions,"

and certainly no argument is needed to

show that a national service system would inevitably have the effect of producing adequate numbers for overseas service and for any emergency of a military nature.

* * *

Well, we know the noble story of the "Anzac" troops, the Australian and New Zealand Army Corps,—and of their exploits at the Dardanelles, shared by their brothers of other Army divisions. Just two typical incidents may, perhaps, be given here of the charge made by men of the Australian Light Horse at break of day on August 7, we read,

"At the word 'go' the men were over the parapet of their trenches like a flash. Then a tremendous fusillade broke out, and rose from a fierce crackle into a roar. . . . one continuous roaring tempest. No one could live in it. Exactly two minutes after the first line had cleared the parapet, the second line jumped out without the slightest hesitation and followed them. No one knows how it happened. And probably no one will ever know. But some of that first line or of the second line managed to get into the extreme right-hand corner of the enemy's trench. They carried a small flag to put up if they captured the trench, and the appearance of this flag was to be a signal for a party of the Royal Welsh Fusiliers to attack up the gully to the right. In the extreme south-eastern corner of the Turkish trench there did appear for two minutes the small flag which our men had taken. No one ever saw them get there. No one will ever know who they were or how they did it. Only for those two minutes the flag fluttered up behind the parapet, and then someone unseen tore it down. The fight in that corner of the trench was over, and it can only have ended one way. It was all over within a quarter of an hour. Except for the wild fire that burst out again at intervals there was not a movement in front of the trenches,—only the scrub and the tumbled khaki here and there."

Again, a subaltern who was on the "Southland" when she was torpedoed in the Aegean Sea,—transporting Anzac troops,—pays this tribute to the men on board.—

"There was not a cry or sign of fear or any more hurry than a brisk march. I cannot say how magnificent, how fine they were. They went to the stations and lowered the boats in an orderly, careful way, taking the places they had been told off to, the injured going first. . . . Never can men have faced death with greater courage and more nobility, and with a braver front than did the Anzac troops. The song they sang was, 'Australia will be there,' and by God, they were. They were heroes. We knew they were brave on a charge, but now we know they are heroes."

The same enthusiastic admiration glows in the phrase of an Imperial

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officer, characterising the Anzac men as "the bravest thing God ever made," on which as a text *Punch* writes the following stirring lines,

"The skies that arched his land were blue,
His bush-born winds were warm and sweet,
And yet from earliest hours he knew
The tides of victory and defeat;
From fierce floods thundering at his birth,
From red droughts ravaging while he played,
He learned to fear no foes on earth,—
'The bravest thing God ever made.'"

"The bugles of the motherland
Rang ceaselessly across the sea,
To call him and his lean brown band
To shape Imperial destiny;
He went, by youth's grave purpose willed
The goal unknown, the cost unweighed
The promise of his blood fulfilled,—
'The bravest thing God ever made.'"

"We know,—it is our deathless pride!
The splendour of his first fierce blow;
How reckless, glorious, undenied,
He stormed those steel-clad cliffs we know!
And none who saw him scale the height
Behind his reeking bayonet blade
Would rob him of his title-right,—
'The bravest thing God ever made.'"

"Bravest, where half a world of men
Are brave beyond all earth's rewards,
So stoutly none shall charge again
Till the last breaking of the swords;
Wounded or hale, won home from war,
Or yonder by the Lone Pine laid,
Give him his due for evermore,—
'The bravest thing God ever made.'"

And Granville Fortescue, the American correspondent whom "nothing that he had seen in all his journeyings had moved so deeply as the spectacle of British heroism on the bluff end of the Gallipoli Peninsula," offers this tribute to our troops there, and among them to the Anzac men,— "I have stood on the ruined walls of Troy and seen the mighty deeds of the ancients

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outdone by a handful of Britons," and he says he asked himself again and again, "Does England know the glory of her sons?"

* * *

Neither Australia nor New Zealand can perhaps claim so auspicious an origin as our own in Canada, with its wonderful story of the French explorations, the British conquest, the Loyalist immigration, yet the island character of Australia and New Zealand has helped their people to develop an ideal that is perhaps clearer than our own has yet become, and we have much to learn from a study of their history and ideas. The glow of generous pride which kindles in our breasts at the thought of the Anzac exploits, the depth of sympathy and admiration which moves our hearts for the women of Australia, is the glad tribute from fellow-members of the royal family of the British Empire, in which none is before or after other, none is greater or less than another, but in which all are children of the same parentage, heirs of the same tradition, moulded by the same laws and language, upholders of the same great Empire whose service is freedom. This consciousness finds expression in the story of an Australian soldier in a London hospital, to whom a Canadian visitor, with a promise that she would come again, said jestingly, "even though you aren't a Canadian," and who made this delightful reply, "But it's all the same really, you know: you don't realise a bit how fine it is when you are in Australia, and then you come home and find all the other chaps from all the places in the Empire, and it's great to think it means the same to all of us, and that we're just one big family."

He was expressing the very ideal essence of British citizenship, which knows

"No fight too fierce, no trail too long,
When Love says 'Come'."

* * *

And is not the spirit of Anzac ringing through this "*Message to the Women we have left*," (by D. H. Souter, of the Sydney *Bulletin*).

"Why do you grieve for us who lie
At our lordly ease by the Dardanelles?
We have no need for tears or sighs
We who have passed in the heat to fight
Into the soft Elysian light:
Proud of our part in the great emprise.
We are content. We had our day,
Brief but splendid,—crowned with power,
And brimming with action; every hour
Shone with a glory none gainsay."

"How can you grieve? We are not lone;
There are other graves by the Dardanelles:
Men whom immortal Homer sang
Come to our ghostly camp-fires' glow,
Greet us as brothers, and tell us, 'Lo,
So to our deeds old Troy rang.'
Thus will the ages 'yond our ken
Turn to our story, and having read,
Will say with proudly uncovered head
And reverent breath, 'By God, they were
men.'"

It was Australian women, so I am told,—who first sang this prayer as part of the National Anthem:

"God save our splendid men,
Bring them safe home again,
God save our men.
Keep them victorious,
Patient and chivalrous,
They are so dear to us,
God save our men."

And kindling with the glow of ungrudging reverent admiration for our Anzac brothers and their golden deeds, our hearts salute also the women of Australia and New Zealand,—mothers

of men,—and if the fulness of our sympathy and admiration could find expression in words, would it not be to say as we salute them, "this is your work."

HONOUR BRIGHT.

The New War Against Alcohol

THE new non-partisan movement for a DRY Ontario—the New War against alcohol—is under the direction of a body of able, powerful and determined men. The Citizens' Committee of One Hundred comprises financiers, business men, lawyers, physicians, politicians of both parties, leading men in various walks of life. It represents the whole province.

CO-OPERATION URGED

The public are urged to join hands with the Committee and insure the success of the movement. Now, that prohibition has been taken out of party politics, every right-thinking man and woman in Ontario should jump at this opportunity to further the cause.

Ontario cannot afford the expenditure of over \$30,000,000 annually for intoxicating liquors, especially during war time. It has more vital needs for its money. Neither can it afford to permit alcohol to continue to sap the strength of its manhood and ensnare its womanhood. Common sense, sound business, and humanity demand the elimination of the liquor evil.

Petitions to the Provincial Government for prohibition in Ontario will be circulated during the week of January 24th. They will ask that the Government bring down a Bill for the prohibition of the traffic in intoxicating liquors for beverage purposes, up to the limits of powers of the Legislature, such bill to become law—(a) When enacted by the Legislature, or in the alternative, (b) upon submission to the electors and upon receiving the approval of a majority of the electors voting thereon.

SIGN THE PETITION

Every voter in the province will be given an opportunity to sign. No one can refuse any longer to support prohibition on the grounds of party politics. Every person is free now to do what his conscience tells him is right.—"Sign the petition for prohibition."

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The Nature of the Church and Certain Modern Conceptions

(Continued from page 44)

committed His own ministry of Prophet, Priest and King, to be exercised in accordance with His requirements, and under their limitations. Accordingly, to the Church pertains the authoritative proclamation and definition of saving truth, the bringing of souls through Christ to God in holy sacrifice, and the spiritual discipline of those who would submit to the Kingdom of God. The Church is the home of souls, for Jesus Christ is therein, and His Holy Spirit.

To be true, a conception of the Church must agree with what it has actually been in the ages gone by. And a modern conception cannot be true, if the modern in it is anything more than either a faithful translation of ancient terms or a description of the ways in which the universal adaptability of the Church manifests itself under modern conditions.

Among the modern conceptions that do not answer to what Christ bought with His Blood are the volunteer society conception, the liberal conception, and the denominational conception.

(a) The Volunteer Society Conception.

In one sense the Church is, indeed, a volunteer society, for its method of extension is by persuasion. Men are not compelled to come in, and wilful rejection of its gentle sway is left within the power of all. But the modern notion that the Church is itself a product of human device, of compact between men of common aims, is contrary to the testimony of Scripture. God created the Body of Christ, and, although our response to the call of the Church is voluntary, we become members of it by a new birth, achieved by the will of God and by the Holy Ghost.

Furthermore, since the Church is organic, its structure or ministry is a thing of vital growth, determined by a divinely appointed law of its being; so that it cannot be altered by the will of its members. Just as the parts of the human frame cannot change their mutual and organic relations, so the members of the Body of Christ cannot reconstruct their functional unities in that Body. They are of God.

(b) The Liberal Conception.

The liberal conception treats the Church as simply a social by-product of men's growth in spiritual things, and as registering at each stage the progress of men in truth-seeking. According to this, the Church's dogmas are continually being outgrown, and cannot retain their former influence except at the cost of spiritual slavery. In other words, the Church is not the Spirit-guided propaganda of a faith once for all delivered; but is a kind of university, in which the latest conclusions of critical scholarship constitute the only proper dogmas—these dogmas continually giving way to others, in a process which signifies endless seeking and endless failure to attain. Such a Church is tolerant, but it is the orthodox who are tolerated. The heterodox, if brainy enough, are honoured, for they are, to quote Mark Antony, "honourable men."

(c) The Denominational conception.

The denominational conception is also contrary to the New Testament. "The Churches" of St. Paul are not denominations of different types and principles, but local assemblies through which the vital and sacramental functioning of one united *ecclesia* of God extends its blessings everywhere. A modern denomination is a human organization, containing those who agree in emphasizing some particular part or aspect of Christian Faith and Order, but who repudiate the Church's divinely appointed priesthood. Just because it is this, is it onesided, poverty-stricken, and provincial; for, although the limited scope of its principles may result in intensified zeal in applying them to life, the fulness of grace and truth which

is enjoyed in the Church is reduced, and vital things are sacrificed. If the things which a sect exclusively cherishes were fostered by its members in the richer atmosphere of the Catholic Church—*e. g.*, in a religious order or guild of the Church—the schisms and caricatures which emerge in sectarianism would be avoided.

Moreover, a sect, in so far as it displaces the Church's divinely appointed ministry, is an extraneous thing. It is a fungus growth, which may possibly be absorbed, but cannot, as an organization, have part in the structural unity of Christ's Church. This is not less true, because evidences of divine favour which attend sectarian efforts show that God extends even to those who mistake His arrangements such measures of blessing as their sincere desire to please Him enables them to receive.

The issue which Churchmen have to meet at this moment is whether the denominational conception of the Church can be acted upon by us without treason to the Church of Christ. That it cannot is the conviction which will control our

discussion to-day. We maintain that no communion of the Catholic Church can enter into ecclesiastical relations with men-made societies. The Church must function in accordance with the laws of its own being, and these laws are neither of its creation nor within its authority to alter. They represent, therefore, conditions which must determine our attitude towards every movement in which we are invited to cooperate. Personally, and as Christian citizens, we may cooperate with any one, and in any lawful concerns that do not fall within the scope of the Church's characteristic functioning; but loyalty to Jesus Christ forbids the Church, as a Church, to ally itself with organizations which differ from it in kind and function, and which are maintained as rivals to it and substitutes for it. We do not impugn the sincerity, nor deny the exemplary value, of the aims and lives of individual Protestants; but Pan-Protestantism is a thing which we can embrace only at the cost of repudiating our Catholic heritage.

Among the things which are at stake the Church's priesthood is surely vital. We do not repudiate the validity of what Protestant ministers profess to do, except so far as they regard their work as measuring up to the larger commission which Christ gave to the ministers of His Church. But Protestants do emphatically repudiate the validity of the Church's priesthood. And they stipulate that, in any official cooperation between us, a parity of ministers shall be recognized; which means our betrayal of the priesthood.

To labour earnestly for the restoration of visible unity among professing Christians is our undeniable duty. And this labour will involve many conferences on questions of Faith and Order with both Catholics and Protestants. But to participate in conferences which either are calculated to extend the sway of Pan-Protestantism, or involve proposals and relations in which the Catholic Faith and order are prejudiced, is to trifle with the stewardship which the Lord has given us.

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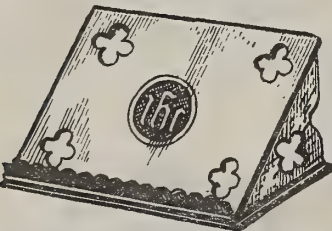
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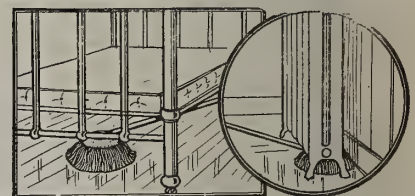
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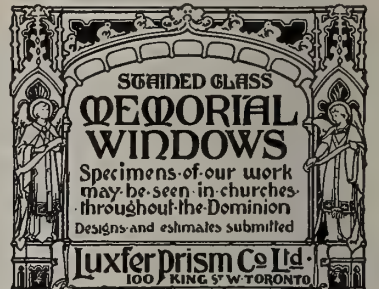
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VOL. VIII., No. 4

TORONTO, THURSDAY, JANUARY 27, 1916

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The Week

Fourth Sunday After the Epiphany

THE glory of God is shown forth in many ways. To-day let our thought be of its manifestation in caring for the bodies and souls of His people. The Incarnation of the Son of God has brought the very being of God into vital connection with all the parts of our human nature. Being from all eternity perfect God, He became and continues for ever "Perfect Man, of a reasonable soul and human flesh consisting." Our religion, therefore, provides for the full expression of all the parts of our composite nature, both the bodily and the spiritual powers have their parts to play in the worship of our Heavenly Father.

Not only so. The Incarnation shows us, even if we had no other means of knowing it, that both body and soul are the objects of the Divine interests and care.

Now, each of these, body and soul, has its peculiar dangers. It is true that the dangers to which the body is subject do not in themselves affect our eternal welfare. The body may suffer pain, mutilation or death, without making the possessor either better or worse in God's sight. The same may be said of those misfortunes, such as loss of unholy substance, which affect the body in the way of comfort or convenience. Yet He in Whose sight even the hairs of our head are numbered, encourages us to ask for freedom from such ills, as long as we ask in accordance with His

will and in submission to His infinite wisdom.

The dangers which bind the soul are more deadly because they directly affect our position in the sight of God. They may come through the undisciplined desires of the lower nature, or through the unregulated powers of the soul, but their deadliness consists in turning the will away from God. We may well pray, then, for deliverance from such perils as these.

But our prayer does not stop with asking to be kept *from* dangers either of soul or body. It is certain that we shall be exposed to them from time to time, and therefore we need to pray as we do in to-day's collect, that we may be supported *in* them and carried *through* them. That is, of course, that when danger comes upon us, we may be enabled, by His grace, to behave ourselves in such a way as shall promote our own spiritual well-being and His glory.

The Gospel shows us how our Lord displayed His power in meeting dangers of both kinds. The deliverance of the Apostles from the perils of the sea and the freeing of the demoniacs from the power of evil spirits are instances of His love in defending man from both physical and spiritual danger. And though, as we gather from the various notices in the Gospel, possession by evil spirits generally produced some mental or bodily infirmity, yet the source was spiritual and generally it seems to have derived its power from some previous wrong-doing on the part of the sufferer.

The connection of the Epistle with the general subject of the Sunday is obscure. We may perhaps find a point of contact in the notion, which certainly was entertained in some quarters, that the civil government was wholly evil. There was some reason for this in days when persecution was always possible and often actual. But St. Paul, following the teaching of his Master, shows that there is a good side to civil authority and that when exercised in its proper sphere it is "ordained of God." When wrongly exercised it is, even now, one of those dangers from which we may pray to be freed, and through whose oppression, if it should befall us, we may pray to be safely brought.

Canada After the War

SAVANTS of political and social economy are much exercised concerning the aftermath of the war in relation to this Dominion. On three counts there appears to be a fair consensus of opinion. First—the need

for a larger production of grainstuffs to meet increased demand at home and abroad. Hence our farmers are being urged to study how to make "two stalks grow where only one grew before." Secondly—The need for manufacturing products and organizing home industries supplying commodities hitherto imported here from outside territories. This is a lesson the soaring prices of such materials has enforced. Thirdly—The need for timely preparations to receive a much larger influx of settlers, especially the proper conservation of tracts suitable for the purposes of homesteading. It is freely predicted the population of Canada will be immensely augmented just as it is certain that Canadian soils offer advantages equal, and in many respects superior, unto those found in any other portion of the globe. The outlook is promising. Nowhere should the prospect create a deeper interest than within the councils of our own Church. The Church goes where the "settler" goes. Its prophet still is oftentimes a "voice in the wilderness." Its mission is analogous to the earliest nervous structure spreading its vital filaments throughout the body yet to grow unto maturity. Its sacraments are the perpetual sign that man cannot "live by bread alone," and human society requires something beyond parliamentary laws, school books, title deeds, a steam traction, and a grist mill. Its message contains all commandments in one "bond of perfectness." Its ideal signifies a new culture within civilization, and a fresh transfiguration within all other cultures. No class of men or women anywhere more deeply appreciates the ministrations of the Church than those removed from old country associations, and lodged in districts remote from the towns and cities. It is feasible—all signs indicate—a widespread readjustment once this conflict is over. An increase of population signifies a corresponding increase of our opportunities and shaping our course within this larger dimension. The commonwealth of the Church of God is the health of nations, and the moral health of any nation is the real seat of its progress and prosperity.

Conversion of Paul the Apostle

THE magnitude of the change wrought in Saul the persecutor on the way to Damascus is shown by the statement that Ananias doubted the heavenly vision which brought the news, and the disciples of Jerusalem were all "afraid of him" and refused to credit the miracle. He

who had "breathed threatenings and slaughter" literally like a wild beast, had become "Brother Saul," a praying disciple, and a "chosen vessel" in the hands of God for carrying the light of the Gospel unto the Gentile nations. No other record of conversion in the scriptures is like it. None comes so near the miracle of the resurrection itself. None so forcibly illustrates what conversion means. And none holds such tremendous issues in the early history of the Christian Church or the future of humanity. The conversion of Paul is one of the great turnstiles in the advance of theology; in the Divine mystery of the ages, in the annals of revelation, in the mighty agencies which have changed the face of time.

Besides casual references three accounts are given of this event—one by St. Luke and two by the Apostle himself. And in three outstanding features these substantially agree. He saw a great light. He heard the Divine voice. He beheld the risen Christ Himself. The import of this event is suggested by the fact that nearly the whole of the second half of the Acts of the Apostles is taken up with the narration of his subsequent life and labours. There is a meaning in this emphasis. The "Acts" is designed to especially illustrate the continued work of the risen Jesus from the heavenly sphere; to show how he sits in triumph at the right hand of God; and to reveal the spiritual energies freed in and the glorified corporeality of his state of exultation. What could better tally with these august truths than the concrete example of the redemptive effects wrought in one born anew under their radiance and ever afterwards obedient "unto the heavenly vision"? It is a remarkable fact that "vision" and "resurrection" are the two keywords of St. Paul's apologia everywhere and during his entire career. On these grounds he bases his claims of Apostleship before the Church. On the same grounds he defends his conversion, his mission, his sanity, his zeal, his truth and soberness before the world at large. This fact cannot be too attentively regarded.

Doubtless any unwonted experience whether in things material or spiritual will evoke criticisms, especially on the part of those who have never known such moments of awakening. But until we can know for certain that the door of revelation is closed within those unexplored remainders of experience we have not reached—we must rest on the testimony of personal consciousness. We have no other means of history with-

in scripture or outside its limits. And if we are outside the "vision" we are also incapable of finding any "measuring reed" will suit its dimension. But it may be remarked that the attempt to reduce this revelation unto Paul into a state of mind does not affect the miracle one iota. It does not explain the Apostle nor his career nor his power. A psychologic change cannot be brought about any more than a physical change unless there is a cause equal to the effect. What cause is efficient here except "it pleased God to reveal His Son in Me"?

Indeed this "conversion" is not that of a barbarian. It is not that even of a religious person. Saul had been of the "straitest sect of the Pharisees" from his youth up. The change effected is in one who although he had known "Christ after the flesh" yet knows Him now no more under such terms. Rather by faith counts all things but loss to attain the excellency of the knowledge of Christ seated in "heavenly places," and endures shame, poverty, scorn, wounds, imprisonment, and a life of bitter tribulations gladly pressing on towards "the mark." This is distinctly not the demeanour of a man who has mused and nursed his private thoughts into milder shape. It is not the result of influences creeping in unawares. Mortal scenes have no pivotal-point upon which issues like those within the experience of St. Paul will turn. If his career and ministry reconciles elements which commonly fall asunder in the lives of others—if humility and power, intellect and emotion, pain and joy, sacrifice and triumph marvellously blend in this Apostle, it is because his life itself has first been reconciled by that celestial vision wherein the glory of the risen Christ shone as "a light above the midday sun." Any other so-called interpretation only darkens counsel with words.

The Peril of Idleness

EXPERTS on child labour conditions in Canada give a note of warning lest the last state of such reform should prove worse than the first. Says the chief inspector of Montreal: "There is one thing sadder than the sight of a child prematurely removed from school to be put to work in a factory or workshop. It is the sight of an idle child growing up in the streets." This is perfectly true. The report lays stress upon the indifference of parents to the education of their children, and the large number of children abroad with no better employment than roaming the streets or lounging about the doors of the moving picture shows. They neglect school when school is most needed. They haunt the sidewalks or shop-fronts at hours their presence is least needed. They drift into manners and habits that are not needed at all. To quote the inspector's words:—"No regulations govern them at present." The complaint is not confined to any special

section, however. Unfortunately, in smaller cities and towns, and perhaps more than all in rural villages, this high license of mischievous idleness prevails. What it means there is no need to recite, except to say that the issue is not conducive to the moral welfare of the children themselves nor the good order of the community. Doubtless it is a shame to behold children subjected to a gradgrind existence their powers are not able to bear. It is no less a shame to behold them let loose amid the vagrant influences of the streets. Experience proves that a stern law is at work amongst the chances and hazards to which these children are exposed. The same law produces weeds in a neglected garden, mould in the cellar and smut in the grain. Idleness is no more a neutral quantity in human character than on the scrap-heap or fallen log. Just where the qualities of politeness and courtesy have fled, nobody quite seems to know. But the juvenile gifts of "smartness, slang and self-conceit" can hardly be considered a satisfactory compensation. This is not a case for the constable, schoolmaster, magistrate, or clergyman in any degree to the extent it is a case for the parents of the children themselves. We expect too much from agencies. Moral influence is a commodity parents can neither import nor purchase. It must begin at home and keep at work there. A "mail course correspondence" itself will not grow flowers in the garden, nor will any amount of inspectorships, lay or clerical, train a child the way it should go. We must begin where society centres its interests and derives its power—on the hearthstone.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

F. L., Beamsville, Ont.....	\$2.00
Millicent F. Marshall, Beamsville, Ont. ....	.10
Miss Hattie E. Anderson, Leonard, Ont.....	.25
Lakelands Tennis Club of 1915, extra amount.....	1.10
Rev. Sutherland Macklem, Toronto	5.00
G. C. Counsell, Grimsby, Ont.....	3.00
G. M. L.....	5.00
Total for week.....	16.45
Previously acknowledged.....	\$499.30
Total	\$515.75

We shall be pleased to acknowledge and forward other amounts as they come in.

What My Prayer Book is to Me

IV.

A Bond of Fellowship

By H. A. Cody

THERE are numerous bonds which bind people of every country together. It may be patriotism which is so much in evidence in the British Empire to-day. It may be commercialism, literature, science, art, philanthropy, which act as bonds, drawing people closer together in one common fellowship. The English language unites men and women wherever it is spoken; the flag of our country is another important link. The Bible, too, has done much and is doing at the present time a magnificent work in drawing people together as one family to the feet of the great Master of Life.

I have called this address "A Bond of Fellowship," for that is what the Prayer Book really is. It is not only to me a Garden of Memory, A Sacred Museum, and A Guide Book, as I have tried to show in previous articles, but it is a bond, sacred and enduring. Whatever unites us one to the other and all to Christ, is precious.

"Blest be the tie that binds
Our hearts in Jesus' love;
The fellowship of Christian minds
Is like to that above."

1. The Prayer Book Unites us with the Past.

Now that is important. Sentiment plays a large part in our lives to-day. We are not as cold-blooded as we sometimes imagine. The flag, for instance, is more than a mere piece of cloth. That alone could not stir us to deeds of patriotism. It is the sentiment entwined in every fold of that old banner. It links us with the past. We think of what it has stood for; how often it has been carried on many a bloody field of battle; how many countless men have died to uphold it; what eyes have beamed with joy and gratitude as they gazed upon that emblem of liberty. What hearts are not stirred by the reading of Tennyson's words of the "Relief of Lucknow," where for 87 days the little heroic band of men held out against hordes of the rebels, "and ever upon the topmost roof the Banner of England blew." Without sentiment, then, life would be cold and dead. And the same is true in reference to the Prayer Book. There is a true sentiment connected with it. It links us at once with the writers of those matchless prayers. We see them moulding those gems for generations to come. We see champions of the Faith loving that old book, and upholding its teaching in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness. Who of us can come to church without thinking of those whom "we have loved long since and lost awhile." How often have they repeated the same prayers which you and I have said this morning, uttered the same psalms, and made the responses in the Litany. How often were they helped and strengthened by those very words, which mean so much to us to-day. They have gone beyond the veil, but the Prayer Book which they cherished, is a bond between us and them uniting the days that are no more, the loved ones who are with us no longer, to the present, and the men and women who worship as did our fathers and mothers before us. It may be, who can tell, that our departed are yet repeating the prayers they learned on earth, the ideas which were woven into

their lives, and are joining with us, though in a far higher sense, free from all the trammels of earth, in prayers and praises to God Most High. As one of our hymns expresses it:

"Saints departed even thus
Hold communion still with us;
Still with us beyond the veil
Praising, pleading without fail."

2. The Prayer Book is a World-Wide Bond.

Notice the word Common. The Book of Common Prayer. That does not mean inferior, but general, for the use of all. And our Prayer Book is that in every sense of the term, for the whole Church throughout the world. Go where you will, visit any country, among all races, study their language, and you will be able to take part in the Service of your Church. I have been reading lately the Annual Report of the S.P.C.K., and it is astonishing to find the hundreds of languages and dialects into which the Prayer Book has been translated. I shall mention just a few, almost at random. For the Kaffirs of S. Africa; Japanese; Chinese; Gang, Central Africa; Eskimo; Indians of every tribe; India, dozens of translations for various peoples; Persian; Russian; many for the tribes all over Africa, and dozens of others whose names I cannot attempt to pronounce. It is thrilling and inspiring to think that when we are repeating those old prayers millions are doing the same in all parts of the world, of every race and tongue. A number of years ago the compilers of the International S. S. Lessons gave the principal reason for their use was that everywhere people were studying the same Lessons on the same Sundays. In this way a bond of fellowship would be formed, and the Christian world united and strengthened. That is just what our Church has been doing for long years, offering up the same Prayers and praises in one unity of spirit.

"Those whom many a land divides,
Many mountains, many tides,
Have they with each other part,
Fellowship of heart with heart?"

Each to each may be unknown,
Wide apart their lots be thrown;
Differing tongues their lips may speak,
One be strong, and one be weak.

Yet in sacrament and prayer
Each with other hath a share;
Hath a share in tear and sigh,
Watch and prayer and litany."

3. The Prayer Book is a Bond of Fellowship in Another Way.

When you come to Church there is not one set of prayers for the rich and another for the poor; not one for the learned and another for the unlearned. All join together as one, and repeat the same words. Look at the Communion Service and you will find no distinction made. The clergyman says: "Ye that do truly and earnestly repent you of your sins, etc. Draw near with faith." All are treated alike, and all kneel side by side at the Communion rail to receive the Body and Blood of Christ. It is said that once a poor man knelt by the side of the Duke of Wellington. In a moment he saw who was

(Continued on page 53)

WHEN CHRIST CHOSE THE EVIDENCE

“AND the poor have the gospel preached to them.” Such is the fact Christ chose to select in evidence of His Divine mission and the kingdom of God having come on earth. We all concede the evidential value of the leper cleansed or the dead raised to life. Is this phase mentioned so distinctive a feature it must needs be reckoned amongst the miracles of grace? Can it be the climax of wonders wrought? Is it not a striking fact that Christ lays his finger upon the superhuman element in what seems to us a commonplace factor? Which of us left to ourselves would in modern days choose this sentence about the gospel for the poor as the chief apologetic of Christian truth?

Yet, human history has really no greater miracle to offer. A ready exegesis of this statement is that the Christian ethic has its own peculiar principle of selection, and by it has in effect renewed to our notice virtues and lives commonly overlooked. It has brought sunshine “into huts where poor men do lie.” All this is true. Yet a far profounder truth lies here. The whole history of humanity is dead against the notion of good news for the poor apart from the gospel itself. The evangel could never start up by natural initiative. Conscience and society and circumstance challenge its possibility. Man has felt the sting of conscience. He has not found its cleansing ray. Society has felt the stigma and burden of its poor. It has never made room for meek lives capable of making many rich. The best society has attained is tribute unto the great. The least the gospel offers is reverence and service for the lowly. In nothing is our modern science more grimly emphatic than the fatalistic dictum that man is the pitiful tool of circumstance. What follows? The world gruffly says—“The poor have the kingdom of hell.” Christ says, “Blessed are the poor in spirit for theirs is the kingdom of heaven.” There is the crux. Which is the sound logic of life?

But “poor in spirit.” Precisely. Poverty itself is not always a matter of money and goods. It oftentimes signifies lack of promise; lack of self-respect; lack of moral stamina. Men are thrust or sink down whenever the thews of their inner thoughts are undone, and life seems sternly and ponderously hopeless. Now given a secular science, a fixed law of social gravitation, and the cold obstruction of circumstances; given a civilization fraught with ambitions and crammed with artistic and scholastic lore—what ray of hope could such polity throw upon the thick cloud that chokes a “Seven Dials” or “St. Antoine?” The reeking slum is proof against any amount of logic, however exact and artistic. Hence, society ever making the most desperate efforts to get at its poor finds their woes a tantalising and elusive mockery. It has no name for the sin men feel. It has no gospel for the redemption they crave. The blunt adages about, “survival of the fittest” and the “weakest to the wall,” simply aggravate existent misery.

Has the gospel any message for such? Against the remorse of conscience it proclaims pardon and peace. Against the social anomalies, it upholds the sovereign dignity of the human soul. Against the pressure of circumstance, it exhibits the “Son of Man” righteously victorious through the bloody eclipse of the Cross. Nowhere is the gospel so distinguished; nowhere does it display its Divine origin more forcibly than in reaching down unto the lost things of life, and finding unexplored remainders worthy the enthusiasm of the Holy Ghost. This is the real miracle of history. The poor have the gospel preached to them. Plain men have no faculty for following a tortuous logic which assures them society will find its ultimate rhythm through complexities which make for higher simplicity. They mistrust the positivist dogma that the air shall echo with their fame long

after their selfhood and service has crumbled in the dust of the grave. But they can understand the phrase, “our Father.” They can learn how this password universal reconciles all things in heaven and in earth. They can realise how it turns all thoughts to nobleness even as satin is spun from dust of leaves. And so long as the Church can point to the treasury of lives exalted under that evangel which brings hope to the lowliest and uplifts the meek unto kingly power, so long will this Divine miracle brighten forth as her chiefest claim—“The poor have the gospel preached to them.”

What My Prayer Book Is To Me

(Continued from page 52)

near him, and started to rise and go elsewhere. But the Iron Duke, noticing his movement, laid his hand upon his arm and whispered, “My friend, we are all one here.”

Did you ever realize that the same Service which is used at the baptism of the little ones of the poorest and most ignorant people of the British Empire was said at the baptism of the King of that Empire when he was a babe, and over all the members of the Royal Family? Their children learn the same words of the Catechism, and the identical Service is used at their Confirmation. They are married according to Service of the Prayer Book, and when they die the same Burial Service is used. We are in royal company when we adhere to the Book of Common Prayer. In this sense we are one, united by a bond which nothing can sever. I cannot do better than quote the words of Bishop Cox, of the United States:

“Our Mother, the Church, hath never a child,
To honour before the rest;
And she singeth the same for mighty kings,
And the veriest babe on her breast.

And the Bishop goes down to his lowly bed,
As the plowman's child is laid,
And alike she blesseth the dark-browed serf,
And the chief in his robe arrayed.

She sprinkles the drops of the bright new birth,
The same on the low and high;
And christens their bodies with dust to dust,
When earth with its earth must lie.

Oh, the poor man's friend is the Church of Christ,
From his birth to his funeral day;
She makes him the Lord's in her surplised-arms,
And singeth his burial lay.”

4 Is This a Real Bond?

The question might well be asked. Many look around and say there are so many divisions in the Church, and such a vast difference between the rich and the poor that what does the bond of fellowship amount to? I sadly acknowledge this is too often the case. But is the Church always to blame? From what some people say, and from what we sometimes read, it would seem that all the troubles of the world might be traced to the door of the Church. But let me ask what would the Christian world be like to-day without the teaching of the Church. It has not accomplished all that its Master intended it should do, because there are many influences working the other way. It is something like the man who told a clergyman that he could not see Christ, and at once the clergyman wrote the name of Christ on a piece of paper. “Do you see that name?” he asked. “Yes,” was the reply. The clergyman

then placed a coin over the name and asked the man if he could see the name now, and the man acknowledged that he could not. And so it is with many of us to-day. Money, the numerous affairs of the world, keep us from seeing Christ working in His Church in all lands. They also tend to keep us from one another. I know that the bond of fellowship is not what it should be between all Church members, but whose is the fault? When Christ prayed that “all may be one, as thou, Father art in me and I in Thee,” is it Christ's fault that the world is not united to-day? Is it the fault of the Bible that all do not follow its teaching? No, certainly not. But in Christ's prayer for unity; in the Bible precepts, and in the teaching of the Church there is the grand ideal held up before mankind, a guiding star to lead us to higher things. And, notwithstanding this terrible strife of to-day, you will find that the world is better than it was centuries ago. And if we live long enough until peace is declared, I believe that we shall find a more wonderful and enduring fellowship among all peoples such as the world has never known. Then the bond of fellowship which our Book of Common Prayer has been forming through the centuries will be strengthened ten-fold, nay, perhaps, a hundred-fold, and we will realize as never before that we are one body, not many bodies, and all are members one of another, and the head of the Body, the Church, is Christ. May this soon come to pass, as is so well set forth in that hymn so often sung:

“One the light of God's own presence
O'er His ransomed people shed,
Chasing far the gloom and terror,
Brightening all the path we tread:
One the object of our journey,
One the faith which never tires,
One the earnest looking forward,
One the hope our God inspires.”

Mater Dolorosa Victrix

HE lay, the Child of all her hopes and fears,
Broken and dead; and, pillowed on her breast,
Again the tired Head sank down to rest
Where oft it nestled in the happier years.
She bathed the bleeding Brow, with silent tears,
In deadly strife sore-smitten, vanquish'd, torn
And crown'd in mockery with a wreath of thorn.
What hope for her thro' all the desolate years?

Then soft within her soul came back the word
“Thou most of women blessèd!” As she heard,
The mother's love, undaunted, lit the gloom:
And through her anguish'd tears she seem'd to see
The hard thorn burgeon into leaf and bloom,
And round His Brows the wreath of victory.

—F. A. H. in *The Treasury*.

The Conditions of Victory

A Sermon Preached in St. Paul's Cathedral, London, England, on the second Sunday after Christmas

By the Rt. Rev. A. F. Winnington-Ingram, D.D., Lord Bishop of London

"Till the day dawn and the shadows flee away."—Song of Solomon ii. 17.

THERE are two views possible to-day of the spirit in which we should embark upon the New Year. In the first view, the year opens in nothing but clouds and thick darkness; not only is the night of war still over us, but there is not even a streak of dawn; more and more crimes have been committed by our enemies, the sinking of the *Persia* being the last, and God has not raised a finger to punish them; there has been no such crime for a thousand years as the deliberate extermination of the Armenian race, and the misery of the Serbian refugees is beyond description; we ourselves have made mistakes in policy and strategy which have lost us the confidence of the world; we would not believe that war was coming, and, when it did come, so little were we prepared for it that we were turning out one shell a day to one hundred of the enemy; even since we learnt the truth, our efforts to redress the balance have been defeated and delayed by strikes, by clinging to old trade-union rules, and by the desire of employers and employed to make as much out of the necessities of the country as they can; our best and brightest boys are dead; one father was seen in a railway carriage in tears which he could not control; at the first notice was taken, but at last a kind fellow-passenger asked very softly the reason of his grief. "I am very sorry," he said, "to give way, but my five fine boys are dead, and I have just left my poor wife as a consequence in a lunatic asylum." As in the days of the last plague in Egypt, "there is scarcely a house in which there is not at least one dead"; Christ is betrayed again, and no hand is uplifted to save Him; Judas has gone out on his fell errand—and again, it is night.

And no one can deny that this view of the extreme pessimists has much to say for it; few things are less helpful to-day than unthinking optimism; as a merely short view of the situation it is unanswerable, but on a Sunday morning in St. Paul's Cathedral, we have no right to take short views; we meet under the great dome which speaks of the eternity, the magnificence and the patience of God, and we worship in the Mother Church of our Empire,

"Whose flag has braved a thousand years
The battle and the breeze."

We have no right to be content to be less hardy, less brave and less determined than our forefathers, and still less have we the right to dishonour the Cross which gleams at the top of this Cathedral—the Cross round which the martyrs died.

And when we peer into the new year from the vantage ground of St. Paul's Cathedral, the outlook becomes a very different one; not a single fact recounted by the pessimists need be nor, in many cases, can be denied, but there is one important Person left out of sight in the whole purview of the situation, and that is—God Himself.

God Himself in His immeasurable strength and dazzling splendour—God by Whom all things in Heaven and earth were made—God, marvellous in His power, far-reaching in His judgments, but most wonderful of all in His humility: God Who stoops to the manger at Christmas, to the Cross on Good Friday, but Whose restrained majesty bursts forth into full glory on Easter Day—it is God Who makes all the difference.

What does God think about it all?

That is really the only question worth considering on the first Sunday of the New Year. He has no favourites; He is not the special God of the British Empire; He is the God of all the earth; no individual can escape His eye, no nation His judgments; His rules for the government of the world are well known and up to a point have been revealed, and when we understand them a flood of new light is poured upon the future.

I

In the first place it is part of His education of the world that He never lets a nation or individual off the consequences of their mistakes or does their work for them. To do so would be treating them as slaves and not children; puppets and not men. The moment we understand this, the idea that we are under the ban of God because we have not yet won the great war is nothing short of absurd; our youth was not trained; therefore we have to train them after the war has begun; the Navy was trained, ready, efficient, therefore it rules the seas.

It is exactly in accordance with the first law of God's governance of the world. If there has been a miracle worked at all, it has been in the escaping of a worse disaster than we have ever had. No general really can tell you what stopped the avalanche sweeping over Paris; and as far as our own country is concerned, the really astonishing thing has been the raising of three millions of men in eighteen months by voluntary enlistment; the revelation has been the outpouring of service, both of men and women, from the heart of a nation which its enemies thought lost in comfort and wrapt in ignoble ease.

Nothing has happened in the main which must not have happened, when unprepared nations in however good a cause meet the one which has prepared for the same struggle for forty years. The inevitable has happened, and it is not in accordance with God's plan of working, as a rule, to stop the inevitable.

II

But, if that were all, it would indeed be only negative comfort. The positive comfort is this: on one condition, of which we will think in a moment, God has never allowed devilry, lust, and tyranny finally to triumph in His world.

Heaviness may endure for a night—and often the night is very long—but joy cometh in the morning; the slow hours of darkness drag on their leaden way, but the day dawns at last and the shadows flee away.

We may have serene and absolute confidence that while the God revealed in the Bible still lives, those who first betrayed and then ravaged Belgium, those who sank the *Lusitania*, those who stood by while 750,000 Armenians were deliberately murdered, will be at last defeated.

III

And what is that one condition? That the nations which are to be the instruments of God's judgments are worthy to be weapons in His hands.

That is why we have these days of penitence and prayer.

As God reaches down His hand to the quiver to find a weapon for the bow which He has made ready, He must find a weapon He can use; are we as

a nation such a weapon? That is the question for to-day. There is a fine description of the ready weapon in a chapter of the prophet Isaiah. "He has made me like a polished shaft, in His quiver hath He hid me." Are we such a polished shaft?

"He hath prepared for Himself the instruments of death: He hath bent His bow and made it ready."

But what if we break in His Hand? What if He cannot send us, in the crisis of His great day, straight to the goal? Have we nothing to repent of? Are we in a position to say, "We thank Thee that we are not as other nations, or even as these Germans?"

What about our national Drink Bill? What about the moral state of our streets in darkened London? What lies at the root of this eternal dispute between Capital and Labour?

Now, the truth of the matter is this: if one day is to dawn, another must dawn too; the day of victory, if it is to come, is part of a larger day; our sons would have died in vain if the war were won, and we went back to our old life again; we are apt to forget that, before the great war began, we were on the verge of civil war at home, and of an industrial revolution which some men thought would have been on a scale unknown in our history.

A boy, one of five sons serving his country, wrote home to his mother, as reported in Tuesday's *Times*, after a terrible autumn in Gallipoli, "I think God is waiting for England to learn many things before the war will end, and she is so very, very slow in learning. Once she does, and realizes her duties to the world, as well as to herself, then, and then only, do I think peace will come."

It is to help the nation to learn these things and so "shorten the days" that the Church is to undertake a national mission to the nation, and it is to gird herself for this great task and to prepare herself spiritually to accomplish it, to which she will devote the great proportion of the coming year.

IV

But there is one set of people to whom the thought of God changes the outlook more than any other, and that is the mourners of the world.

If their boys are really dead, and dead for ever, then there is nothing to redeem the darkness of the night, but if God is God, then we can trust Him to have a glorious, full, and interesting life for them beyond the grave:—

"As they come trooping from the war
Our skies have many a new gold star."

As one by one on the battlefield or in the hospital the light of their earthly life fades from their dear faces, it only seems to us to fade; upon each of them the Day is really dawning; it is the shadows that flee away. As Archbishop Laud said in his last prayer before his execution, "What is death but a little mist, a vapour? Lord, I am coming as fast as I can."

It requires, then, no foolish ignoring of plain facts to enter upon the New Year in a hopeful spirit; it requires only faith in God: faith in God which produces penitence, inspires action, calls aloud for sacrifice, and breathes fortitude.

In such a faith let the nation rise from its knees after these days of penitence and prayer, and with head erect pass on to the mighty task which lies ready to its hand in the coming year.

God is.

God sees.

God loves.

God knows.

And Right is Right.

And Right is Might.

In the full ripeness of His Time

All these His vast prepotencies

Shall round their grace work to the

prime

Of full accomplishment.

And we shall see the plan sublime
Of His beneficent intent.

Live on in Hope, press on in Faith.
Love conquers all things, even Death.

—John Oxenham. "All's well."

Some Notes from an Old Timer's Scrap Book

PROPOS of the Balkan campaign and the topsy-turvy conditions in that unhappy quarter, one is reminded of the happenings of forty years ago, if his memory carries him back so far, when the world stood aghast at the horrors inflicted upon several of these states by their Turkish oppressors. We remember the efforts of Gladstone to spur the English people to interfere in the cause of humanity. Bulgaria was the chief sufferer and Bulgarian atrocities ("Bulgrocities," for short) became the text for many a strong appeal to British justice and British sympathy for the weak and down-trodden. The effort failed as we all know, but this is not the time to discuss the question whether the government of the day was justified in maintaining a policy of non-intervention. What a shifting of the scene when now we find Turk and Bulgar brothers in arms and Britain fighting both! My old scrap book has two short poems that, apart from their intrinsic merit, are of extreme interest to-day when the Empire has with one consent risen to a sense of her duty and responsibility. The first is anonymous, the other is by Alan Broderick, rector of Huggate, Yorks.

"INNOCENT BLOOD"

England awake! The deeds of which
thou hearest

Are not the fancies of a troubled dream;
No pencil can portray, no pen record
them

Such as they are; we know them as
they seem.

England arise! Let not thine indignation
In empty words or menaces be spent:
Oh! by the sacred names of wife and
mother

Revenge the murder of the innocent.

England repent! For deep in thine own
bosom

Are living germs of all the bitter fruit
Which, ripening thus in Serbia and Bulgaria

Sink man below the level of the brute.

England, look onward! Seeds of self-indulgence

In this our fertile soil, may ripen fast!
If not our own yet following generations
May learn that sin must find us out
at last.

England! Before thee lies a grand vocation;

Rise up and claim it ere thy sun goes
down!

Go forth and do the work prepared for
thee;

"Hold that thou hast, that no man take
thy crown!"

SERVIA—1876

Peel trump of God, o'er every Christian
shore,

England, awake thine ancient chivalry!
Canst thou not hear those shrieks of agony
Shrilled from lost womanhood, amidst
the roar

Of Moslem hoards, knee deep in innocent
 gore?

Fling to the winds the dastard policy
That binds Truth's arms, and dulls Love's
 pitying eye;

Shield the oppressed, as in the days of
 yore!

Call back thy fleet at anchor in the Bay,
While lust and murder revel in earth's
 shame.

Hast thou forgotten every glorious day,
When tyrants trembled at our English
 name?

Rise, like a giant, English manhood, rise!
To thee crushed Serbia lifts her weeping
 eyes.

Our Old Country Letter

Feast of the Epiphany, 1916.

AS usual, the Bishop of London in his New Year message, has something to say which is worth listening to. He traces the war, with all its suffering, to the fact that the world had forgotten the majesty of God; from this arise "the loss of the sense of sin, the neglect of worship, the arrogance, the pessimism and querulous impatience current in the world, even in our own country." "There is something much more to be done than to beat the Germans, essential as that task is. We have to come back to God ourselves and bring the whole world back to God." The Bishop refers to the Mission previously announced by the Primate, preparation for which is to be pushed forward in Lent. He also discloses a scheme for continuous intercession throughout the year in the Diocese of London.

* * *

As a rule there is very little in common between Episcopal pronouncements and the utterances of Labour leaders, but it is cheering to find the following Christmas message in a Labour weekly, the *Herald*. "Let us this Christmas renew our faith in God and man. All that we see that is mean and despicable in life is because mankind has refused to follow the law of Love. I ask that you should all read with me these words of St. Paul, written 2,000 years ago, which are as true to-day as when they were first written." The Apostle's words on Charity (2 Cor. xiii.) are then quoted. "We shall find our way out of this tangle if we preserve our faith in God and man, and it is in this hope that I send out St. Paul's message of love and goodwill."

* * *

The Bishop of Birmingham says that he personally is not greatly enamoured of the suggestion of a Mission. To the man in the street it seems a pity that Bishops should publish their differences of opinion in this cavalier fashion. It shows a lamentable lack of *esprit de corps* when Bishops criticize in this way the presumably reasoned proposal of the Primate of all England. How can they expect loyalty from their clergy if they are not loyal to each other, and especially to their leader? The Bishop of Birmingham's remark is more suitable to a casual paragraph writer in a newspaper than to the head of a great diocese.

* * *

Bishop Montgomery, referring to the statement issued by the S. P. G. in explanation of its attitude to the Kikuyu question, mentions the unrest among a good many of the Society's warm supporters, and says: "To-day, our nerves are in a high state of tension. We start, as a sick man starts at the banging of a door, when we hear of a check at the Front or of some failure or danger in the Church. At such times it is the business of those who are called to be leaders to remember principles and traditions, and to ask churchmen to be patient."

* * *

There have been several changes in the Irish Episcopal Bench during the last three months. The Bishop of Ossory, Dr. J. H. Bernard, has returned as Archbishop to Dublin, where he was formerly so well known as Dean of St. Patrick's and as a Professor in Trinity College. Dr. J. A. F. Gregg, who succeeded Dr. Bernard in the Professorship, now follows him to Ossory. Dr. Gregg is the grandson of John Gregg, a prominent Bishop (of Cork) forty years ago; and he is also nephew of the late Primate Gregg. He has been for years marked out for promotion, by his

learning and his power of influencing men. The new Bishop of Kilmore is Dr. W. R. Moore, late Archdeacon of Ardagh, who has done excellent work in the United Diocese for many years. It is comforting to know that in the disestablished and democratic Church

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE CREED OF ST. ATHANASIUS

To the Editor CHURCH LIFE:

In the last edition of the *Britannica*, page 398, volume 7, the Rev. A. E. Burns, Vicar of Halifax, England, in his article on the Creeds, makes the following statements about the Quincunx Vult: "It has no place in the offices of the Eastern Orthodox Church, but is found, without the words 'and the Son' of clause 22, in the Appendix of many modern editions." This sentence is somewhat obscure. By modern editions does he refer to the Creed or to the offices of the Church? In any case, the omission of the "Filioque" shows that the Creed was in use at least among the teachers and students of the Greek Church.

But the following sentence in Dr. Burns' article leaves no doubt as to the use of the Creed in the services of the Russian Churches.

"In the Russian service books it appears at the beginning of the psalter."

The argument so frequently used in the attack against the Creed that it is not recognized by the Eastern Church, and, is therefore, not authorized by the Catholic Church, must be set aside, if the above statements can be accepted as facts.

HENRY KITTSON.

"CHRISTUS CONSOLATOR"

Brockville, 20 January, 1916.

To the Editor CHURCH LIFE:

Dear Sir,—In your issue of this date, the Editor of the *Canadian Churchman* says that in sending to you his correspondence, I omitted two things, viz.:

1. I did not say that my first letter was due to a charge of unfairness to the Bishop of Durham, in their review. My first letter was to Mr. Macrae, the Publisher of *The Canadian Churchman*, and, in it, I said, "the review is fair in part but in my opinion is not fair in the whole, and I am impelled to write for *The Canadian Churchman* from another point of view." Then I wrote to the Editor, and after doing him the justice of quoting the review in full, said, "I welcome the words of praise spoken by the writer of the review, but wholly dissent from what he has said as to the Bishop's position in regard to prayers for the dead." What more could I have said. And the Editor of *The Canadian Churchman* certainly considered that I was imputing unfairness to him, for in his letter to me he says he had no desire or intention to be unfair to Bishop Moule.

2. The Editor speaking of me says, "He did not enclose my reply to him which explains the position we have taken up." In this statement there is what must be called "economy of truth," for I did send to CHURCH LIFE (for

of Ireland the really good men do, as a rule, come to the front: the level of piety and ability among her thirteen Bishops probably never stood higher than it does at present. Dr. Newport White, a great Biblical scholar, succeeds Dr. Gregg as Archbishop King's Professor of Divinity. The learned Bishop of Derry, Dr. Chadwick, poet and orator, has retired at the age of 75. A successor will shortly be chosen.

Letters to the Editor

perusal not for publication) his letter to me, when I sent the other correspondence, and have beside me, as I write, the envelope under cover of which it was returned to me.

Now I do not at all concede that I was called upon to send to CHURCH LIFE his letter to me, (although I did so), and simply sent for publication the letter which he had refused to publish, and stated that he had declined to publish it, and asked you to insert it in CHURCH LIFE, which you kindly did.

The Editor of *Canadian Churchman* was wholly within his rights when he declined to publish my letter. I was wholly within mine, when I sent it to you with a request for publication.

I cannot say how pleased I am that he has published in CHURCH LIFE his own letter to me. His "high regard" for Bishop Moule is shown in the concluding lines of his letter. Further, he says that "under these circumstances I regret that we cannot use your letter because we do not propose to commence a correspondence on the subject of prayers for the dead." Possibly in this last statement may be found the true inwardness of his refusal to publish my letter with its quotations from Bishop Moule's book "Christus Consolator."

HERBERT S. McDONALD.

[This correspondence is now closed.
EDITOR.]

Book and Magazine Reviews

Missionary Tracts for the Times. Published by the Central Board of Missions, S.P.C.K., London. Price, 1d.

We have received the first four of this series and hasten to commend them to our readers. The editor is Rev. I. O. F. Murray, D.D., Master of Selwyn College, Cambridge, and the object is to consider the missionary aspect of the situation created by the war, with on the one hand the danger lest missionary interests should be overlooked in the general preoccupation with the war and on the other hand the unusual spiritual opportunity which the war has created. The titles and authors are as follows: "The Time of Our Visitation," by the Editor; "The Holy War," by Rev. William Temple; "The World of To-day and the Gospel," by Miss Ruth Rouse and "The Building Power of the Kingdom," by Archdeacon Cresford Jones. These tracts are attractively got up and powerfully written, and should be widely circulated.

The Nineteenth Century and After. January, 1916. Spottiswoode & Co., London.

As always this ever welcome review contains many articles of interest, though this number is perhaps not quite as arresting a series of articles as usual. Mr. Percy Hurd gives a very optimistic account of our gallant allies in "Behind the French Lines." Other war articles are—"The Sacrifice of Serbia," by Robert Machray; "Germany's Food Problem," by John Hilton, and "Recruiting in Ireland," by Canon Hannay, better known as "George A. Birmingham." The political situation in England at the end of last year is discussed in two articles and Sir Francis Pigott makes a protest

against the proposed cession of Cyprus to Greece without Parliamentary discussion and sanction, in his article on "The Integrity of the Empire." There is a very valuable article on a "Public School After Eighteen Months of War," by S. P. B. Maer and Miss Anna Martin continues her searching discussion "On Working Women and Drink." We recommend also for thoughtful consideration Mr. Mallock's "Current Theories of Democracy" and the article on "The Spiritual Crisis in America," by the Rev. Frank Ilsley Paradise.

The Treasury. January, 1916. C. J. Palmer & Sons, London.

This attractive magazine, with its excellent Church tone, is always welcome. Well printed and illustrated it makes a special appeal to cultivated tastes. The serial, "Theodora Phranza," by the late Dr. J. M. Neale, is continued, as also are the "Studies in the Prayer Book," by the Rev. Clement F. Rogers. Among other contributors are such well known names as Agnes Egerton Castles, M. E. Frances, the Rev. P. H. Ditchfield and Anthony Deane.

A Brief Practical Instruction for Candidates for Confirmation. By the Rev. Canon Armstrong, Rector of St. George's Church, Kingston.

With a "Foreword" by the Bishop of Kingston and endorsed by the Bishops of Ontario, Toronto, Moosonee, Keewatin, Calgary, Kootenay, New Westminster and the assistant Bishop of Toronto, this little treatise comes well commended, and our examination justifies this wide commendatory. The author in his preface says that his "object has been to put in a brief form the bare outline of information on the subject of Confirmation," and that the class for which it has been specially prepared is "the large number who through one cause or another were not confirmed in their youth and who have not received proper Church instruction." The Bishop of Kingston in his Foreword states his belief that it will be found specially valuable in country districts. With this we agree but we think that it may be found very useful for the class which the author has in mind in our cities and towns also, and in addition might be largely used with Confirmation classes everywhere. The catechetical form which is adopted enables the statements to be made clear and terse. This has its corresponding danger, especially in the historical sections where qualifications and explanations of certain emphatic statements which are necessary to the complete presentation of the historic facts have perforce to be omitted. The teaching throughout is sound though not extreme. We anticipate a very wide circulation of this little manual as soon as it is published and indeed the writer intends to use it in his own classes when it is issued to the public.

The Secretary's Annual Letter. English Church Union. January 1st, 1916.

It has been for a long time the custom for the Secretary of the E. C. U. to address the members and associates at the beginning of each new year and many others not members of the society find pleasure in reading it. It is a letter and not a report, but it naturally deals with the matters affecting the Church which have arisen during the preceding year. The standpoint of the E. C. U. is well known and numbers who are not altogether at one with all its methods and aims are grateful to it for the noble work it has done and is doing for the defence and maintenance of the Faith and Practice of the Church. Many subjects are dealt with by Mr. Hill, some affecting only the Church in England, others the whole Anglican communion. Among the subjects touched upon are the Celebration of the Holy Eucharist at the Front, Prayer for the Dead, the proposed National Mission, Prayer Book Revision, Church Reform, Marriage, The Kikuyu Controversy, Reunion with the Orthodox Churches of the East, etc. The letter is written in a spirit of charity, cheerfulness and optimism.

"The Noble Army of Martyrs, Praise Thee"

By Rev. D. Convers

CHILDREN are sometimes wondrously sweet, winning and wise; but—nevertheless, at others, desperately literal and hopelessly prosaic. Witness the little girl who in church after hearing the soprano sing in her most dulcet tones and most fascinating manner, "Behold from henceforth, all generations shall call me blessed," whispered to her mother, "Must we really all begin now to call *her*, blessed? Anyway, I shall not, for I don't like her." What could her mother say, except, "Hush, child; don't talk."

Or, again, Tommy had pondered deeply during the dinner, when he broke out with, "Papa, why did 'Dolph (his elder brother and solo boy in the choir) look right at you when he sang all alone this morning, 'And thou child shall be called the prophet,' for you are not a child, you are a big man. But are you really going to be a prophet? How jolly! for then you can tell us when it's going to rain and we'll not get drenched as we did at the last picnic." Poor boy, he could not see why the older ones laughed at him; even when his mother tried to explain with that infinite patience of which only mothers have the secret. But what would you say to the one who proposed, "Let us have a permission put in to leave those verses out of the Prayer Book?" Politeness might keep you from saying, "You, stupid!" Those are the very verses that *make* us remember that we are using the words of the past, that *force* us to think we are in sympathy with those who composed these canticles; we are one with the myriads who in past centuries have sung these same words. That silly innovator wants us to break away from the cloud of witnesses of the saints and others in the past. Although children find difficulties in using the historical imagination during our Prayer Book services; we, their elders, know the fascination of reciting the very same words which bind us to the past.

Unfortunately, the General Synod proposes to allow the omission of the very words which call vividly up the circumstances under which the Athanasian Creed was composed. They agree with Tommy on the *Benedictus* in wishing us to break from the past, and sink into the isolation of thoughtlessness and of provincial narrowness of that boy. It is just as easy and infinitely more moving to say it in its historical surroundings as any psalm, canticle or creed.

Most recent scholars date its composition between A.D. 420 and 430. The original language was Latin. The theory of a ninth century origin, common forty years ago, is held now by no one. The place was probably south east France, perhaps the isle of S. Honorat, close to Cannes, possibly in the castle-monastery pictured on page 453 in the National Geographic Magazine for November, 1915. Who wrote it does not much matter.

The fifth century was a time of trouble and distress, darkened by wide-spread and appalling disaster. The barbarian tribes of the north had broken over the barriers of the Roman Empire. Great tumultuous hordes of Ostrogoths, Visigoths, Sueves, Alans, Burgundians, Franks, and, for our purpose, especially the Vandals, were fighting and conquering westward and southward. Before them, the civilization of centuries was overwhelmed. But most were already Christians of a kind, they were Arians. Alaric, the first conqueror of Rome, Genseric, conqueror of North Africa, and looter of Rome, Theodoric the Great, king of Italy and hero of the *Nibelungenlied*, were all Arians. They hated the Catholic, orthodox faith; and were eager to force conversions from it to Arianism. Here and there even spasmodic persecution sprang up. The Burgundian Theodoric banished the Archbishop of Vienne, who was ul-

timately killed, and drove Columbarius from Luxeuil. Enric, king of the Visigoths banished Faustus, Bishop of Riez. But Genseric and his son Hunneric, not to mention the later Thrasimund, were as bitter persecutors of the orthodox as any heathen emperor of Rome had been. They ordered their Vandal subjects to so treat Catholic churches and all the Catholics valued, as to give rise to the meaning we assign to "Vandal," their tribal name. They left a trail of martyr blood across France and Spain; and, during most of the fifth century a fierce persecution centered in North Africa. For many years they were the leading maritime power on the Mediterranean. Their vessels looted from Carthage and when the helmsman asked, "Whither shall I steer?" Genseric used to answer, "Against those who have incurred the wrath of God." Not only did they terrorize and loot the coast towns of Dalmatia, Italy, Sicily, Sardinia, Corsica, and Spain; but often the Arians of the towns attacked would point out the orthodox Bishop or leading laymen or sisters, who were robbed, banished, mutilated or killed. At any time a raid from the Vandals might increase "the noble army of martyrs." How did those who had to choose between keeping the Catholic faith whole and undefiled unto death, or apostasy to Arianism, rouse their wills to hold fast the old truth? How did Bishops and others exhort to steadfastness?

Two or three instances will show how the warnings of the creed echo back the passionate entreaties of the Church authorities that they would hold the Catholic Faith firmly and faithfully.

The Bishop of Constantia wrote to Arcadius, a sufferer under Genseric, "The company of the martyrs, thy predecessors, are waiting for thee. They guard thee. They hold out the crown to thee. I ask thee, hold fast what thou art holding, lest another take thy crown"; and goes on, "Fear then the eternal punishments, where the fire always burns, where both body and soul are tortured in the darkness, where with the devil, soul and body are consumed eternally. Dread Gehenna and hold Christ fast," urging what disaster his failure might mean to others. Arcadius endured ferocious tortures with constancy, ended by a martyr's death.

Engenius, Bishop of Carthage, who had himself endured horrible tortures, writes to encourage his people to stand true, "With tears I beseech you, I exhort and warn you, I adjure you by the majesty of God, by the fearful day of judgment and the terrible brightness of the coming of Christ that ye would hold fast more firmly the Catholic faith, asserting that the Son is equal to the Father and that the Holy Spirit has the same Godhead with the Father and the Son. Fear not them that kill the body, but can not kill the soul, but fear Him who after He hath killed has power to destroy both body and soul in hell." Or take the case of Satorus, a man of rank (under Hunneric) who was given the choice of accepting Arianism or of having his wife handed over in his presence to the embraces of a camel-driver and his children given into slavery. There is an affecting picture of the wife, holding her last born infant in her arms, entreating her husband to save her from that abominable fate. After a terrible struggle, he exclaimed, "If you loved me, you would not drag your own husband to the second death. I will hold fast the words of the Lord." "If a man will not give up his wife and children and lands and house, he can not be my disciple!"

While those on the spot so wrote and talked, then the Athanasian Creed was written to strengthen those who any day might be tried as they were and it might

somewhere and somehow help those of whom "the world was not worthy" to be true to the last. Some have thought Vigilius of Thapsus a confessor under Hunneric was the Creed's author. Who wrote it matters little. Be it Victoricius, Vincent of Serius, Honoratus or Hilary of Arles—no matter, it was the cry of the Church to strengthen her children called to endure the loss of property, banishment, imprisonment, slavery, torture, mutilations of shocking kinds, and frequently death in cruellest forms for adherence to the Catholic faith. To say the Creed *with them*, as we sing the *Magnificat* with S. Mary, or the Nicene Creed with the great councils that put it forth, is to realise oneness with the martyrs. But the General Synod propose to make that more difficult. They would hinder history from making our services real, and wonderfully moving.

I have been told that some object to the Creed that it goes "into needless particularities." To my mind, it would be hard to shorten it and keep it as lucid and clear. But if you differ from me in this, you will find a new charm in saying it historically. Read such a book as Gwatkins "Studies of Arianism," and you get a conception of the motley multitude, largely intriguers, who opposed the Nicene decisions. "There were many ways of upsetting them, and each might lead to gain; only one of defending them, and that through suffering and exile." So the Arians put forth eighteen or more differing creeds. At Nicea, they were ready to evade the proposed Scriptural expressions. Were the Son said to be, "of God," the answer was "All things are of God." Is He the image of God? So are we. "The Son"; we too are sons of God. Is He the power of God? So are the locust and caterpillar, according to the prophet Joel. "True God?" The Arians would say it in *their* sense. Some even subscribed the Nicene Creed, saying "The soul is none the worse for a little ink." Vagueness was dear to them. Leontius, the Arian, will drop his voice so that none will know if he is Nicene or not. Even Theobadus complains of Arian subtlety, "there is nothing straightforward in it, nothing but diabolical fraud." "Like in all things as the Scriptures say,"—where put the comma? Does the "dated creed" mean Father and Son are alike in all points; and so the Scriptures teach? Or does it mean, like in the details the Scriptures expressly mention and unlike in others? Not all Arians were able enough, or wicked to trap simple unlettered Catholics; but some did. Not all Catholics were unable to see the traps; but some were. And so, in the words of a Father, "The world groaned and marvelled to find itself Arian"—trapped into it. The *Quicumque* was to warn them against some of their tricks.

Like the mother who cries to her children sporting on the edge of the cliffs; so Mother Church warned her little ones in the particularities—Arian poison lies *there*. Say it with the historical imagination—and the *Quicumque* is the warning. "O ye simple ones, avoid this or that; it is a snare to your feet, and will force you to stumble and fall into hopeless apostasy."

Repeat the Creed in sympathy with the circumstances of its origin and verse 30 thrills one. "The right faith is that we believe and *confess*" not merely believe in the heart, but own with the lips even if Genseric's Vandals have the red hot irons in their hands by which Papinian, Bishop of Vita and Mansuet were burnt and branded till they died. When the office book used by the Society of S. John the Evangelist called on me to say the Creed last, the other Sunday, I began it with my mind full of the cruelties of the Vandals; you will not wonder that mind and heart were full of admiration and thankfulness for the martyrs of old; that I said it as a thanksgiving for the example set me there.

But as I went on, my mind shifted a little; but no Canadian Churchman will blame me for applying the words to some of a later day. Not the martyrs killed by Arians; but those killed by the later Christian heretics whom we commonly

call Mohammedans and Turks. My own doctrinal sympathies go more fully out to the fifth century Catholics than to the Armenians; but my humanitarian pity is even keener towards those who were foully murdered in Asia last year. I ended the creed praying as hard as I could for those who last year died as Christians. I hope and pray that the Canadian Church may not omit the words that help a man remember and pray in union with the white robed army of martyrs. For a man to die for country and flag is grand, but grander to die for his God.

The War Against Disease

IN the current number of the *Constructive Quarterly* there is an article by Professor Winslow, of the New York State Department of Health, to which we would like to draw attention. Speaking of the war now raging he says:—

"One belief, which I personally have been forced to abandon during the last grim months, is the conviction that such a phenomenon as has overcome the world is wholly evil. Hitherto a confirmed pacifist, I have thought that war had no redeeming feature of consequence, that its physical agony and economic loss were paralleled by spiritual ruin and economic bankruptcy. I still believe that the net effect of violence is in all its aspects evil, and I cannot submit to the gospel of despair, which maintains that nothing but war can furnish a tonic and stimulus for national vitality. Yet whatever is lost, it is quite clear that much is being gained by the nations now in conflict; whatever has been put to sleep, spiritual forces of power and beauty are being awakened. . . .

"Can the moral and spiritual values of war be gained without its sufferings and waste and degradation? Can the nations be kept instinct with self sacrificing service when the times of peace return?"

Professor Winslow's answer is—"Yes, in the warfare against disease." He reminds us "that even in peace there is a loss of life going on which is somewhat of the same order of magnitude as the destruction wrought by this most far-reaching and terrible of wars."

"This needless death rate year by year," he says, "is indeed a real and terrible community danger; and the struggle against it a cause which, if rightly presented, might well serve as an incentive to the same quickened and ennobled sense of common responsibility which war calls forth."

Then he brings forward his facts.

Infant Mortality. Half the deaths of children under one year of age could be prevented by "simple and specific means."

Children's deaths from communicable diseases, such as measles, whooping cough, scarlet fever and diphtheria. "By proper measures and reasonable care the death rate from these diseases could be very greatly reduced."

Typhoid Fever "has taken an unnecessary toll of life and as has been shown could be almost entirely eliminated, if proper precautions were taken by the community."

Tuberculosis. "This dread scourge could be reduced to much smaller proportions if only the whole community would rise to its power and responsibility." (Here let us say in passing that we have before us while writing the report of the Canadian Association for the prevention of tuberculosis for last year. It is a noble and encouraging record and yet sad withal, for everywhere throughout the Dominion we read in the reports the same story of lack of resources and want of general public interest, despite the wonderful work which has been done by the Society with the limited means at its disposal.)

Other diseases are mentioned but these are enough for our purpose.

Then Professor Winslow sends forth his call to the churches to take their part in the daily and many-sided war against disease and to cease to be neutral as he claims they have been largely in the past.

The clergy, he says, might well feel an

official responsibility for the health conditions of their districts. The churches might take a "definite and constructive part in building up the sanitary fortifications of the community and securing munitions of war for the conflict with disease."

"The essential thing which we public health workers want the churches to realize is that this war against disease is something very real and very immediate."

"Over half a million preventable deaths take place in the United States each year. (The same proportion is true of Canada.) The churches, if they will, can rouse our people and the people of other countries to a crusade against disease which would be the most fruitful war the world has ever known."

We think these extracts from the article are well worth being brought before our Church people and call upon each of us in his own sphere and to the extent of his power and ability to take his share in the work.

We cannot omit mentioning a short comment, which follows Professor Winslow's article, from the pen of Major-General Gorgas of Panama fame. Whilst agreeing with all that Professor Winslow has said, he claims that the war against disease involves also a war against poverty and that the duty of the churches is "to join forces with the sanitarians in advancing in their various communities every measure that tends to increase wages and to bend their principal endeavours in this direction, until natural wages (by which he means that every man should get all that he produces) have been obtained by every member of the community."

Personal Mention

THE Rev. G. E. Simmons and Mrs. Simmons left Toronto on Sunday night for Vancouver, whence they will sail for China early in February.

Dr. Hubert Carleton, who has for years past been widely known as the General Secretary of the Brotherhood of St. Andrew in the United States, has resigned that position and is to enjoy a long holiday till the autumn before taking up other work. Dr. Carleton, whose mailing address is 19 Mackenzie avenue, Toronto, is a former Toronto boy and a graduate of Trinity College and of Brasenose College, Oxford. In 1910 King's College, Windsor, bestowed upon him the honorary degree of D.C.L. in recognition of his work and worth.

A cable has just been received telling of the wounding of Kirke-Sheldon Loucks, son of Edwyn B. Loucks, Winnipeg, and grandson of the Rev. Canon Loucks, Kingston, Ont. Roland Loucks, a brother, is also "doing his bit" in the trenches somewhere in France.

The Rhodes Scholarship for Prince Edward Island has been awarded to Cuthbert Artemus Simpson, B.A., of King's College, Windsor, eldest son of Canon Simpson, of St. Peter's Cathedral, Charlottetown. Mr. Simpson received his early education at St. Peter's School, and graduated in Arts at King's last May, obtaining the Governor-General's medal, and carrying off during the course every available prize and scholarship. He is at present classical lecturer at King's, and an instructor in the officers' training class, Windsor. He offered for overseas service last August, but has not yet received an appointment. He is at liberty to enter Oxford next September, or to wait till the end of the war. Mr. Simpson has one brother a lieutenant in the 55th Battalion, now in England, and another a gunner in the No. 11 Field Howitzer Battery, shortly going overseas.

Four new Rural Deans have been appointed in the Diocese of Quebec—Rev. B. Watson, Rural Dean of Richmond; Rev. R. J. Fothergill, Rural Dean of Sherbrooke; Rev. Canon Hepburn, Rural Dean of Coaticook; Rev. E. R. Roy, Rural Dean of Cookshire.

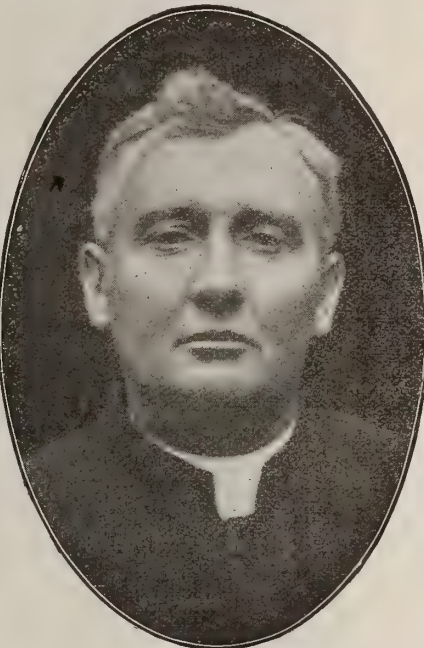
The Rev. W. H. Bayley has relinquished his work at St. Barnabas', Ottawa, and is leaving Canada, having obtained a chaplaincy in England. The Bishop of

Ottawa has appointed the Rev. W. H. Prior to the parish.

Dr. G. B. Archer, of the M.S.C.C., who recently underwent an operation for appendicitis has recovered and left Wellesley Hospital, Toronto, on Monday, returning to his home in Campbellford, Ont. He hopes to regain his full strength shortly.

The Rev. C. W. Holdsworth, of Havellock, has been appointed by the Bishop of Toronto as vicar of St. George's Church, Islington.

After eight years' service the Bishop of Niagara has appointed Rev. John Douglas, B.A., rector of Hagersville, where he enters on his new duties on January 30th, 1916. Mr. Douglas is a graduate of the University of Toronto



The Rev. John Douglas

and also of the Diocesan Theological College, Montreal. He holds the Canada Voluntary Preliminary Certificate. At the age of eighteen he began teaching and obtained Third Class and Second Class Public School Certificates, and also Second and First Class Academy Diplomas for High Schools. After teaching twelve years he entered the ministry, being ordained deacon 1903, priest 1904, by Archbishop Bond. For a short time he was connected with L'Eglise du Redempteur, Montreal; for four years incumbent of Nanticoke. In 1908 he was made rector of Grace Church, Watford, where he has been active in restoring Church property and building a vestry and parish hall.

The Rev. John Hines, who has had a missionary experience in Saskatchewan extending over thirty years, has just published a book "The Red Indians of the Plains."

Rev. W. P. Garrett, rector of the parish of Bear-Brook, and Rural Dean of Prescott and Russell, has been appointed by the Bishop of Ottawa to the parish of Hawkesbury and will assume his duties there about the middle of February.

Mr. H. F. Puddington has been elected to act as treasurer of the Synod of Fredericton during the absence of Mr. J. H. A. L. Fairweather with an overseas battery.

George Benson Anderson, son of the Rev. G. S. Anderson, rector of St. Matthew's Church, Ottawa, has joined the Aviation Corps and has gone to San Antonio, Texas, to take a course at the aviation school prior to going overseas.

Sergeant Bowler, whose name appeared in the recent list of honours as having been awarded the Distinguished Conduct Medal, is a member of St. James', Cobalt. He is one of the few surviving members of the famous Princess Pats, with which regiment he went as cook when the war broke out. Outside of the fact that the

gallant officer has been so honoured, nothing is known yet as to how he obtained the coveted decoration.

The Rev. A. L. G. Clark, rector of St. Saviour's Church, Waterloo, Ont., has been commissioned as chaplain of the 118th Battalion.

The Rev. J. E. Gibson, rector of the Church of the Ascension, Toronto, has been appointed chaplain of the 169th Regiment.

Rev. J. J. Callan, of Wycliffe College, Toronto, has been appointed chaplain to the 8th Brigade, Canadian Field Artillery, and will accompany the brigade when it receives orders to proceed overseas.

Another old T. C. S. boy has gained distinction. Brev. Lieut.-Col. W. F. Sweny, Royal Fusiliers, of London, has been appointed temporary Brigadier-General, attached to headquarters units. Brig.-General Sweny is the younger son of Col. Sweny, Toronto, (who himself at one time commanded the Royal Fusiliers,) and graduated from the Royal Military College, Kingston, about the year 1891. He is probably one of the youngest generals in the British army.

The Rev. H. E. Dibblee recently underwent an operation at the Highland View Hospital, at Amherst, N.S. His friends will be pleased to learn that his condition is satisfactory and is improving.

The Rev. G. S. Despard, of Aurora, has been presented with an address, a writing set and a purse of gold in recognition of his services in the recent local option campaign.

The Rev. R. H. A. Haslam, Mrs. Haslam and family are leaving India about March 1st for Canada on furlough.

Rev. A. W. Buckland, rector of New Carlisle, in the Diocese of Quebec, chaplain to the C. E. F. at the front, has been invalided home.

The Rev. Dr. Allnatt, of Bishop's College, Lennoxville, has been appointed examining chaplain to the Bishop of Quebec.

A cable received by Col. A. B. Sherwood, Dominion Commissioner of the Boy Scouts in Canada, from Lieut.-General Sir Robert Baden-Powell, the head of the Boy Scout movement in England, states that Major-General Alderson, commanding the Canadian army corps in France, has accepted a proposal for the erection of a recreation hut in the Canadian army area, which is to be provided by funds furnished by Canadian Boy Scouts. Colonel the Rev. Canon Almond, a former scoutmaster, in the city of Montreal, has been posted to take charge of this Canadian hut, which is being established near the front line. The fund is being raised by a ten cent subscription from every scout in Canada.

Obituary

THE REV. T. A. WRIGHT, PRIEST

On Saturday, 22nd inst., the mortal remains of the Rev. T. A. Wright, for 21 years rector of St. Jude's parish, Brantford, and ex-Rural Dean, were laid to rest in Chesley cemetery. The service in Holy Trinity Church was taken by the Bishop of Huron, assisted by the rector, Rev. W. E. Phillips. At the graveside the committal portion of the burial service was read by the latter.

Born in Wales in 1854, Mr. Wright was brought in infancy by his parents to Canada, who settled in the township of Sullivan. As a young man he adopted the scholastic profession for two years, relinquishing this to enter business with his father in Desboro. Later, Mr. Wright, upon the decease of his father, entered Wycliffe College, Toronto, and completed his theological course there in 1887, in which year he was ordered deacon and raised to the priesthood the following year, by the late Bishop Baldwin.

Mr. Wright's first parish was that of Chesley, Hanover and Allan Park, after which he was appointed to the parish of Gorrie-Fordwich and Wroxeter. In 1892 he became rector of St. Jude's, Brantford, and remained there until 1913. During his incumbency two missions were begun, which afterwards developed into self-supporting parishes.

In 1912 Mr. Wright met with an accident and soon after suffered a paralytic stroke, from which he appeared to be gradually recovering. In fact, during the past few weeks he confidently looked forward to actively serving in the sacred ministry again, but on Monday, 17th inst., a second stroke occurred from which he never regained consciousness, but passed quietly away at midnight on the 18th inst.

The Rev. T. A. Wright is survived by his wife (nee Miss Milburn) and seven children—Mrs. M. B. O'Callaghan, of Pine Bluff, Arkansas; Mrs. G. Chapman, of Toronto; Mrs. O. K. Walker, of Pittsburgh; Miss Alice Wright, at home; Rev. H. A. Wright, of Amherstburg; J. E. Wright, manager of Bank of Hamilton, Altona, Man.; and L. A. Wright, manager of Bank of Hamilton, Carberry, Man.

All of the family were present at the funeral.

M.S.C.C. Receipts by Dioceses for 1915

DIocese	1915 Apptmt.	Rec'd on 1915 Apptmt.	Jew. Apptmt. 1915	Rec'd on Jew. Apptmt. 1915	Not on Jew. Apptmt. 1915
Algoma.....	3,983.00	3,680.28	281.00	302.62	31.56
Athabasca.....	331.00	440.50	23.00	39.90	.....
Caledonia.....	885.00	500.00	62.00	10.30	.....
Calgary.....	1,270.00	947.44	90.00	90.00	.....
Cariboo.....	100.00	100.00	7.00	16.80	.....
Columbia.....	1,694.00	1,251.08	120.00	488.00	5.00
Edmonton.....	1,000.00	697.59	71.00	100.75	449.45
Fredericton.....	5,532.00	5,058.68	391.00	334.62	61.97
Huron.....	20,115.00	18,417.85	1,420.00	899.31	205.04
Keewatin.....	553.00	505.94	39.00	39.35	.....
Kootenay.....	2,765.00	2,164.95	195.00	107.95	.....
Mackenzie River.....	221.00	221.00	16.00	16.00	31.00
Montreal.....	17,701.00	13,983.25	2,393.00	2,393.25	1,414.87
Moosonee.....	664.00	329.25	47.00	69.02	.....
New Westminster.....	3,295.00	2,323.06	233.00	320.27	10.00
Niagara.....	11,063.00	11,487.49	1,100.00	1,100.00	118.70
Nova Scotia.....	11,063.00	10,305.04	781.00	606.33	1,221.31
Ontario.....	8,851.00	7,070.00	625.00	290.77	25.00
Ottawa.....	10,842.00	10,925.10	500.00	584.45	15.00
Qu'Appelle.....	4,978.00	3,482.76	351.00	196.15	.....
Quebec.....	8,999.00	8,999.44	635.00	22.36	322.15
Rupert's Land.....	6,638.00	6,722.21	470.00	384.37	19.25
Saskatchewan.....	2,765.00	2,491.08	195.00	118.35	.....
Toronto.....	39,172.00	38,097.91	3,000.00	2,560.43	4,707.53
Yukon.....	331.00	512.80	23.00	41.15	.....
Miscellaneous.....	13.00	877.55	.....	7.00	727.55
	\$164,824.00	\$151,592.25	\$13,068.00	\$11,139.50	\$9,365.38

NOTE—The amount paid on apportionment for 1914 was \$154,813.30 and on the Jewish Apportionment, \$10,469.23.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWMHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIEELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

FORT WILLIAM
ST. PAUL'S

The patronal festival will be held on St. Paul's Day, January 25th and the following Sunday. St. Paul's Day will be observed as a "Quiet Day" for the parish. There will be a celebration of the Holy Communion at 10 a.m. and a mission service at 8 p.m. Addresses will be delivered at both these services by His Grace the Metropolitan of Ontario. His Grace will also address a meeting at St. Luke's in the afternoon.

At the recent civic elections, the rector, the Rev. E. Pierce-Goulding, was elected a member of the Board of Education.

The annual sale of work conducted by the members of the W.A. was very successful, the receipts being \$1,175.

CALGARY

CALGARY

The president of the Diocesan College Guild, Mrs. E. H. Riley, at the annual meeting of the guild, in her review of the year's work, showed how St. Hilda's and the Bishop Pinkham Colleges were benefitted by the guild financially.

The report of the treasurer, Mrs. A. M. Grogan, showed receipts for the year of \$603.65.

The officers elected for the year were: Honorary president, Mrs. Pinkham; president, Mrs. E. H. Riley; vice-presidents, Mrs. Frank Eaton, Mrs. Sidney Houlton, Mrs. Hayes and Mrs. Ings; secretary, Mrs. Harold Riley; treasurer, Mrs. Grogan; executive committee, Mrs. F. W. Mapson, Mrs. A. E. Cross, Mrs. J. Craig Brokovski, Mrs. J. A. Loughheed, Miss Shibley, Miss Watt.

It was decided to entertain the delegates to the Synod and their friends, also the parents of the children, at a tea at Bishop Pinkham College during the meeting of the Synod next month.

CONFERENCE OF THE CLERGY OF THE RURAL DEANERIES OF LETHBRIDGE, MACLEOD AND HIGH RIVER

From Monday, January 10th, 1916, to Friday, the 14th, all the clergy of the above deaneries assembled as the guests of the Ven. Archdeacon A. J. B. Dewdney at Christ Church, Macleod.

The Lord Bishop of Calgary opened the proceedings with an address in which he emphasized the need of instructing Church people with regard to continued prayer on behalf of the cause undertaken by our Empire and her Allies.

Discussion and social events were

centred in the "Quiet Day" on Wednesday, the Rev. W. B. Parrott, of Indian Head, proving a most helpful and practical conductor.

Among the papers read in the course of the conference were:—"The Church of England and the Lutheran Church," a comparison with reference to the present war, by the Rev. R. Brandt, Taber; "The New Prayer Book," by the Rev. Canon Murrill-Wright, St. Augustine's, Lethbridge; "Work Among the Children," Rev. Canon McMillan, St. Cyprian's, Lethbridge. Devotional studies were conducted by the Rev. Canon McMillan and the Rev. A. C. Tate.

At the close of Canon McMillan's paper the following resolution was moved, seconded and unanimously adopted:—"That the following suggestion be sent to the S. S. Commission—The combined meeting of the Rural Deaneries of Lethbridge, Macleod and High River, in the Diocese of Calgary, would suggest to the S. S. Commission that upon the Syllabus of Lesson Schemes, in the first footnote dealing with special lessons for the Church seasons, Epiphany, Lent and Good Friday be added."

Each day commenced with the celebration of the Holy Communion and was further marked by the observance of the hours, Morning Prayer and Evensong.

At the close of the proceedings a hearty vote of thanks was extended to the Archdeacon and Mrs. Dewdney, and also to the Rev. D. J. Watkins-Jones, rector of Christ Church, Macleod.

EDMONTON

A meeting of the Archdeaconry of Edmonton will be held on February 1st, when the subjects of "Christian Science" and "Miracles" will be discussed.

On February 2nd and 3rd the Diocesan Synod will meet, one of the chief matters for discussion being the proposed revision of the Prayer Book.

Bishop Hamilton, of the Diocese in Mid-Japan, spent a Sunday in Edmonton on his way to the coast, preaching at the pro-Cathedral in the morning and at St. Faith's in the evening.

Rev. A. G. Carter, who has been in charge of Vegreville for the past year, has resigned and is leaving the diocese.

A "Week of Prayer" of an intercessory character was held in all the churches of the city during the first week in January, with a special noon-day service for business men at the pro-Cathedral.

The Bishop of Athabasca spent Sunday, January 16th, in Edmonton, preaching at Christ Church in the morning and at St. Paul's in the evening.

St. Peter's Church held its anniversary services on January 16th, the special preachers being the Bishop of Edmonton and the Rev. C. W. McKim.

A meeting of the "Edmonton City Clericus" was held on December 27th, when an interesting paper was read by Rev. C. Carruthers on "Religious Aspects of the War." A meeting of the "Junior Clericus" was held on January 17th, when the Rev. G. N. Finn gave a thoughtful

of St. Luke's Church gave an excellent concert in the Parish Hall, among the items being the old favorite farce, "Box and Cox." The programme will be repeated at the Church of St. John the Evangelist on January 28th.

FREDERICTON

The Synod committees met in preparation for the annual session of the Synod. His Lordship Bishop Richardson presided and the various committees reported to the executive.

An excellent report on Rothesay Collegiate School was presented to the board of education. It was shown by Rev. R.



Handsome Brass Lectern erected in St. James' Church, Kemptville, Ont., to the glory of God and in memory of the parents of the donor, Mr. W. H. Anderson. It was designed and manufactured by the Toronto Brass Manufacturing Co.

address on the "Religious Influence of Tennyson."

St. Paul's Church held its patronal festival services on Sunday, January 23rd, the special preachers being Ven. Archdeacon Webb and the Bishop of Edmonton.

Under the auspices of the "Senior Girls' W.A." the popular playlet, "Our Boys," has been given on two different occasions to a crowded house at All Saints' school-room. The parts were all taken admirably.

On December 10th the Dramatic Club

W. Hibbard that for the first time in the history of the school the finances revealed a surplus. Two more had joined the colors to serve His Majesty. The board demonstrated its appreciation of the excellent showing by voting the headmaster, Rev. Mr. Hibbard, an increase of \$200 in his stipend.

The report of the treasurer of the board of missions showed a small surplus in hand. The report of the committee showing the work done on behalf of missions was real and gave evidence of much good accomplished. The Bishop reported generally of the work in the diocesan mission field and pointed out its usefulness. The recommendations of the mission board

with reference to the appointment of the work for foreign and diocesan purposes during the current year were agreed upon.

Owing to the impending departure of J. H. A. L. Fairweather with an overseas battery, H. F. Puddington was elected to act as treasurer of the Synod during his absence. The treasurer's report showed that the Synod closed the year with a small balance on the right side of the ledger, a circumstance which was regarded as very gratifying during war times. Regret was expressed regarding the illness of Ven. Archdeacon Raymond, and a resolution of sympathy was ordered to be sent him. Other matters dealt with were of a routine nature.

At a meeting of the clergy of the city, held at the request of the Bishop, it was decided to observe the first Sunday of February as Missionary Sunday in all the city churches. The various pulpits will be occupied on that day by missionaries from the country districts who will present the claims of the home mission fields.

PROGRAMME OF SYNOD SERVICES AND MEETINGS AT FREDERICTON

Monday, January 31, 8.00 p.m.—"Quiet Hour" for the clergy in the Cathedral. This service will be conducted by the Rev. W. W. Craig, B.A., B.D., rector of St. Martin's Church, Montreal.

Tuesday, February 1, 8.00 a.m.—Celebration of the Holy Communion.

10.30 a.m.—Devotional addresses to the clergy and lay representatives by the Rev. W. W. Craig.

2.30 p.m.—The Synod will convene for business in the City Hall.

8.00 p.m.—The Synod service, when the Rev. W. W. Craig will preach. The clergy are requested by the Bishop to come prepared to take their place in the procession.

Wednesday, February 2, 8.00 a.m.—Celebration of the Holy Communion.

Thursday, February 3, 8.00 a.m.—Celebration of the Holy Communion.

Friday, February 4, 8.00 a.m.—Celebration of the Holy Communion.

Note.—For the convenience of those representatives who may be quartered at the upper end of the city, the Holy Communion will be celebrated at the parish church on Wednesday, Thursday and Friday mornings.

On Wednesday evening, at 8 o'clock, the Bishop and Mrs. Richardson will be "at home" to all representatives to Synod.

Note.—The clergy are reminded that, under Section 27 of Canon 19, "each clergyman having cure of souls within the diocese shall make to the Bishop, at the meeting of the Synod, a written report of the work done in his cure since the last meeting."

The governors of King's College are to hold a meeting at Trinity Church school-room, in St. John, on Thursday, the 27th of this month. This will be the first regular meeting of that body since the appointment of Dr. Boyle as president of the university.

Through the efforts of the Venerable Archdeacon of St. John and his curate, the Rev. R. T. McKim, there is being erected a church at Coldbrook. It would appear as though that district gave promise for great work in the near future.

HURON

LUCAN

Sunday, January 16th, was high festival at Holy Trinity Church, Lucan. It was the first anniversary of the consecration of the fine new church. The sermons were preached by Rev. T. G. Wallace, M.A., of St. Stephen's, Toronto. On Monday evening there was a supper and a programme at the Opera House, at which Canon Tucker, of St. Paul's, London, gave a patriotic address. Rev. Wm. Lowe, incumbent of Lucan, was able to announce successful services and substantial offerings.

ST. THOMAS

The Bishop of the diocese, always a welcome visitor in St. Thomas, was here on Sunday the 10th inst., and administered the rite of Confirmation in St. John's Church.

NEW WESTMINSTER

WORK AMONGST CHINESE WOMEN AND CHILDREN IN VANCOUVER, UNDER THE WOMEN'S AUXILIARY TO MISSIONS

On Dec. 22nd the women and children had their Christmas party, when 5 women and 14 children gathered in our little schoolroom which was already looking very gay with evergreen, coloured paper chains, and balls, the latter having been made by the children.

But the event of the afternoon was the Christmas tree standing in the window recess, bearing smartly dressed dolls for the children and work-bags for the women, also a pretty pink muslin bag of candies and a cracker for each.

The children were rather afraid of the crackers and would not put the caps on their heads, but next year I am sure they will be ready for the fun of wearing them.

We began with a hymn and prayer in Chinese then the Rev. G. Lem Yuen gave a short address on "Why We Keep Christmas Day," followed by four children singing, "Jesus Loves Me," in Eng-

lish in the Sunday School and is much loved by the pupils, has joined the army.'

NIAGARA

JARVIS

The winter meeting of the clergy of the Rural Deanery of Haldimand was held in Jarvis on January 18th. Four clergy were in attendance, the remainder being unavoidably absent. The Rev. H. W. A. Brand read a well prepared and scholarly paper. It was decided to hold a Sunday School Convention at Nanticoke on June 13th. Clergy and Sunday School teachers throughout the deanery are asked to keep the date in mind and by their presence at least help to make the convention a success.

NOVA SCOTIA

Last week CHURCH LIFE, in the diocesan news columns, made reference to the fact that there was about to be inaugurated a campaign for the purpose of raising the mortgage debt on All Saints'



Grace Church and Parish Hall, Hagersville, Ont., Diocese of Niagara

lish, then Mrs. Atkinson very kindly spoke a few words of welcome to them in the name of the W.A. which Mr. Lem Yuen interpreted to them.

Then a little girl sang a song of "The Roses" after which came the stripping of the tree, and a good tea bringing to a close a very happy afternoon, and our first party among the Chinese women and children. I wish that the kind friends who so generously gave towards making it such could have seen the joy of the children on receiving a gift from the wonderful tree.

REPORT OF CONVENER OF JAPANESE COMMITTEE

The Christmas tree was a complete success, the senior girls and juniors of the W.A. having been most generous with gifts and money. There were present 34 children under 4 years, 24 kindergarten children, 11 junior boys, 4 senior boys, 14 junior and 17 senior girls, 15 young men and 6 auxiliary women, the rest making one hundred, were Japanese mothers and fathers.

Three young men who were little boys when the mission was first opened, asked if they might sing the hymn they had learnt to sing at the first Christmas entertainment. The children all joined heartily in the chorus of "Dare to Be a Daniel." The Japanese merchants, many of them, sent gifts of fruit and toys for the tree. One of the young men told Mrs. Patrick that the Japanese consul intended calling at the mission to offer his thanks for all that had been done for his people during his stay in Vancouver. Bishop Hamilton gave an address at the mission. A great number of men were there who greatly appreciated the Bishop's kindness.

Mr. Gilbert, who has so greatly helped

Cathedral, Halifax, in order that the building—one of the most nobly beautiful in the Maritime Provinces—may be consecrated next All Saints' Day. This is the most earnest wish of His Grace Archbishop Worrell, whose magnificent leadership and heroic burden-bearing in the Cathedral movement have roused in Churchmen throughout Nova Scotia a sense of responsibility and a determination to follow with whole-hearted loyalty where he has so nobly led. Moreover, under the able and devoted ministry of

Dean Llwyd, the ties between the Cathedral Church and the diocese as a whole are strengthening all the time. Every month shows in some unmistakable way new recognition of the fact that it is a diocesan institution. It has been enriched during the past year by gifts which make it even thus early in its history a treasure house, all of them memorials to "loved and lost." At the annual business meeting held on the evening of January 17th, the most auspicious in the history of the parish, and truly inspiring through the spirit of whole-hearted warm loyalty manifested, and the absence of a single discordant note, the formal announcement of the initiation of the campaign, which is to be under the able direction of Canon Vernon, was made by the Dean, Mr. A. Handfield Whitman and Dr. J. Walter Allison. It may be said just here that the initiative in the matter may be said to have been taken some months ago by Dr. Allison, who made the suggestion at a luncheon given by the Cathedral Men's Club in honour of Dr. Tertius Noble, and who has from the first given royally of his energy and his means to the movement.

Of the \$31,750 required on November 1st last, over \$10,000 has already been subscribed by friends of the Cathedral without being canvassed. There thus remains only \$21,750 to be secured, of which amount \$4,750 is already promised by the S.P.C.K., provided the whole amount is raised by December 31st of this year. Thus the amount actually needed to insure freeing the Cathedral from debt is \$17,000.

Churchmen and Churchwomen throughout the diocese will be approached and asked to do their part in wiping off the debt. The campaign has been placed in hands than which there are none more competent to push it with triumphant energy. Canon Vernon's ability in this direction was signally shown in his organization of the great bi-centenary celebration at the time the Cathedral was opened, and his organization of the campaign by which the mortgage of over twenty-five years standing on the Church or England Institute was wiped off.

An effort will also be made to acquaint Nova Scotia Churchmen now living in other parts of the Dominion or of the United States with the fact that the campaign has been initiated, for there are doubtless many of them who would welcome the opportunity which it presents to them to show their loyalty to their home diocese by gifts to the fund.

If they could know what a fountain head of spiritual influence, what a source of strength to the Church, what a rich justification for pride, the Cathedral ever more and more fully is, eagerly would they lavish their gifts. From it, "Like Pisgah's mountain

We view the promised land."

The writer cannot conceive of any more worthy form in which the memory of beloved dead could be honoured than in gifts to such a fund as this—gifts of

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TORONTO

money with which to make possible the consecration of a beautiful and a "living" Cathedral Church, accompanied by the gift of a simple memorial tablet for its walls, so that they may speak to the worshippers as the years roll on and on, of those just whose actions

"Smell sweet and blossom in the dust."

All gifts of money or promises of payment may be sent to the treasurer, Dr. J. Walter Allison, 233 Hollis St., Halifax, Nova Scotia.

To the loyalty of Nova Scotia churchmen everywhere. His Grace the Archbishop and the members of the Building Committee are looking with confidence. Well may we give of our love and of our means to the Church—our incomparable heritage! Well may we make the words of the ancient Hebrew singer our own—

"If I forget Thee, O Jerusalem, may my right hand forget her cunning."

At the annual meeting of St. Matthias' Church the reports showed the year to have been the most successful in its history. An increase of \$300 in the salary of the devoted rector was decided upon.

At the annual meeting of St. Paul's the salary of the curate, Mr. Prince, was increased—a merited recognition of most merited service. The introduction of a surplined choir at Easter was decided upon. At the annual meeting of St. George's, whose devoted rector, Rev. H. W. Cunningham, has during the year been confronted with serious practical problems owing to the loss by death of many members who were generous contributors and devoted workers, it was decided to call for a great self denial Lenten offering. At St. Mark's and Trinity the reports were very encouraging but the meetings without any detail of special interest.

ONTARIO

KEMPTVILLE

The Lord Bishop of Kingston spent Sunday, January 16th, in this parish, and preached to three large congregations—twice in St. James' Memorial Church and in the afternoon in St. Paul's Church, Marlborough.

An interesting incident at the morning service in St. James' was the dedication of a handsome brass eagle lectern presented to the church by Mr. W. H. Anderson, notary, in memory of his parents, W. R. Anderson and Elizabeth, his wife. The lectern is one of the handsomest in the diocese and was designed and manufactured by the Toronto Brass Manufacturing Co. The eagle is perfectly designed and splendidly executed and everybody who has seen it agrees in giving it the very highest commendation. At the service of dedication "Holy Offering" was beautifully rendered by five members of the choir and at the evening Mrs. A. Robinson's solo, "The First Christmas Morn," was perfect.

The Bishop preached powerful and eloquent sermons appropriate to the season and conditions incidents to the great war.

KINGSTON

"The angel of death has been busy in our ranks since the New Year and none will be more sorely missed than the two faithful members whose passing from us we mourn to-day," were the introductory words of Dean Starr in St. George's Cathedral on Sunday, the 16th inst. The reference was to Malcolm Sutherland, who for some years had been warden and lay delegate of the Cathedral and long associated with all its activities and to Mrs. Norton-Taylor, widow of the late Col. Duncan Norton-Taylor, of the Royal Artillery.

In the morning sermon the Dean dwelt upon "Citizenship," of which Mr. Sutherland had been such a worthy example. For over 50 years he had been part of the mercantile life of the city. He had been a citizen soldier and a veteran of the Fenian raid. Ungrudging in his service to the Church his place would be hard to fill. His life exemplified the words, "Diligent in business, fervent in spirit, serving the Lord."

At the evening service the Dean referred

to the great loss the Cathedral had sustained in the death of Mrs. Norton-Taylor. No member was more universally beloved or would be more deeply mourned by all the congregation, rich and poor. Her time, her labour, her means had been unceasingly given for the Master's service and just as the bells were calling to morning worship—the worship in which she had so frequently joined—He had called her to the rest that remaineth for the people of God.

Mrs. Norton-Taylor was associated with all the women's work of the Cathedral and president of the Church Women's Aid.

The Dean conferred the deep sympathy of all to the bereaved ones of both families.

The hymns, "Now the Labourer's Task is o'er," "Peace, Perfect Peace," and "Jesus Lives no Longer Now, can Thy Terrors, Death, Appal Us" were sung and the "Funeral March" played during the offertory, the congregation reverently standing.

OTTAWA

OTTAWA

The Bishop is conducting a Bible Class in St. John's parish hall on Friday mornings at 10.30. The subject for study is "The Book of Revelation," and the class is open to all who wish to attend.

St. Matthew's Sunday School has subscribed \$50.00 to the Patriotic Fund.

VANKLEEK HILL

St. Matthew's Amateur Athletic Association, Ottawa, gave a concert in the town hall here on Friday, January 14th, under the auspices of St. John's Church. The receipts amounted to \$110.00.

Twelve new subscriptions to CHURCH LIFE were sent in this week.

The Women's Guild had the rectory painted and papered for the new rector, Rev. W. Burton Morgan, B.A., B.D., who has been curate of St. Matthew's, Ottawa, for nearly two years. Mr. and Mrs. Morgan are very happy in their new home.

The Sunday School and the various guilds of the Church are very active this winter and the rector is preparing a class of forty for confirmation.

QU'APPELLE

The Executive Committee of Synod met in Regina on the 19th when the annual statement for the fiscal year ending December 31st was presented by the treasurer of the diocese, H. H. Campkin.

The auditor also presented his report. A quarterly report was presented by the general missionary of the diocese, Rev. A. E. Burgett.

Grants and apportionments for parishes and missions for the year 1916 were also received, considered and adopted.

The annual Synod meeting of the Diocese of Qu'Appelle will be held in Regina, Wednesday, March 1st. This decision was reached at a meeting of the executive committee of the diocese in St. Paul's parish hall on Wednesday, Jan. 19th. The Synod in March will be the first meeting of the Diocesan Synod since the declaration of war. The last annual meeting of the Synod was held on June 9th, 1914, and the following year, while all arrangements had been made for the meeting, it was decided to cancel it owing to the war.

In the meantime a great deal of important business has come up which requires the almost immediate calling of the Synod, in order to deal with these matters. The Synod will be preceded on Tuesday, February 29th, by a Quiet Day, the services to be conducted by Rev. R. J. Morrice, of White Bear Mission.

MOOSOMIN

On Sunday, January 16th, the Bishop of Qu'Appelle ordained to the diaconate,

(Continued on page 62)

What Is Auto-Intoxication—And How to Prevent It

By C. G. PERCIVAL, M.D.

PERHAPS the best definition I have ever noted of Auto-Intoxication is "Self-Intoxication, or poisoning by compounds produced internally by oneself."

This definition is clearly intelligible because it puts Auto-Intoxication exactly where it belongs; takes it away from the obscure and easily misunderstood, and brings it into the light as an enervating, virulent, poisonous ailment.

It is probably the most insidious of all complaints, because its first indications are that we feel a little below par, sluggish, dispirited, etc., and we are apt to delude ourselves that it may be the weather, a little overwork or the need for a rest—

But once let it get a good hold through non-attention to the real cause and a nervous condition is apt to develop, which it will take months to correct. Not alone that, but Auto-Intoxication so weakens the foundation of the entire system to resist disease that if any is prevalent at the time or if any organ of the body is below par a more or less serious derangement is sure to follow—

The ailments which have been commonly, almost habitually, traced to Auto-Intoxication are: Langour, Headache, Insomnia, Biliousness, Melancholia, Nervous Prostration, Digestive Troubles, Eruptions of the Skin, Rheumatism, Neuralgia, Kidney Disturbance, Liver Troubles.

There are several conditions which may produce Auto-Intoxication, but by far the most common and prevalent one is the accumulation of waste in the colon, caused by insufficient exercise, improper food or more food than nature can take care of under our present mode of living.

I wonder if you realize how prevalent this most common cause of Auto-Intoxication really is—the clearest proof of it is that one would be entirely safe in stating that there are more drugs consumed in an effort to correct this complaint than for all other human ills combined—it is indeed universal, and if it were once conquered, in the words of the famous medical scientist, Professor Eli Metchnikoff, "the length of our lives would be nearly doubled."

He has specifically stated that if our colons were removed in early infancy we would in all probability live to the age of 150 years.

That is because the waste which accumulates in the colon is extremely poisonous, and the blood, as it flows through the walls of the colon, absorbs these poisons until it is permeated with them. Have you ever, when bilious, experienced a tingling sensation apparent even above the dormant sensation which biliousness creates? I have, and that is Auto-Intoxication way above the danger point.

Now, if laxative drugs were thorough in removing this waste, there could be no arraignment against them—

But they are at best only partially effective and temporary in their results, and if persisted in soon cease to be effective at all. Their effect is, as best, the forcing of the system to throw off a noxious element, and they therefore "jolt" nature instead of assisting her.

There is, however, a method of eliminating this waste, which has been perfected recently after many years of practice and study, which might be aptly termed a nature remedy. This is the cleansing of the colon its entire length, at reasonable periods, by means of an internal bath, in which simple warm water and a harmless antiseptic are used.

This system already has over half a million enthusiastic users and advocates, who have found it the one effective and harmless preventive of Auto-Intoxication, and a resulting means of consistently keeping them clear in brain, bright in spirits, enthusiastic in their work and most capable in its performance.

The one great merit about this method, aside from the fact that it is so effective, is that no one can quarrel with it, because it is so simple and natural. It is, as it is called, nothing but a bath, scientifically applied. All physicians have for years commonly recommended old-fashioned Internal Baths, and the only distinction between them is that the newer method is infinitely more thorough, wherefore it would seem that one could hardly fail to recommend it without stultifying himself, could he?

As a matter of fact, I know that many of the most enlightened and successful specialists are constantly prescribing it to their patients.

The physician who has been responsible for this perfected method of Internal Bathing was himself an invalid twenty-five years ago. Medicine had failed and he tried the old-fashioned Internal Bath. It benefited him, but was only partially effective. Encouraged by this progress, however, he improved the manner of administering it, and as this improved so did his health.

Hence, for twenty-five years he has made this his life's study and practice until to-day this long experience is represented in the "J. B. L. Cascade." During all these years of specializing, as may be readily appreciated, most interesting and valuable knowledge was gleaned, and this practical knowledge is all summed up in a most interesting way, and will be sent to you on request, without cost or other obligations, if you will simply address, Chas. A. Tyrrell, M.D., Room 106, 257 College street, Toronto, and mention having read this article in the CHURCH LIFE.

The inclination of this age is to keep as far away from medicine as possible, and still keep healthy and capable. Physicians agree that 95 per cent. of human ailments is caused by Auto-Intoxication.

These two facts should be sufficient to incline everyone to at least write for this little book and read what it has to say on the subject.

Women's Work and Social Service

SEVERAL of us were talking about the Women's Emergency Corps, now in process of establishment for Military District No. 2.

"Haven't you felt for some time," said Nora, "that a lot more could be done in the way of making use of us all—of women? Women have simply had to organize themselves and offer—almost *clamour*, sometimes—to be made use of, but I feel we have hardly *begun* to do what we might."

"Yes," said Rita, "there is really a growing eagerness to be of use, and more than that, to re-organize our lives so as to be able to meet the new needs."

"This recruiting business, you mean," said Nora. "I don't see how the need can be met unless a pretty large number of women come forward and are permitted to work so as to take the places of men who go."

"Yes, it must be done. The suggestion has received a good deal of criticism—due to misunderstanding—but some of it rather unpleasant, and some rather incredulous mockery. But there really are not many things impossible to women, if they get the chance and are willing to exert themselves to meet it. Before the war the organizing power and efficiency of women had become an old story. One saw it all the time in missionary and political organizations, and in the Women's Institutes most of all, because they have succeeded in uniting women who are divided in their religious or political views, and have spread so widely through the country. Then since the war began, look at the development in women's work, how existing societies adapted themselves, and new ones grew up where necessary, and how women of all shades of opinion and conviction have worked side by side."

"I do think it's been wonderful," put in Anna. "Do you know I never quite realized what it has all meant till I read Miss Macnaughten's beautiful tribute to the supplies sent out in such unending streams from home. It brought a lump to my throat reading what she said in that *Diary of the War*."

"Yes," answered Rita, "it's a very striking tribute to the home workers from a woman like her, and from one doing work so much harder than that of any home organization. But of course up to now, in Canada at least, it's all been voluntary work, and the

new conditions cannot be met simply in that way."

"You mean about recruiting more men?"

"Yes; the Prime Minister has said 500,000 men. Of course the earlier battalions were the easiest to raise. The adventurous spirits came forward, the reservists and the men whose training made them grasp the issues in a moment; it's rather significant, isn't it, that so many members of the Toronto University History Staff have gone—nearly all of them, I believe. Then, too, work was a bit slack. It is going to be more difficult to recruit the new battalions, though one must set against those earlier aids to recruiting the fact that it is much clearer now what the war means."

"And anyhow enlistment of numbers now must mean a much greater disturbance of the labour market, and here is where we could do as other countries have done and encourage women to come forward to take the places vacated by men who join."

"Hasn't it often struck you," said Nora, "what a lot of men are tied up in non-productive work—in the towns and cities I mean?"

"Work like selling in retail shops?"

"Yes. I've often felt an inward resentment—for the sake of the men—in seeing them displaying all sorts of delicate draperies and things to adorn women—silk, jewellery and all that. That's just an illustration. It goes against the grain somehow."

"Isn't there a real psychological reason for that feeling?" said Rita. "I should think hundreds of men could be replaced by women in work of that sort. Then there are the posts in the banks and offices and business firms. I think, too, that women could take a larger share in manufacturing and agricultural work. Have you read about their wonderful work in munitions in the British Isles and France? Evidently they have developed extraordinary skill and capacity for doing it well and for doing it quickly."

"I don't know about agriculture," said Anna doubtfully. "Women and girls don't go in for outdoor life and sports here as they do in the Old Country. I don't mean the splendid women on the farms, of course, but I mean women don't go in for outdoor things as much as a pursuit or hobby. I was reading about Lord Selborne's plan for a register of women willing to help in farming, and for a canvass of women in agricultural districts. But could anything much of that sort be done here?"

"Well," said Rita decidedly, "women are going in for outdoor things more and more. . . . Perhaps this side of work may be more a matter for future development, yet it seems to have great possibilities. Who would have thought a year ago of women in England taking charge of remount stations, for instance. I cut a delightful article out of one of the papers about it. I'll lend it to you if you remind me."

"Did you see a letter in one of the Red Cross bulletins," put in Nora, "from a girl of 18 who said 'she was willing to work at anything she knew how or to learn how,' and that she could handle a rifle, do housework and ride; and from another asking if she could not help gather the wounded soldiers off the battlefield.' It shows the spirit of anxiety to be of use, and it also shows the capabilities that are often found in very unexpected directions."

"Yes, and girls often have a regular mechanical turn. I don't like at present seeing an able-bodied man driving a private motor. Many women can drive their own cars, and a good many can do at least minor repairs. I think people are too timid about making or allowing experiments, and too ready to be positive that no woman could do this or that. A great deal of the difficulty is just in the general imagination. In France, for instance, the men in munition factories have done everything to welcome the women and to teach and help them. That makes all the difference."

* * *

"About this Emergency Corps," said Nora, "I notice great stress is being laid on the *emergency* idea. It isn't to be made a vehicle for sectional advantage, or for the permanent displacement of men in any line."

"No, and for the same reason it couldn't be carried on by voluntary—I mean unpaid—workers. That would lead to endless confusion and dislocation."

"Yes, of course, it would simply be manufacturing difficulties by an artificial process. . . . Another point is that women who register under this scheme are to be invited to do so only in order to release men for service abroad, and they will become available only if there is no man available—a returned soldier or a man unfit for military service. I don't see how any scheme could possibly be guarded by a greater number of 'checks and balances.' *Non-partisan, emergency, patriotic.*"

"Do you think women will come forward?" suggested Anna. "I saw a rather sympathetic allusion to the Corps—in *Saturday Night*, I think—but saying that in the present distress from domestic help it did not seem as if there could be any supply of women for this emergency work."

* * *

"There's the educational campaign, too," said Nora; "in spite of nearly 18 months of war, we really need it; we need a new outlook. I was going to say we need a moral and mental



"I don't think that's a sound criticism," said Rita; "the domestic help question is a very serious one, but it's a question of its own; I hardly see that it has much bearing on this emergency work matter. This emergency appeal must come mainly to women who have not been competing in the labour market—who are not 'workers' in the technical sense—but who would welcome a chance of this sort as real war work. In the interval after registering, before being called upon, they might be preparing for the work they had volunteered for—a volunteer for secretary's work could be learning shorthand, for instance."

"Won't it make it harder to adjust things after the war," suggested Anna, after a pause, and Nora replied: "Well, it will be a new world after the war. No one can say what will emerge or what situations will have to be faced. But we have to deal with the situation *now*. We have got to concentrate our energies on the war, release and co-ordinate our powers. Nothing else really matters at present."

"Talking of that," said Rita, "it reminds me of something Miss M. said a few days ago. 'I would most gladly give up my work if I could set a man free to go. You mustn't think I undervalue my work; I believe it is fairly useful.' I suppose *we* should all agree that it was really valuable, for there are not many people so specially qualified for educational work. Then Miss M. went on: 'All values are changed now, and nothing counts except in relation to the war and the needs of the war—men, munitions, money, supplies. We must bend our energies to these things, and that means we must organize so that the available energy may be fully used. . . .'"

* * *

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revolution, and perhaps that's not too strong. We don't really understand our own relation to the war, to England or the Empire. Some people can be appealed to on the broader side—what Great Britain and the Empire mean to the world, and what their defeat would mean to the world. Other people can be appealed to only from the purely Canadian point of view, and they need to be shown what it all means and would mean to us in Canada. There are too many little Canadians and they need to be made bigger. Women could do more in helping to explain it all."

"Yes, and there's the thrift question. The money for the war must be found and economy and saving are absolutely essential. Did you notice the speech of the President of the Toronto Board of Trade? 'The present demand for luxuries is disturbing, and there are many indications that war prosperity has led us into extravagances which are ill-timed and quite out of place.' That's a thing for us women to read, mark, learn and inwardly digest. Women control expenditure in the home, and we must set ourselves to this question, and especially to learn not to waste. I wish the Government would issue vouchers for the next war loan in \$5.00 and even \$1.00 amounts. It would be a tremendous education in saving. Someone said that people who go on buying expensive luxuries are just as much slackers as able-bodied men who won't enlist. I think it's true. . . ."

"One more question," said Anna; "what do you think about women making appeals for recruits?"

"I don't think they could do it effectively unless their sons or husbands are with the forces. But there is a lot of general explanation and enlightenment that women could take a share in. Every woman has a stake in this war and the person to help her to see it is the woman who herself sees it. A returned soldier said at a recruiting meeting last week: 'I went out first from loyalty to my King and country: I'm going back for the sake of the women and children.' Every woman ought to understand why he said it, and why it was true."

"Well, there is a great deal to do," said Nora.

"Do you think they would take me anywhere as secretary instead of a man? At any rate I'm going to register."

Two or three days after the foregoing conversation I noticed in an evening paper an excellent letter signed "*Business Girl*" from which the following sentences have a very direct bearing on the subject:—

"It is up to every able-bodied man to do his 'bit' for the cause. . . . It is up to every girl to do her utmost in persuading the boys to do their duty. . . . Go to it, brave Canadian men. Keep the business going and the home fires burning, girls."

There you have it in a nutshell.

HONOUR BRIGHT.

The Church in Canada

(Continued from page 60)

in St. Alban's Church, Mr. Geo. Matthews, lay reader of Lampman and now appointed to the parish of Fleming. The ordination sermon was preached by the Rev. A. E. Burgett, general missionary of the diocese, who also presented the candidate. The church was crowded and the service was an impressive one. Rev. E. A. C. Hackman, of Wapella, acted as chaplain to the Bishop and Rev. T. Cresswell, of Rocanville, read the Litany. The Rev. E. C. Gross read the Epistle, the newly ordained deacon reading the Gospel. At the evening service the Bishop preached the sermon, to a crowded congregation.

SHAUNAVON

The new Church of All Saints, recently erected here, was opened for use on Christmas Day. On the day after the church was solemnly dedicated for the service of God by Rev. A. E. Burgett, general missionary, who read the dedication prayers in the absence of the Bishop. The cost of the church is \$2,200 and of this \$1,400 has already been donated. It is hoped that the church may be free of debt and consecrated by the Bishop in August next.

On Sunday evening, on the day of dedication, the church was packed to the doors—a fact which testifies to the zeal and activity of the incumbent, the Rev. R. S. Montgomery, who has worked so hard to erect the church. Shaunavon is a new town only two years old and the prospects for its future are very bright.

Gifts to the new church include an organ (Karn), prayer desk, alms dish, cross and candlesticks, altar frontals and altar linen have also been sent by the Qu'Appelle Association.

A bell tower will be erected at the west end of the church in the coming autumn.

QUEBEC

SHERBROOKE

The S.P.C.K. Book Depository has now obtained quarters in a store and its new address is The Rosemary Gift Shop, Dufferin avenue, Sherbrooke.

RUPERT'S LAND

VIRIDEN

His Grace the Archbishop of Rupert's Land visited St. Mary's parish on Sunday, January 16th, for the purpose of conferring the rite of confirmation.

Twenty candidates were present, but owing to the inclement weather, a number of those residing in the country districts were unable to attend. The services were very enjoyable and impressive, His Grace preaching in the evening. At this latter service a brass tablet was unveiled to the memory of the late Lieut.-Col. Hart McHaig, who some years ago was choirmaster of St. Mary's Church, and who was killed at the battle of St. Julien.

The rector of St. Mary's Church, the Rural Dean, Rev. W. Robertson, has now been associated with this parish for fourteen years, which is an ample evidence of his zeal and ability. During the Christmas season a presentation was made to the rector's wife of a beautiful dinner service by the ladies of the parish.

BRANDON

At the annual meeting of St. Matthew's Bible Class the rector, the Rev. C. S. Quainton, who is also the leader of the class, was the recipient of a handsome traveling bag.

TORONTO

TORONTO

RURAL DEANERY OF TORONTO

At St. Alban's Cathedral the Bishop celebrated Holy Communion and conducted a Quiet Hour for the members of the Rural Deanery of Toronto which was held on Monday morning. There was a large representation of clergy present. The Bishop de-

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voted his address to self-preparation for the Lenten season. The second address was delivered by the Rev. Prof. Cosgrave, of Trinity College on 2 Timothy 1:6 and 7. It is hoped that a full Quiet Day may be arranged for the Deanery sometime on or about the 22nd of February.

TRINITY SATURDAY LECTURES

The customary Saturday lectures are to be given at Trinity College this spring, beginning on the 26th of February. They are to form a connected course on Shakespeare, this year bringing round the tercentenary of the great poet's death. All of the lecturers, with one exception, are members of the College staff, and Canon Rigby, before becoming headmaster of Trinity College School, Port Hope, was Professor of History and Dean of Trinity College from 1891 to 1903. The list is as follows:—February 26th, Professor G. S. Brett, *Shakespeare's Conception of Human Nature*; March 4th, Mr. W. D. Thomas, *In the Days of Shakespeare*; March 11th, Mr. A. Lipari, *Shakespeare and the Italian Renaissance*; March 18th, the Rev. Professor Haire-Forster, *Shakespeare and the Comic Spirit*; March 25th, Professor H. C. Simpson, *The Question of Authorship*; April 1st, the Rev. Canon Rigby, LL.D., *Shakespeare the Historian of England*.

ST. STEPHEN'S

A very successful banquet was held by the men of St. Stephen's on Thursday, January 20th. The clergy, churchwardens, synodsmen and others delivered addresses and musical selections were given, but the speech of the evening was given by Mr. J. Miller McCormick, who was loudly applauded. A toast to the absent men in the trenches was proposed by Capt. Scott, D.A.Q.G.

ST. MARK'S

The rector of St. Mark's Church, West Toronto, the Rev. A. J. Reid, 946 St. Clarens avenue, asks us to correct a misprint in our last issue which we are very glad to do. He says:—

"Will you kindly allow me to correct a statement in your diocesan notes of January 20th, relative to the extension of St. Mark's Church, West Toronto.

"It is stated in the paragraph that we propose to expend some \$20,000 in enlargement, etc. I wish for the greater glory of God that such could be the case, but as a matter of fact our estimates are well under the \$4,000 mark, and even this we are finding it difficult enough to finance in these straitened times. Undoubtedly we are pressed for room and must have new space ready for our contingent of brave boys when, please God, they come back from the front.

"Possibly some of your readers who might rightly have thought us 'nervy' had we contracted anything like a \$20,000 debt will desire to encourage a poor and missionary parish in their humbler venture of faith and hope. The smallest subscriptions will be gladly received."

ALL SAINTS'

The Red Cross Auxiliary of All Saints' Church, Sherbourne street, which has been organized since January, 1915, has just closed the year with a very encouraging report from the various conveners of committees.

The treasurer made the following financial statement: Receipts, \$737.25; disbursements, \$467.53; balance, \$269.72.

ST. NICHOLAS'

A special vestry meeting of St. Nicholas' Church was held on Monday evening. The organization decided unanimously to rebuild on a more central and prominent site. It was announced that over \$2,000 had been subscribed since the fire and an appeal was made for \$2,000 more, with the result that a further \$601 was subscribed at once.

NORWAY

St. John's parish hall was filled to capacity last Wednesday when Mr. J. Miller McCormick, superintendent of the Church Camp Mission, delivered a lecture entitled "With the Sky Pilot on the Frontier," to the members of St. John's A.Y.P.A. The lecture was illustrated by many lantern views depicting scenes in lumber, construction and mining camps from coast to coast in Canada. The speaker vividly described life in the camps and told of the work done by the M.S.C.C. in the centres. Rev. A. S. Madill, who is in charge of the parish

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now that the rector, Rev. W. L. Baynes-Reid, is on military duty, presided.

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Church, Trinity East, netted \$88 and \$161 respectively.

Rev. Rural Dean Pittman, of Trinity East, is doing duty in the adjoining mission of Champneys too, until a successor to the late Rev. James J. White is appointed.

Rev. Rural Dean Bayly, of Bonavista, left an outlying part of his parish for home in the height of a snowstorm on the night of January 12th. When three miles from home the horse fell and broke the shaft and then stubbornly refused to go either from home or to home. Mr. Bayly then having covered the horse with boughs, burrowed into the snow bank for self protection and sleep, getting up at intervals for exercise. He got home at 10 o'clock on Thursday morning instead of 10 o'clock on Wednesday night.

This was not Mr. Bayly's first experience of this kind during his many years of missionary work. As a Newfoundlander he is nothing the worse for it and says "'twas all in the day's work," only this time it was in the night. He admits, however, that the night was a long one, and that his bed in the rectory is warmer than the snow bank.

Lieutenant Ash, C.L.B., of St. John's, inspected the local company at Trinity East, recently.

St. Alban's Cathedral, Toronto

(Contributed)

AN occasional observer would like to draw attention to the quiet and unobtrusive and unadvertised progress and improvement constantly going on at the Cathedral under the watchful care of the Bishop, who it seems, retains the office and discharges the duties of Dean, pending the complete organization of the chapter. During the last few months many striking additions to the permanent equipment of the Church may have been noticed, such as the completion of the series of "Apostle windows" in the Sanctuary, the placing of carved oak prayer-desks, several memorial brasses, a beautiful font with a lofty and exquisitely carved steeple cover, etc., etc., all memorial gifts. It is understood that a chime of bells and a fine organ have been promised, but these must await the completion of the tower and room for their disposal.

The occasional observer is also struck by the wholesome "Anglicanism" of the service. The model aimed at appears to be the traditional "Cathedral service," with which visitors to the Old Country are now happily familiar. It is a marvel how this standard can be maintained without endowment, and with such a small staff. It must be remembered too that for the present an average city congregation has to be packed

into an area designed for the use of the choir and cathedral officers only, yet room must be found as well for the organ, and for a substitute for vestibules. A dignified service under such conditions is a difficult accomplishment. The disappointment of the Bishop in not being able to provide the further seating capacity so much needed must have been keenly felt a few Sundays ago when, as it appears, a city battalion which turned out for church parade to the Cathedral, had to be cut in two and the larger section transferred to a nearby Baptist Tabernacle. It is inconceivable that military discipline should demand that because a man is not a Roman Catholic he is liable to be branded for the nonce as any kind of a sectarian that can be called Protestant, and be compelled to submit to religious ministrations utterly abhorrent to him.

Having said so much, and more might be added, appreciative of the Cathedral and its services, a "transient" may be pardoned for offering a gratuitous suggestion for what it is worth. Where so much dignity, decency, and order is observable, notwithstanding the difficulties already referred to, it was a distinct shock at a recent high celebration to find the great majority of the congregation precipitating themselves from the Church whilst the invitation was being read to them, "Ye that do truly and earnestly repent you of your sins, etc." Surely a word from the Dean would be enough to convince such a loyal and devoted congregation that it is anything but seemingly that the service in the Mother Church of the Diocese should be interrupted at this moment, just as the main act of worship, to which all that has gone before has been leading up, is about to culminate. This is not the place for a homily upon the irreverence of turning the back, in this conspicuous manner, upon the Sacrament; moreover those who thus turn away do not necessarily mean to be irreverent, and are unconscious of the irreverence. But reasonable people would not resent the hint if it were placed before them in a tactful manner, that their exit at such a time and the commotion thereby caused is a distraction most disheartening to the few who are left behind, vainly endeavouring to join intelligently in this confession and to hear the word of absolution, (both drowned out), and both so necessary to a good communion. If a large proportion of the audience were to leave a theatre in the middle of the most engrossing act because they did not happen to be interested in it for the time being, such conduct would be regarded as extremely rude by those who were interested and wished to enjoy it. Is rudeness in a theatre less rude in a Church? This interruption of the service is sometimes accentuated by making a pause at the critical moment, or by the introduction of an organ interlude; but this only serves as a kind of invitation to depart. In the theatre, a similar break in the programme, enlivened by a "quick-step" from the orchestra, would not help out the play. But this is not merely a debatable question of irreverence or rudeness. Those who are careless in the one case or thoughtless in the other can hardly help realize, if it is pointed out to them, the very real discomfort which the opening of the main doors of the Church for several minutes in zero weather, must cause to the few who remain for the whole service. A wintry blast may mean much more than discomfort to aged people and those who may not enjoy the blessings of robust health. Is not some little consideration due them on humanitarian grounds, if no respect is to be paid to mere senti-



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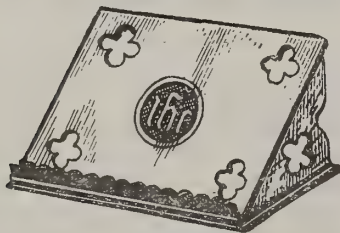
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Church Life.

VOL. VIII., No. 5

TORONTO, THURSDAY, FEBRUARY 3, 1916

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The Week

Fifth Sunday After Epiphany

THE gospel contains the Parable of the Tares, and the collect prays for God's protecting care to be extended to His Church. The evil one is always trying to sow his evil seed in the field of the Church, and we are sadly conscious that owing to his efforts, in the visible Church the evil are always mingled with the good. Indeed, our Lord teaches us that it is impossible to root them out entirely until the harvest at the end of the world. No illustration perfectly represents that which it illustrates, and this is true with reference to this parable. In nature, the tares and the wheat are forever distinct. Neither can change into the other. In the Kingdom of God, however, not only may the good become evil (and, therefore, need continually the Divine protection and grace), but on the other hand, thank God, the evil may become good. Here is a reason other than the one given in the parable, for hesitating over rooting them out. And the Epistle tells us of some of the qualities which they must acquire in putting off their old character and putting on the new. Mercy, kindness, humility, meekness, forgiveness, charity, thankfulness, make up a noble list of virtues; but they are only indications of the general reformation of character which is to issue in the mode of life described later by the apostle. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

Forward

"Church Life"

THE publication of CHURCH LIFE has been undertaken with a heartfelt desire to serve the Church in Canada. That we have accomplished something is apparent from the many kind words of appreciation we have received. We want to do more and strengthen CHURCH LIFE, and also its position in the Canadian Church. The religious life of the home is of deep interest to us all and how natural it seems that from week to week each Church home should have its Church weekly to interest and to instruct our households in matters concerning their faith and religious life. In business we have our trade journals, in our recreation we want the periodical meeting our particular fancy, in our religious life we too should have our Church paper for ourselves and for our children.

To find our work at all times acceptable to everyone is an impossibility and we value the kindness and consideration shown to CHURCH LIFE by churchmen throughout the Dominion. The business management have launched a campaign to increase the number of subscribers to CHURCH LIFE and to enlarge this work for the Canadian Church. In this effort we are more than pleased to have the help of so many of our Archbishops and Bishops and it is with a humble recognition of our shortcomings and yet with some natural pride we display upon another page the evidence of their endorsement of this effort. We now appeal and will continue to appeal to the clergy and laity throughout Canada to unite with us in a real effort to place CHURCH LIFE upon a sound and solid footing.

The Patriotic Fund

THE appeal has been made, the whirlwind campaign is over and great are the results as measured in dollars and cents for the Patriotic Fund. Our two great cities, Montreal and Toronto, seem to vie with each other in noble offerings and in each city about two and a half millions of dollars have been contributed to this worthy fund. An average of about \$5.00 for each man, woman and child is no mean contribution to any fund. Little by little people are beginning to realize the terrible reality of war. To see our men coming back wounded and maimed for life gives us an impression of what must follow if, as Lloyd George says, we are just beginning the war. The crowded theatre, the giddy dancing hall and the craze for sport show only

too plainly that the terrible seriousness of the conflict has but lightly touched many of the populace. As yet neither in England nor in Canada are the people on their knees. We must fling our idols of gold and silver to the moles and the bats and fall upon our knees in humble penitence and lowly adoration before we can know the will of God and work with Him for final victory.

"Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create, and He destroy."

Cathedrals

THE value of the Cathedral and the cathedral system may not at first sight be evident to the ordinary churchman, but both directly and indirectly they have a definite bearing upon Church life. They maintain a distinct type of service, supply a stimulus to the diocese and lend a helping hand through their clergy to parishes needing this assistance. Rome was not built in a day nor is the cathedral system developed in a night. We must be patient and do our part, adding to the work of our forefathers and making such preparation as will inspire our children to noble and generous effort, when it comes their turn to carry on the Church's work. The Archbishop of Nova Scotia has called upon his diocese to rally to the support of All Saints' Cathedral in order that it may be consecrated on All Saints' Day, 1916. Those who were present at the opening of this magnificent stone structure will sympathize with him in his desire to further advance the work of the Church in Nova Scotia. We congratulate him upon the splendid response made by the Church in general to his former appeals. May the Church rally to his support now, and not only honour herself but make glad the heart of one of her foremost leaders in the Dominion of Canada.

The A. Y. P. A.

A TIMELY hint to the keen-witted, if acted on, will produce excellent results. The hint in this case is to the Anglican Young People's Association and it is on the subject of debating. There is no exercise in connection with young people's work which has so many useful sides as debating. The range of subjects is as wide as the mind of man and the arguments advanced in support of the affirmative and negative may be fearfully and wonderfully made. The benefits derived from this argumentative exercise are many and varied. The young man, who has learned to

stand on his feet and express himself logically, accurately and convincingly has already made a great stride towards efficiency in his profession or vocation. How few men and women are able to make their thoughts intelligible at a public gathering. We owe our young people such a training in our societies as will fit them for active participation in the councils of the Church in after years. A method which has been found exceedingly useful by many societies is known as the "hat" method. A number of slips of paper, each having one topic written on it, are placed in a hat. The hat is then passed round and each member present takes a slip and is required to speak one minute on the subject written thereon. The topics are gradually made more difficult and the time is lengthened until a three minute speech is required from each member. After this a series of simple debates may be introduced and gradually subjects of greater difficulty may be undertaken. Very few of our young people are trained in public speaking and the result is a distinct loss to the Church. The art of thinking on one's feet is of the greatest value not only to the individual but to society. The old rules in connection with debating may not be altogether polite but nevertheless they are good—"Get up, speak up, shut up."

Missionary Policy

ONE of the distinguishing features of the Church of England, which has been lauded to the skies, is its comprehensiveness. There is ample room for differences of opinion on non-essentials, but on the fundamentals of the faith there ought to be perfect agreement. In the extension of the Kingdom of God by the Canadian Church through its missionary society there should be the same broad, comprehensive spirit in the mission field as there is at home. The M.S.C.C. claims, and rightly too, the undivided support of all classes of Churchmen. There must be no suspicion of narrowness nor party in the administration of the missionary funds of the Church. Up to the present a liberal spirit has been shown and due consideration given to men of different schools of thought and it is hoped that this policy may continue. Nothing tends so much to disruption and confusion as an impression of injustice or unfairness. The missionary work of the Church has gone on with remarkable success under the able direction of our General Secretaries and the Mission Board is to be con-

gratulated upon the solid hold it has gained on the general Church public throughout the Dominion. May its liberal policy more and more commend itself to the Church and may no party spirit mar its united effectiveness.

An Admiral's Lay Sermon

SIR DAVID BEATTY, the British Admiral, not only knows the deck of a ship, but can put his hand firmly on the helm of State. In a letter addressed to the Society for the Propagation of Religious Knowledge, this brave seaman speaks out plainly and emphatically upon the need for a religious revival in England. His own words will best explain his meaning, "England still remains to be taken out of the stupor of self-satisfaction and complacency into which her flourishing condition has steeped her. When she can look on the future with humbler eyes and a prayer on her lips then we can begin to count the days towards the end." The Admiral insists that the secret of a nation's strength and the upshot of this war lie in those God-fearing principles the Christian religion inculcates. Every word quoted here might be cut in fire at edge of steel on monumental stone. Righteousness exalteth a people. "Thrice armed is he who hath his quarrel just." A nation is not a feeding herd nor a fighting machine. Its dynamics are not coal and steam, nor its lasting wealth marbles, ivories and gold. A nation exists soul and body in one vital entity. All history, all human experience, all the victories and failures of the ages gathered into a single adage enforce the truth that the spiritual life of a nation is the pulse of its power. Worship is worth-ship. Reverence is the ground of all virtues. Morals are mightier than mathematics. Godliness is not only gain, it is the denominator of values upon which all other gains depend. A nation lives, works, creates and triumphs in and through that Divine will which itself makes all creation alive. Otherwise we build so that a wild fox may scratch in a little heap of dust. We might as well set up a mummy in old armour. These truths are apt to be left in the cold, dim background until some crisis again brings them to the forefront. Yet they never grow obsolete and never slacken their claim. In calling attention once more to the spiritual verities that compose the rock of our strength, Sir David Beatty has done his own countrymen and all who dwell under the British flag a notable service.

Mission Givings in the Past Year

THERE is no room for pessimism, but much cause for thankfulness in the general report of the M.S.C.C. for 1915. That there was a shortage of thirteen thousand dollars on an assessment figured at one hun-

dred and sixty-four thousand dollars, is true. The most sanguine amongst us however felt that Mission finances during the past year would suffer. A deficit of eight per cent. on the whole assessment need not dishearten nor perplex those who will fairly consider the abnormal conditions under which mission offerings were raised. The many and urgent calls for monetary aid towards the expenses of the war. The large number of communicants or contributors enlisted in the army ranks. The interruption of business within large cities and the migration of families affected by the unsettled state of the country under war-time needs and excitements. Any of these items will sufficiently account for the financial schedule as it stands. Indeed the report indicates a sincere attempt to meet Church financial obligations under stress of enormous difficulties. The difficulties are obvious and real, but they are not insuperable. This is happily shewn by the fact that many dioceses have dur-

ing the past year fully met the assessment and some exceeded the amount asked. It should prove a stimulus to others, perchance, not so well favoured or fortunate. Taken roundly and all things considered, however, the mission givings for 1915 should sustain a hopeful temper. They bid us "Thank God and take courage."

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

F. L., Beamsville, Ont.	\$2.00
Total for week	2.00
Previously acknowledged	\$515.75
Total	\$517.75

We shall be pleased to acknowledge and forward other amounts as they come in.

Our Old Country Letter

January 12th, 1916.

MUCH has been written for and against, as to the expediency of the clergy of military age joining the fighting forces of the crown at this time of unexampled necessity. The Archbishop of Canterbury has been undeviatingly against it, and most of the other Bishops have followed his lead. But the feeling has nevertheless gathered strength, and now we read of a deputation of the younger clergy of London in particular who last week waited upon their Bishop to ask for permission to join the colours, that this "brought to a head a state of feeling which has been gathering strength for some time past." The interview followed a petition addressed to Dr. Winnington Ingram by some hundreds of his junior clergy in which they definitely formulated their desires.

The Bishop has not yet given an answer to the deputation. It is to be supposed that no single bishop would depart from the decision of the Bench as a whole without full consultation. Yet "every Bishop has an inherent right to do that which he deems best for his clergy and their flocks, and in some few cases the permission which appears to be coveted by many of the younger priests has been conditionally given." There are certainly many people who believe that religion would be held in higher regard by the ordinary man if the clergy now showed themselves not less manful in perils and hardships than their fellows.

Further, the conscription bill, about which no doubt you have been reading, alters the whole position to a great extent, and we cannot but think that the Bishops would do well to reconsider it speedily. It exempts the clergy, indeed, but are the clergy of military age ready to be exempted, and will the nation be more ready to turn to a religion taught by "starred" or by "unstarred" men? "That," says a leading paper, "is the touchstone of the whole question. Not history, not precedent, not personal inclination, must guide; the decision—the anxious and difficult decision—must be based simply and solely upon zeal for souls and the true welfare of the Church Militant here on earth."

The New Year and the appointed Days of Intercession have called forth many utterances from leading preachers on the position of the Church and the spiritual aspect of our present circumstances.

The Bishop of Sheffield says: "I cannot agree with those who think the Church has failed to seize the opportunity of service and influence. . . . It is not the faithful Christians who have hindered the production of munitions through drink, or have squandered their money on foolish pleasures, or have tried to make profits out of their country's necessities, or through the Press have allowed obsolete political prejudices to hamper the work of national government. That has been the work of the careless, the wicked and the unconverted, and the number of such is still very considerable."

Here I think is a truer spirit. The Bishop of Southwell says:—"We have to recognize that the whole nation has been to blame. As a nation we would not have an army. As a nation we would not call upon our citizens to serve. As a nation we preferred to be undisciplined, casual, amateurish. As a nation we would fight for our own hand. As a nation we preferred to spend our time in political chatter. We would rob the Church in Wales rather than house the people. We would excite ourselves about the curtailment of religious instruction and give little thought to the training of the youth for healthy service. This is what the old year has taught us—that as a nation we have sinned."

There was a good deal of realization of this, I think, and hope on "Intercession Sunday." An observer says:—"The remarkable congregations in cathedral and church throughout the country testified to the reawakened conscience of the nation and to the spirit in which the occasion was regarded. Everywhere the church bells were muffled as a tribute to the fallen. . . . Despite the heavy rain St. Paul's Cathedral was crowded, several hundreds of people being obliged to stand throughout the services."

With the sanction of the Bishop of Oxford, a somewhat new departure has just been made in the way of providing a more satisfactory form of church parade for the troops in training. As a result of a recent mission to a large gathering of troops, it was decided that in that camp the parade service should in future be the Communion. The change has been so successful that some of its details may be useful. Each man had a penny Communion book, and while the chaplains celebrated the missionary stood in the

church, directing the men, giving out the page of each prayer, etc. A five minutes' service gave some brief outline of the Communion service. At the bidding of the missionary the communicants went up to the altar while the rest sang hymns. . . . The men left the church very quietly, a sergeant-major later remarking that men had been coming to him all day long to say how much they had enjoyed the service. Many of them had never been at a Communion before.

"This whole subject of soldiers' religion is of absolutely primary importance to the Church. Happily much fresh light is being thrown upon it. A well-known chaplain at the front, whose name has just been 'mentioned in despatches,' speaks from long experience when he insists on the necessity of teaching people how to pray, of convincing them that prayer is not simply asking for what we want, but, in the first instance, 'calling upon the name of the Lord' as Paul taught his converts."

Yet another aspect relates to teaching men while in health what they are to do if struck down by gunfire or disease. Let them be told definitely and clearly beforehand that when they are ill, they must ask for their priest, and let them be taught a simple form of prayer—acts of faith, penitence and petition for aid. The Church ought to equip them for possible contingencies, and not keep these things for the last.

* * *

Our two great missionary societies are bearing up in these untoward times with characteristic pluck and energy. The secretary of the S.P.G. expresses his grateful sense of the way in which the work has been supported: "Abroad no mission station has been given up and no missionaries withdrawn. We face 1916 in faith and hope." Many of the Church missionary society's missionaries are serving with the troops—ten as chaplains, sixteen as doctors, and three as nurses; and four of the home staff are under the Red Cross. Of the staffs at Salisbury Square, and the S.P.G. House at Westminster, many have joined the colours, some are chaplains, some doctors, and young laymen as combatants.

* * *

St. Papdrn's Church, Holloway, London, is one of the five Welsh Churches in the metropolis and serves the purpose of a religious and social rendezvous for many poor Welsh Church people in North London. Its congregation is a very poor one, largely drawn from the shop assistant and maid-servant class. Many of the young Welshmen and women who come to London have always been accustomed to worship in Welsh, and some of them hardly understand English. Beside, they desire the social side of Welsh religious life, and if the Church does not supply them with Welsh worship they drift to the Nonconformist chapels.

* * *

The secretary of the Western Canada Fund has received two gratifying remittances from the front. The first, amounting to ten pounds, was the result of special collections in the Chapel of the Archevêché at Rouen, used by the 111th Echelon for Church services on October 3rd, and the second a cheque for £110s. from the senior Chaplain at Rouen, representing the alms collected at No. 2 Red Cross Hospital for the fund. "It is encouraging," says the *Church Times*, "to find that in the first line of our army in the field, the great work of the Church overseas is remembered, and gratitude to Canada shown."

* * *

Those who know anything of the usual cost of building churches may be interested to hear that in Northern Rhodesia a fine church, now approaching completion, has cost up to date for materials, wages and tools, the sum of fifty pounds.

* * *

At a Confirmation recently held by the Bishop of Chichester in the south of England, a number of wounded soldiers were among the candidates.

THE USE OF THE CHURCH PAPER TO THE CLERGYMAN

THE Church Paper is one of the most useful and helpful friends that any clergyman or layman can have coming regularly into his home. While, for convenience sake, we choose to view this matter from the clerical and from the lay point of view, yet we believe that the help given in each case is similar and equally valuable. To-day we think of the clergy and in next issue we shall consider the layman.

The first great use of the Church paper is its vivifying power. It keeps men in touch with their age and its life, its opinions and its activities. In some instances men are found labouring in out of the way places without books or church literature of any kind, to such men the Church paper is a perfect boon. The inspirational value, too, cannot be over-estimated. The calls to nobler deeds and greater effort put forth by our Bishops and leaders are great determining influences in the lives of many of the clergy. The appeal of those in authority will always have a compelling effect upon true and loyal Churchmen.

The weekly record of Church news from all parts of the Dominion as well as from other lands is a stimulus to the clergy everywhere; it not only shows what others are doing and that the Church as a whole is a living organism, but also what may be done in the home church, no matter where it is situated.

The correspondence written by men living under similar conditions and facing like problems has a fascination for most clergy. The letters dealing with questions of policy, faith or ceremony have a tendency to call men face to face with their own teaching and practice. Frequently carelessness in essentials dealing with the faith has been eradicated by a well conducted correspondence, and slovenly practices have vanished from many a parish because the rector has read his Church paper intelligently.

If doubts or difficulties arise, it is a simple matter for the clergyman to write for information and advice to CHURCH LIFE; many, indeed, have been the questions propounded, and in no case has an enquirer been turned down. Should the question be of general interest there is a printed answer, if, on the other hand, it is of a more personal and confidential nature, then the answer is by letter.

The Church Paper, through its leading articles and weekly comments, endeavours to give its readers sound, sane, wholesome information on matters of public interest. No doubt these articles fail to satisfy all people. It is quite natural that this should be the case, for any scheme that is broad and sympathetic must sooner or later clash with that which is narrow and sectarian. CHURCH LIFE is a paper, which strives to represent in its whole treatment of Church news the life of the Church. Some people, who have not studied it, speak of it as a narrow, high-Church sheet, others refuse to read it because it is so low-Church. When such extreme views are held by different men, we naturally conclude that it is a live Church paper. The words, high and low and broad Church, have largely lost their original connotation and are to be avoided as the shibboleths of ignorance and prejudice.

Advertisements in a Church paper are usually well chosen and a happy medium of information regarding modern conveniences and up-to-date appliances.

No clergyman can well afford to be without the beckoning hand and guiding impulse of a weekly friend. The inspiration of the thoughts of others, the stimulus of the actions of others, and the spiritual intercourse with others are powerful factors in the ready and useful life.

CHURCH LIFE is fair and honest in its view of the Church; it is wide and generous in its sympathy for the ideas of all,

it is comprehensive in its catholicity, it is true and loyal to authority, it is broad in its conception of Christian unity, as part of the whole Church, and true to the Lambeth Quadrilateral.

Such a paper can help you. You need it and it needs you.

The Panama Congress, the Board of Missions and the Episcopal Church

By CHARLES PALMERSTON ANDERSON, D.D.,
Bishop of Chicago

THE Panama Congress has become an issue in the Episcopal Church. It seems necessary to take either one side or the other. From the outset I have been opposed to official participation in the Congress on the part of our Board of Missions. My objections are many in number though unequal in weight.

I.

From my point of view it was either a tactical blunder or else it was the deliberate adoption of a one-sided policy that was bound to incite conflict. It must have been known to the officers and older members of the Board that any proposition to participate officially in a pan-Protestant propaganda in a Catholic country would awaken the warring of controversy throughout the whole Anglican Communion. It has always done so in the past. It will continue to do so as long as the Episcopal Church is what it is. The Jerusalem Bishopric, the Mexican squabble, the Brazilian enterprise cannot have been forgotten. It is true that Bishop Blyth exhibited a charity and wisdom which allayed the fears of the fearful. Bishop Kinsolving and Bishop Aves are doubtless men of the same excellent qualities. That, however, is neither here nor there; and besides the Panama proposition is a more irritating affair. My point just now is that it is inconceivable that the Board's leaders could have imagined that official participation in the Congress would not cause alarm and resentment. Apart altogether from the right or the wrong of it, it was certain that trouble would follow. The fact that it caused debate and postponement and division in the Board was a fairly accurate indication of what would happen outside.

Now it is one thing for the Church or for the General Convention to inaugurate some policy or movement in the teeth of opposition. That is its own affair. It is quite a different thing when the Board of Missions, the servant of the Church, charged with a specific duty and dependent on the goodwill of its constituency, goes out of the way of its own specific business, to commit the Church (so far as it can) to a line of action which is certain to divide the body and to strain the loyalty of its friends. It was a tactical blunder.

Or else it represents a well-thought-out measure to which this Church is to be made a party. This is much more serious. It is easier to overlook a mistake of judgment than a mistake of intention. In this latter case the Board should have taken the Church into its confidence. For let it be clearly understood that there are those who will not blindly follow the Board's lead in this direction. And let it be also clearly understood that the disturber of the peace will be the Board of Missions itself and not its opponents. We who oppose are not the aggressors. We are not the innovators. We are not the attacking forces. The opposition will come, as a defensive measure, from those who abide loyally by the principles and practices of the Church in her best and broadest moods.

II.

The Board's action, as I see it, was in defiance of the General Convention. The creature undertakes respectfully to snap its fingers at its creator. I am not now concerned about the powers of the Board under its charter as an incorporated Society of the State of New York. Nor do I argue the question as to whether the General Convention, through a failure to adopt an enabling resolution, legally restrained the Board from doing what it claimed to have the canonical power to do anyway. I leave these questions to lawyers and canonists and they differ. What I maintain is this—that the Board did what the General Convention declared it had no authority to do. In this declaration the General Convention may have been, (though I do not admit it) in technical error, but even so it declared its mind and the Board ignored it.

This is what happened. The following resolution was introduced into the General Convention:

Resolved, the House of Bishops concurring, That the Board of Missions be informed that in the judgment of the General Convention, it has full authority to take such steps as it may deem wise to co-operate with other Christian Boards of Missions in this country and elsewhere, in the united effort to arouse, organize, and direct the missionary spirit and activities of Christian people, etc.

This resolution failed to pass (vide Journal pp-127, 128, 145). That is, the General Convention declared that in its judgment, the Board of Missions did not have authority within itself to do certain things. Whereupon the Board proceeded to exercise an authority which it was told it did not have.

If the Board of Missions had the authority why was authority sought from the General Convention?

If the Board of Missions did not have authority, did the above negative action confer authority?

If the Board of Missions is above the General Convention, what were its two august Houses wasting their time over?

Has the General Convention anything to say about the Board of Missions?

If not, why not?

The answers to these questions from the pen of the defence, have recalled to my mind the profound words of the Duchess in "Alice in Wonderland" which I have never been able to understand:—"Never imagine yourself not to be otherwise than what it might appear to others that what you were or might have been was not otherwise than what you had been would have appeared to them to be otherwise."

Without judging others by myself, I say that if I had been a member of the Board I should have regarded an affirmative vote on my part as a defiance of the General Convention, even though such vote might perhaps be legally and canonically defensible. When therefore the defence goes back of the General Convention and explains away its action as being inconsequential and having

no hearing on the subject, my sense of respect towards that body is grievously wounded. Worse still, when the defence is made to rest on an appeal from the living voice of the Church to a State charter, an appeal from the spiritual authority to the secular arm, an appeal from the Church to Cæsar—then every principle of Churchmanship in me solemnly protests. Erastianism in the United States of America, forsooth! The Board of Missions as the servant of the General Convention will receive the affection and support of the Church. The Board of Missions as the defier of the General Convention must expect to be defied. Better have a real Pope than a Board ruling over the Church.

It has been said that it was not the General Convention, but the House of Bishops only, that voted down the resolution quoted above. It was the General Convention. A negative vote in either House is the negative of the Convention. It is true that the resolution failed through the non-concurrence of the Bishops. Allowing this to stand (for the sake of argument) as representing the mind of the Bishops only, is it not a rather serious situation when the Board of Missions of the Episcopal Church takes such an anti-episcopal attitude? It sets one thinking. If that sort of thing keeps on, it will require no effort of the imagination to conclude that either the Bishops must go, or the Board must go. In such cases as the one under consideration (and there will be many such) it would doubtless be a great convenience to have the Bishops go. For certainly, so long as the Episcopate is true to its responsibilities, it will prevent the Church from drifting into a corporate assimilation with systems which, to say the least, have no prejudices in favour of Apostolic Order or Catholic Unity.

III.

Official participation in the Panama Conference involves, for us, matters of general ecclesiastical policy which go beyond the province of the Board of Missions. In these days many questions touching the very essence of Church principles are likely to arise in the field of missionary administration. Panama might be another Kikuyu or worse. The division of territory, ministerial status, and all sorts of similar things might naturally be the subject matter of conference. They are already in the air. They are not merely questions of method, they are questions of vital principle. If the Board of Missions is ever called upon or allowed to pass on such matters, its usefulness as a Board will be imperiled. Other Christian boards may rightfully be authorized to act for their respective churches in congresses founded on their own principles. The Episcopal Church however, for better or for worse, is differently constructed. It must conduct its affairs on a broad Church basis and not on a sect basis. It cannot separate missionary method from the propagation of the Catholic Faith. It cannot authorize, or at any rate, it has not authorized its Board of Missions to be a Board of inter-Church relationships. In a word, the Board of Missions is not the executive committee of the Church. It is not a board of general strategy. It is not a board of Church unity. If it allows itself to be tempted beyond its own sphere it will become a Board of Entangling Alliances.

I have been assured by an officer of the Board that no entangling alliances will ensue. This reminds me of a painful experience in my boyhood days. Innocently walking along a country road, a dog attacked me and bit a piece out of the calf of my leg about the size of a hen's egg. I "hollered"; whereupon the owner of the dog rushed out of his house to assure me that the dog wouldn't bite.

IV.

With no desire to question the motives of the promoters of the Panama Conference, it seems to me to come close to being an international as well as an inter-Church discourtesy. In these days, American statesmen, North and South, are trying to draw the two continents together in mutual defence and helpfulness. Should not Churchmen be as statesmanlike as statesmen? Will it help towards the rapprochement of the two countries, either religiously or politically, if the dominant religions of the one antagonize the established religion of the other? It is said that there is no antagonism. To this the retort has come promptly and bluntly from those immediately concerned—"Tell that to the marines." The non-Protestant world has not been convinced of the cosmopolitan comprehensiveness of the Congress. There may be no intentional or ostensible antagonism, but it is nevertheless openly regarded as an offensive movement. It is intensely Protestant in its character and intensely (even if unconsciously) anti-Catholic, especially from the South American standpoint. The underlying premises and presuppositions are such that the Roman Catholic Church could not formally participate without committing suicide. It is gratifying to be told of a change of tone in the official Panama literature, but does anyone honestly think that the Roman Catholic Church could accept the Panama invitation even if it were written in honey? The invitation of the spider to the fly was courteous enough. There is a suspicion that the invitation of the Panama spider was not meant to catch the Roman fly but merely to hypnotize the Anglican fly. The Roman Catholic Bishop of Panama and the President of Panama have spoken in no uncertain tones. Their words have echoed throughout the Southern continent. The Conference is clearly regarded as an unfriendly act towards both Church and State. To my mind it is bad manners and worse statesmanship and the Episcopal Church ought not to be a party to it.

V.

Is Protestant North America in a position to patronize Catholic South America? Is there not a suggestion of Pharisaism about it? "I am holier than thou." No one denies that religious conditions in South America are most deplorable. We have it on the authority of the Roman Catholic Bishops themselves. What about religious conditions in Protestant North America? Do we want to introduce into South America our heterogeneous conglomeration of a hundred churches, which, in spite of their great number have failed to secure an aggregate allegiance of much over one-third of the population? Do we want to take to them our disintegrated Christianity? Do we want to take to them our national educational system from which is excluded the very name of Him Who is the Truth? Do we want to take to them our legalized tandem polygamy which disowns the laws of Christ? Do we want to take to them our rural paganism; our failure to touch the national mind of the industrial conscience? You answer No, and so do I. Then let us be careful not to patronize. I am not unmindful of the great work for Christ that has been accomplished by American Protestantism. God forbid. But it has so many sins of its own to answer for, that its lugubrious lamentations over benighted South America might easily smack of religious snobbishness.

If we can help South America, in the name of God, let us do it. Let us be sure however that we help and not hinder. Protestant propagandism in Latin countries has not so far demonstrated great skill in ministering to the people.

The Missions in Italy, France, Spain, Quebec and elsewhere—they are all pre-eminently respectable and pre-eminently unsuccessful. It looks as though the Latin people and the Latin Church must travel together. Perhaps we can help them by administering to our own people in their midst, and trying to set a good example. Perhaps in this way we can help them to be better Catholics. To try to help them by converting them from Catholicism to Protestantism is to hurt them. The converted Catholic does not make a good Protestant. Has the Panama Congress any special genius for making South Americans better Catholics? If not, the Episcopal Church will serve a broader purpose by keeping out of it.

VI.

Official participation in the Panama Congress touches the very structure of the Episcopal Church, and raises the question as to where it belongs. Broadly speaking, there are two groups of Christian Churches, Catholic and Protestant. The Episcopal Church, historically, structurally, theologically, belongs to the Catholic group. When the Church of England had a family quarrel with the Bishop of Rome, and rightfully (as we think) declined to recognize his jurisdiction over her, she put herself on record, in her canon law, as not thereby forsaking or rejecting the Catholic Churches of Christendom. She never broke off communion with Roman or Oriental Churches. She never rejected Roman or Oriental Orders. She remained Catholic. Her doctrine of the Church is the doctrine of the Catholic Creeds. Her doctrine and practice of Baptism, her doctrine and practice of Confirmation, her doctrine and discipline touching Holy Matrimony, her doctrine and practice of the Eucharist, her doctrine and practice of ministerial priesthood, her acceptance of Catholic Orders, her rejection of Protestant Orders, her three-fold ministry, her theological premises, her devotional life—all these align her with the Catholic family and differentiate her from the Protestant family. So much for the Episcopal Church.

Now let us examine the character of the Panama Congress. With the highest admiration for its distinguished promoters and with the fullest recognition of their consistency, the Congress is seen at a glance to be an alignment and an alliance of exclusively Protestant forces. It is necessarily so. Its premises exclude any other possibility. If it means anything worth while, it means some sort of consolidated Protestantism. Admitting for the present that, even in South America, this would be worth while, let me confine your attention to this plain fact, that the Congress is as constitutionally Protestant as the Episcopal Church is constitutionally Catholic. Keeping this fact in mind, let us go to Panama in the capacity of a corporate participant. On the face of it, does it not look as if, for the time being at any rate, we had "forsaken and rejected" our own family group, and had gone over to the other side? It seems to me to be as inconsistent for us to go in as it might be for others to stay out.

Some day, let us hope and pray, Papist and Protestant will dwell together in one happy Christian family. It is impossible for me to believe that Panama hastens that blessed day of the Lord.

VII.

While at first glance our participation in the Panama Congress might appear to the superficial observer as a step in the direction of unity, I am inclined to think that it works in an opposite direction and tends to defeat any special contribution that we might make towards unity. It certainly does not make for unity within the Episcopal Church.

It certainly does not foster unity between the Catholic and the Protestant world. It certainly does not touch the fringe of the problem of unity with the Protestant Churches. To my mind it simply befogs our own people, and befuddles our good neighbours. It evades and avoids the main issue to follow the line of least resistance. Unity will never come by sacrificing principle to good natured amiability, nor by substituting sentimentalism for sane thinking. Our own people are becoming confused and our Christian brethren bewildered because we are not instructing the one nor making our position clear to the other. The Episcopal Church is drifting with the tide. Whither? So far, she has never been Romanized, and she has never been Protestantized, but the drift just now is toward the latter. Recognizing this, I, for one, in the interest of her larger usefulness in the world, and in the interest of higher ideals of Christian unity, will exert every effort to prevent this drift from her historical position to a modern denominational basis.

Between Romanism and Protestantism the Anglican Communion may be crushed. Or, she may divide up, half and half. Or, if she is true to her ideals and mission, she may become the Church of the Reconciliation. She cannot become the latter by blurring her own outlines until she becomes indistinguishable from the one or the other.

There are two distinct tendencies in the Christian world to-day. On the one hand, an increasing number of people are learning to think in terms of the whole. They think of Christ as the Universal Saviour, redeeming the whole world through a world Church. They think of the Church as the Body of Christ possessing the marks of unity and universality and having many organs of expression and many modes of worship and work. They speak the language of the whole Church rather than that of many Churches. They think of unity embracing diversity rather than heterogeneity encompassing unity. They have got beyond the logomachies of sectarian warfare and think of one God as their Father and One Holy Church as their Mother.

On the other hand, there is a tendency amongst many people to attribute finality to "our unhappy divisions" and to regard unity as an iridescent dream. Dissatisfied nevertheless with our "subdichotomies of schisms" they seek refuge in federated denominationalism. This finds expression in inter-denominational conferences and congresses which are wont to be heralded as the arrival of the only attainable unity. I do not desire to undervalue this latter tendency. It has tremendous symptomatic significance.

Here, then, are the "signs of the times"—a clearer vision of the organic unity of the whole Church and a nearer realization of a federated disunity amongst the Protestant Churches. The one is a long way off, but is well worth working for here and now. The other is close by, but is a purely local program that tends to shut out the larger issues. As between these ideals, the Anglican Communion, in all her official utterances, comes out squarely for the corporate oneness of the whole family of God, as distinct from mere provincialism or organized individualism. Has the time come for us to abandon our ideals and to substitute Panama for Lambeth? Is Panama really en route to unity? I take the liberty of expressing my doubts.

VIII.

No objection is here made to inter-Church Conferences and Congresses in themselves. There are Conferences and Conferences. There are Conferences in which unlike groups could properly meet.

(Continued on page 78)

Canadian Archbishops and Bishops

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What My Prayer Book is to Me

V.

A Priceless Jewel

By H. A. CODY

I LIKE to think of the Prayer Book as a Priceless Jewel. To some this statement might seem strange, but when we look into the matter carefully I think we shall find how true this is. Of all jewels which might be mentioned I have chosen the pearl.

1. *The Prayer Book is Like a Real Pearl.*

There are many sham or false jewels in the world to-day, in truth there are factories which turn out great quantities of them. "With alabaster, and scales, and glue, and wax, they manufacture things which look like real pearls, and people often wear these and try to make people believe that they are real. And so there are attempts to make new forms of religion, a new method of salvation. They take a few grains of good works, some ancient philosophy, and manufacture them into what they call pearls, and you have books on New Thought, 'Science and Health,' and others too numerous to mention. They will tell you that this is the way, or that is the way, and there are thousands of people running after such sham jewels, and pinning their faith to them for their salvation. But we keep to the pearl which we know is real, and we can test its value because it is

2. *So Durable.*

Here is one of the real tests. Years will not rust a pearl. It passes down from one royal family to another, from generation to generation—worth as much to-day as it was centuries ago—always valuable, a good illustration of the pearl which we now possess. Other gems crumble to pieces, may be split or ground, but our Prayer Book has remained unbroken while thousands of books are now lost, destroyed, and remembered no more. When you open your Book of Common Prayer always remember that you possess a jewel which has been thoroughly tested, and though other sham jewels will be formed, and people will laugh at you for keeping and loving that old book, but never mind, others laughed and scoffed at it before, and said that its teachings were worn out. But you cannot dim the lustre or the value of a real gem, neither can anyone lessen the intrinsic value of the Book of Common Prayer. It is real.

3. *The Making of the Pearl is Remarkable.*

Way down below the surface of the water lie the oysters, and sometimes a parasite, or a tiny piece of sand gets into the shell, and causes the oyster much pain. It cannot remove this particle of sand, and so it forms around it a wonderful nacreous substance to make it smooth and beautiful. And thus from that suffering the piece of sand is transformed into the valuable pearl of great price.

And that is something like what the Church did centuries ago. Troubles of all kinds entered into it, persecutions, heresies and divisions. How did the Church make use of them? It transformed them into a string of pearls as found in our Prayer Book such as the world never before knew. Each Creed is a priceless pearl, and we would not have had them to-day but for the troubles which entered into the Church. The same is true of many of the beautiful Collects. They were born in times

of great difficulties and stress of life. Earnest and noble Christians took their sorrows and fashioned them into those matchless prayers which have comforted so many ever since, and are now admired by all. To explain what I mean let me refer as illustrations to some of the psalms and hymns which are so dear to us. Think of the 23rd psalm, what a priceless jewel it is, and yet it was through suffering it was formed. God's people were in captivity, and "By the waters of Babylon we sat down and wept when we remembered thee, O Sion." But for the captivity we to-day would not have that marvellous pearl. And so with many more, all formed in the midst of suffering, bereavement or some calamity. The same is true with many of our precious hymns. The Rev. Mr. Lyte wrote "Abide With Me," when broken down in health and when he knew that death was not far off. A short time before he left to go away for his health, about a dozen members of his choir and Sunday School left and joined the Plymouth Brethren. To this he refers in those pathetic lines:

"When other helpers fail, and comforts flee,
Help of the helpless, O abide with me."

Newman wrote "Lead Kindly Light" when tossed in the midst of doubt. It was a precious jewel formed from mental suffering. And what was true concerning the psalms and hymns, was also true of many of those wonderful gems found in our Prayer Book. Should not this thought make us prize those prayers more than we do, when they have such historic and hallowed associations.

4. *To Find Pearls Means Careful Searching.*

This is true concerning all jewels. You know what efforts are made to find the valuable diamonds in South Africa and elsewhere. The study of pearl-fishing is most interesting, and this important trade has been carried on from very early days. And so it is with other things. Students do not obtain the pearls of knowledge without careful and laborious study. To find the gems in Shakespeare, for instance, one must search for them. The same is true of the Holy Scriptures. Unless we are willing to dig deep like the miner, or dive below the surface like the pearl fisher, how can we expect to find the precious jewels of truth for our soul's welfare. And this also applies to our Prayer Book. There are priceless treasures there, and he who seeks will find. Years ago a young man while walking along the streets of a large city, picked up a copy of the Book of Common Prayer, which someone had accidentally dropped. Placing it in his pocket he proceeded on his way. Some time after this he visited his sister in the country. He found her in great trouble, and having lived without God in the world, she had no refuge in the hour of trial. She was now considering her ways, and at the time of her brother's return, was anxiously seeking some new foundation upon which to rest her broken hopes. As she was arranging her brother's trunk she found the Prayer Book which he had picked up in the street. Being the only book there, she was curious to see what it was. Sitting down to look it over—

she became much interested and took it to her own room. The next day she examined it again, and to use her own language, "she found in it everything she wanted." It pointed her to God, her Creator—to Jesus Christ, the author and finisher of her faith, and to the Holy Scriptures which revealed that God and Saviour's will, and it taught her to pray for grace that she might "read, mark, learn, and inwardly digest them." She then made the Word of God her daily study. Eleven miles from her home was an Anglican Church, and there with her son and her Prayer Book she went. She spoke to the clergyman. He guided, counselled and encouraged her, and she went on step by step, adding to her faith knowledge and to knowledge the graces of the Christian life. When the sweet Festival of Easter came around, she stood at the baptismal font and dedicated herself and her child to the service of their risen Lord.

Now, this woman found in the Prayer Book precious jewels to help her to draw near to her Lord and Master. Millions of others have done the same. The great truths of Holy Scripture are summed up there ready for our use. The gems are all lying waiting for us to grasp if only we have the will to do so. I think it well that we who are parents should try to make our children learn more of the words of the Prayer Book than we do. That which we learn

in childhood we seldom forget. It clings to us in after years, and those truths like gems shine the brighter the older we become. Many have testified to this. There was, for instance, the famous Dr. Clarke, who wrote the valuable commentary of the Bible. He was brought up in the Church of England, but for certain reasons he later left its fold. But before he died, in 1833, in speaking about the Church, he said: "I had never been converted to it," (meaning that he had always been a Churchman from infancy). "I never had anything to unlearn, when with a heart open to conviction, I read the New Testament and the Liturgy of the Church of England. I therefore find that, after all I have read, studied and learned, I have not got beyond my infant's prayer—I heartily thank my heavenly Father that He hath called me to this state of salvation; and I pray unto Him, that He may give me grace to continue in the same to the end of my life."

I think we all have found how many jewels the Prayer Book contains. How often we have gone there, searched and received so much comfort. Oh, if we would only value it more and make greater use of that venerable volume which through the centuries has soothed the sorrowful, comforted the mourners, instructed in the ways of truth, encouraged and strengthened so many in the fierce battle of life.

The Church in the West

THE advent of the Occasional Paper of the Archbishops' Western Canada Fund directs attention to the strange complexity of life under present conditions. The wonderful adaptability of human nature has enabled us to take our place in a world at war almost as if we had been accustomed to it from our youth. The excitement of novelty has passed and with apparently little difficulty we accept things as they are. It is only when something carries our thoughts backward or far afield that we appreciate adequately the experience through which we are passing.

The Occasional Paper serves this purpose. It tells of hard work undertaken at God's call and now continued under increased difficulties due to His call for service to the Empire. Four members of the council and twenty-three past and present members of the staff are serving King and country, of whom eight are with Canadian contingents. Three have already laid down their lives. The same spirit animates all. In devotion to duty they undertook work of unaccustomed hardship for God's Kingdom and having learned obedience they answered when the call came to face the dangers and privations of war.

Meanwhile their work in the West is carried on by men likeminded with the aid of a few new recruits. Curtailed somewhat, of necessity, here and there, it goes on with a persistence that affords a fine example of faith and perseverance. Human nature on the prairies is still the same as before the war—with the same old needs in the same old world.

Passing references to their work in letters from members of the staff make this clear. "Do not imagine," writes one, "that everyone welcomes 'the preacher' (as all priests, ministers and lay preachers are called in the West, irrespective of their preaching abilities) with open arms; such is by no means the case. The majority in the West have grown or have always been sadly indifferent to religious things." Yet something may be accomplished, for he writes of one of his services:—"I was pleased to see present a man who had strongly opposed me since I first set foot in the district—an Englishman, Socialist and agnostic." This man's hostility, moreover, is apparently disappearing as he has since allowed his family to attend service and Sunday School.

The uncertainty of attendance at church is trying. One can never tell what to expect, whether two or fifty, and it certainly is difficult to fire off a sermon at two inoffensive-looking people, probably the two most zealous people in the settlement, without seeming to be very personal in one's remarks and, to say the least of it, rather ungracious. The writer spoke feelingly as after a drive of six miles he had found a congregation of four at Little Volga—an Austrian, an American and two Swedes.

This difficulty of getting people together makes diligent visiting a necessity. The missionary calls on many homesteaders as he rides or drives from one settlement to another. It may be to teach or baptize a child, to instruct a candidate for Confirmation, to arrange for a service, to visit a sick person, to discuss the hope of a future life, the Divinity of Christ or some such theme with some seeker after truth or a solitary homesteader who has lost or is losing his faith; or it may be for the very material purpose of begging a feed for his horse or himself.

This account of pastoral visitation shows that there are those who value the ministrations of the Church. In many places it is found that Church of England folk want Church of England services. This is beautifully illustrated in the account of a visit by the Rev. G. Davies to introduce his successor, the Rev. A. H. E. Jones, in a small settlement. On the Monday before Mr. Davies was to leave Vanguard he and Mr. Jones drove twenty-eight miles to one of three farms where three families from Eastern Canada lived within fifty yards of one another. The warmth of their welcome made up for the coldness of the drive on a June day the temperature of which suggested November. That evening before the missionaries went to the caboose to sleep all met in one of the farm houses for a reading from the gospels and prayer. Next morning they had a celebration of the Holy Communion at half-past six. "Jones thought it very primitive and apostolic in its conditions—the people kneeling round in a circle on the floor—a mother here with her hand quietly rocking the carriage containing her baby, her little girl next to her, and a little boy next to his father; and over all Christ shed the light of His presence." At half-past ten they all met again at one of the houses

for the baptism of a little baby girl and all joined most heartily in singing the baptismal hymn.

Amid the varied activities of such a life it is easily seen how difficult it must be to find time for reading. In many missions the missionary is, of necessity, his own housemaid, cook and groom. If horses are kept, it is said, each horse, in addition to other chores, has a just claim to an hour's attention daily. In face of these difficulties a plan has been evolved in the Edmonton Mission that with necessary adaptations might be found useful elsewhere. At Edmonton it was adopted out of consideration for the needs of lay workers and deacons preparing for ordination examinations. The candidates come together for a week each month, except-

ing those months in which reunions are held, for study and lectures.

The Rev. E. E. Winter, who is in charge of this work, says it is curious that whereas in Calgary as examining chaplain it was his duty to defeat unworthy candidates, in Edmonton he is helping candidates to defeat their examiners. After a short experience his opinion is that there is no question the idea is a good one and should be kept up as far as possible as long as there are men working with the mission who are seeking ordination.

Might not a day each week, or two or three days a month, be profitably spent in the same way by groups of men in city or country for whom examinations are a thing of the past?

T. H. B.

Gleanings from Divers Fields

THE inauguration of a \$5,000,000 pension fund for the clergy in the United States is a matter of prime importance, and, as it is being carried out in a business-like way, is sure to succeed. When men like Bishop Lawrence and J. Pierpont Morgan give their best attention to such a scheme and undertake its organization the people will take it up as something practicable. The provision that each parish shall contribute an amount equal to seven per cent. of the rector's salary is an excellent one. It sets forth something definite, and people like to know just what is expected of them. The success of the apportionment scheme for missions is an evidence of this. It is estimated that these parochial contributions will yield sufficient not only for an adequate superannuation allowance for the clergy, but for annuities to the widows and children of deceased clergy as well. Bishop Lawrence will take up his residence in New York for some months to superintend the work of raising the fund. This is a matter in which we in Canada might well imitate the American Church.

* * *

It is odd that we should have to learn news of our own country from outside sources. There was a paragraph a few weeks ago in the *Church Times* concerning a discussion on baptism at the local union of Baptists at Winnipeg. According to the report many of the members present thought that baptism was now obsolete, and that its disuse would meet with the approval of Canadian Baptist ministers. This will come as somewhat startling news to those who can remember zealous preachers going about the country and with all earnestness offering their hearers the straight alternative of immersion or damnation. But that kind of preaching is out of date now. Supposing this news is true, and that the disuse of baptism by this respectable body comes in at an early date, will there be a change of name, or will they still call themselves Baptists on the principle of *lucus a non lucendo*?

* * *

Of course if baptism is only an outward and visible sign which conveys no inward and spiritual grace it seems unreasonable to require it, and English Baptists some years ago decided that it ought not to be a prerequisite to communion, but their brethren in America thought otherwise. With its rejection, however, must go the Nicene Creed—"I acknowledge one baptism for the remission of sins." But if we have advanced far enough in the Teutonic conception of Christianity it is no longer necessary to hold fast the traditions which we have received. When Ananias bade the penitent Saul, "Arise and be baptized and wash away thy sins," perhaps he had not yet got his mind free from Jewish ideas.

"John P. Robinson, he
Says they didn't know everything down
in Judee."

* * *

While we in this new world have the profoundest respect and veneration for our mother, the Church of England, most

of us feel at times, I suppose, that her reverence for precedent is so great that she treats as important things which to us seem trifles. Here is an instance. Not long ago, just outside a church in Lincolnshire, an ancient altar-slab was found which the vicar, with the approval of his people, desired to restore to its former sacred use by placing it upon a stone altar to be erected in the south aisle. It was a simple matter, but a "faculty" had to be obtained, and application was made in due form to the chancellor of the diocese. After solemnly considering the matter the learned chancellor declared he could not give consent, for such a structure would not be an article of furniture and therefore was illegal. The vicar suggested the happy compromise of setting the slab upon a wooden frame, which the man of law accepted.

* * *

But what possible difference did it make whether the altar was moveable or

immoveable? In those unhappy times when the churches were stripped of everything that was beautiful and costly each church was supposed to have a table which could be carried into the middle of the chancel on days when there was to be Communion or "Table Prayers"; but none of our clergy want to do anything of that sort now; and while the altar stands in its accustomed place and is decently covered and not left bare after the Roman fashion, it is surely an unimportant detail whether it is made of wood or stone. There is no principle involved. Some of my readers may remember a book called "The Ritual Reason Why," which attempted to explain everything. Altars were made of stone, it said, because our Lord's sepulchre was hewn in the rock; they were made of wood because His cross was of wood.

* * *

This subject brings to mind an old story concerning an incident of thirty or forty years ago, when Tait was Archbishop of Canterbury and Magee Bishop of Peterborough. A debate was going on as to the meaning of the words "before the Table." After listening to a speech or two Dr. Magee took a piece of paper and wrote: "Concerning the phrase 'The piper that played before Moses' a difference of opinion has arisen. Some hold that it means that the piper lived at a period anterior to his birth. Others hold that the piper played before Moses in the sense of preceding the great law-giver when he danced; while others teach that the piper played (*coram Mose*) before, or in the presence of Moses when the son of Amram dined. All these are wrong. The phrase is to be understood as implying that the piper played at the north end of Moses, looking south."

The document was handed to Archbishop Tait, who looked grave.

EUSEBIUS.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

ENQUIRY

January 29th, 1916.

To the Editor of CHURCH LIFE:

I shall be very thankful if any of your readers can inform me as to how I can get the original Italian of the hymn "Glory be to Jesus," being No. 138 in the Hymn Book of the Church of England in Canada.

SUTHERLAND MACKLEM.

THE E. C. U.

To the Editor of CHURCH LIFE:

Dear Sir,—With reference to the letter of "A member of the E.C.U." in your issue of December 30th, permit me to say that the secretary's address for the Montreal Diocesan Branch of the Canadian Church Union is 90 Fort St., Montreal. We have had some excellent papers read each month during the past autumn and this winter, on matters which churchmen have much at heart these days in Canada. A splendid paper was recently read on the "Oxford Movement," by the Rev. J. A. Osborne. The prevailing epidemic has prevented me writing before.

C. O. THOMAS.

Timmins, Ont., Jan. 31st.

THE CREED OF ST. ATHANASIUS

To the Editor CHURCH LIFE:

The sixth article in our Prayer Book says "Holy Scripture containeth all things necessary to salvation so that whatsoever is not read therein, nor may not be proved thereby is not to be required of any man that it should be believed as an article of faith or be

thought requisite or necessary to salvation."

Now, Holy Scripture plainly gives us the proper and only terms of salvation, see Acts 16: 31, "Believe in the Lord Jesus Christ and thou shalt be saved and all thy house."

But Athanasius, or whoever compiled the Creed known by that name, says, "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith."

When the inspired "Acts of the Apostles" was written the terms of salvation were made so plain that no one could misunderstand them, and I contend that no man, be he Pope or Prelate, has any right to foist his unscriptural new fangled terms of salvation on any one.

This Athanasian Creed has driven more pious people out of the Church than all other causes combined, and it is high time that it was expunged from the Prayer Book altogether and let our beloved Church get back to the faith "once for all delivered to the saints."

Vincit omnia veritas,

Toronto.

A. MALONE.

To the Editor CHURCH LIFE:

I find this clipping in my book without any intimation of its source. It is so characteristic of the two men whose names are mentioned that it bears internal evidence of being a fake—nevertheless it is illuminating.

Lord Shaftsbury.—During the delivery of a "no popery" speech at an Exeter Hall May meeting: "I have spent the greater part of a long life in opposing the Catholic faith."

Dr. R. F. Littledale.—In his peculiar piping voice, from the back seats: "Which Faith except every one do keep

whole and undefiled: without doubt he shall perish everlastingly."

The advocates of "indentation" of certain clauses, in the Revised Book, please make a note.

CHURCHMAN.

The Reality of War

"The people of England do not realize the full meaning of the war."

IN a long and interesting letter to the *London Standard*, a "Chaplain to the Forces" relates some incidents of the war which he has witnessed himself in the course of his duties in the early days of the Suvla Bay campaign, because, as he himself felt before going out, the people in England do not fully realize the meaning of the war.

"Not long ago someone asked me whether the sufferings and horrors we saw did not tend to shake our faith in God.

"Personally I have never passed through an experience that has more completely established and confirmed my faith in God and my belief in His practical interposition in the affairs of men. Here is a man brought in to the ambulance or advanced dressing station terribly wounded—well-nigh crushed out of all semblance to humanity, uttering piteous groans, wrung from him by his agony, in spite of himself. Directly the chaplain kneels by his side to whisper a few simple words of solace, the groans are hushed for the moment, and the man listens eagerly to the message, and always finds strength to utter a heartfelt 'Thank you, sir.' There is no room for sham or hypocrisy here, and you have before your eyes the indisputable fact of real help and comfort given to the sufferer in his extremity. I have known a man, but a few hours removed from death, throw his arms about my neck in the gratitude and joy that filled his heart to overflowing. Another murmured over and over to himself, 'Oh, the sweet prayer! Oh, the sweet prayer!' Does this tend to shake one's faith in God. There is a scene before my mind's eye that will never be forgotten. A battalion attacking just in front of us had suffered awful casualties, and for hours in a continuous stream the wounded are brought in or crawl in, all parched with thirst from the pain they are suffering. In response to a request to the Sergeant-Major for water to give these poor fellows, the appalling answer comes: 'We have not a drop of water in the ambulance.' Can you imagine a more ghastly state of affairs in the circumstances?

"We were at our wit's end to deal with the situation and meet the heart-breaking cries for water that met us on all sides, while waiting for the return of the messengers sent with an urgent request to the nearest M. L. O. Then it suddenly occurred to me that my own water-bottle was full, as it had been filled the night before and not touched. I rushed to fetch it, and proceeded to dole it out in a cup. As I handed the cup to each of the wounded men, I said: 'Look here, old fellow, there is only a very little water here, and you must only take enough to wet your lips and rinse out your mouth.' Each man, without exception, put the cup to his lips, took one small mouthful, and then passed it on to the next. It is difficult for anyone who has not experienced it, to realize the self-denial and self-control necessary to remove a cup of water from one's lips when consumed by overwhelming thirst. One splendid young fellow came crawling in, and his first words were 'Oh, give me a drink!' I handed him the cup, telling him the state of affairs, and immediately he said, 'Oh, there are plenty want it worse than me; give it them,' and he refused to touch a drop.

"Such facts as these need no comment, and they are emphasized by the wonderful services we had. . . . The point I want to emphasize is this: Reality is the deadly foe of indifference. If it were only possible to bring home the reality of war to the nation at large there would be an end to the terrible indifference that has been our great and growing national sin for the last few years, and is now the most serious enemy with which we have to contend."

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
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RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Bishop of Kingston
OTTAWA—RT. REV. J. C. ROPER, D.D.	Kingston, Ont.
QU'APPELLE—RT. REV. MCADAM HARDING, D.D.	Ottawa, Ont.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Regina, Sask.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Quebec, P.Q.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Winnipeg, Man.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Prince Albert, Sask.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Toronto, Ont.
	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

SAULT STE. MARIE

At a meeting held in the rectory of the Church of St. John the Evangelist Archdeacon Gilmour and the newly appointed rector, Rev. W. H. Trickett, the wardens and a number of the male members of the congregation were present. The St. John's Men's Association was organized and the following officers elected:—President, J. D. Tipton; vice-president, R. C. Smith; secretary, Dr. F. B. Fripp; treasurer, T. Robertson.

The object of the association will be to assist the wardens in their work and to promote the welfare of the church and congregation in every possible way, but one of their first acts will be to make a complete census of the parish.

A cordial invitation is extended to all male members of the congregation to join the association.

MUSKOKA AND PARRY SOUND DEANERY

A meeting of the combined ruri-decanal chapters of Muskoka and Parry Sound was held on January 19th at Depot Harbour. In the absence of both the rural deans the Rev. L. Sinclair took the chair. Greek Testament study was led by the Rev. N. E. Smith, the passage being Ephesians 3:1-13. The Rev. P. A. Paris gave an interesting and practical paper on "The Work of the Church in Rural Populations." This led to a long discussion on conditions in the decadent missions of Muskoka and Parry Sound and to the consideration of charges made recently by a correspondent in a Toronto paper that the Church was blind to the social and moral conditions in the back country parts of these districts. At noon intercessions were offered in the church. In the afternoon a paper was read by the Rev. P. J. K. Law on Dr. Hamilton's book entitled "Discovery and Revelation" which had been selected for study in connection with the Central Society for Sacred Study. Then followed a paper by the Rev. F. H. Hincks on "Catechizing in Connection with Present Day Methods of Religious Instruction."

Evensong was said in St. George's Church at half past seven. The Dedication Festival was being kept in the mission and the Rev. N. E. Smith preached an appropriate sermon. A social gathering for the congregation and the visiting clergy was held immediately afterwards. On the following morning the Holy Eucharist was offered at a quarter past seven, the Rev. A. P. Banks being the celebrant. The recent gifts, including the Eucharistic lights, have made the altar one of the most beautiful in the diocese.

The next deanery meeting will be held at Huntsville in September.

COLUMBIA

VANCOUVER

CHRIST CHURCH VESTRY MEETING

The annual vestry meeting of Christ Church was held recently in the parish rooms and was largely attended. The rector-in-charge, Rev. C. S. McGaffin, presided. The report and financial statement for the year was presented by the rector's warden, Mr. H. J. Cambie. Although it showed a considerable deficit, it was considered fairly satisfactory in view of the unfavorable circumstances attending the parish work in the absence of the rector, which has meant frequent changes in the incumbency, and owing to the war, several changes also in the wardenship. A hearty resolution of greeting was sent from the vestry to the rector in France, wishing him a safe return to the parish. The following officers were appointed and elected: Rector's warden, Mr. H. J. Cambie; people's warden, Mr. R. H. H. Alexander, the latter of whom is the oldest member of the Church of England in Vancouver. The lay delegates to Synod are Messrs. H. J. Cambie, H. T. Devine, A. E. Bull.

FREDERICTON

ST. JOHN

The annual meeting of the St. John Deanery Sunday School Teachers' Association was held in Trinity Church school-room on Tuesday, the 18th ult. The outgoing president, the Rev. R. P. McKim, presided. The programme began with a devotional address by Rev. H. Goring Alder upon St. John 21:15-17. And then followed two most excellent model missionary study lessons by Miss Brock on the life of Bishop Patterson, and by Mrs. James F. Robertson on the life of Captain Allen Gardiner. The officers elected for the ensuing year were the Rev. G. F. Scovil, president; Samuel Sewell and Major Crawford, vice-presidents, and John Dunlop, secretary-treasurer. These officers with the clergy of the deanery, the superintendents of the schools and one representative from each school make the executive of the association. This latter body will be called together in the immediate future to draw up the programme for the meetings during 1916.

HURON

SANDWICH

Rev. Duncan H. Hind, rector of St. John's Church, and one of the most widely known men in this part of Canada, died January 25th from a complication of diseases, from which he had been ill

several weeks. Mr. Hind had been in charge of the parish for twenty-nine years and had the title of Dean. He was known by residents of the vicinity for his kindly charity and his keen interest in sports.

Dean Hind's parish is one of the oldest in Canada, having been established by British subjects who moved to Sandwich in 1792, when Britain ceded Michigan territory to the United States. The Dean was a member of Windsor Lodge, A. F. and A. M., and a life member of the Knights of Pythias. He leaves a wife and five children—Charles and Duncan of Globe, Arizona; Harry, Katherine and Marion, who live at home. Funeral services were held on Sunday and interment was in Sandwich Cemetery.

MONTREAL

MONTREAL THE CHURCH HOME

His Lordship Bishop Farthing presided at the sixtieth annual meeting of the Church Home of the Diocese in the institution on the 27th ult.

The annual report was quite satisfactory, and it also showed that Dr. W. H. P. Hill, another of the physicians of the institution, had enlisted for overseas service, making the entire medical board now enlisted, the others being Dr. F. G. Finley, Dr. George Shanks, Dr. Tees, and Dr. A. W. Elder. Deep regret was expressed over the death of Mrs. George W. Simpson, of the Honorary Board, deceased having been an enthusiastic worker, especially during trying times for the home. There are now twenty-nine ladies in residence at the institution.

Owing to ill health. Mr. D. W. Ross, honorary treasurer, tendered his resignation, which was accepted with regret; Mr. W. L. Bond, K.C., was chosen to succeed him.

The officers of the Church Home now are: Patroness, H.R.H. Princess Louise; honorary board, Mrs. A. F. Gault, Mrs. Reford; president, Bishop Farthing; vice-president, George E. Drummond; secretary, Rev. W. Saunders; treasurer, W. L. Bond, K.C.; committee of management, the above officers and first directress, Mrs. F. W. Thomas, second directress, Mrs. R. Fairbanks, third directress, Mrs. J. S. Allan, Mrs. K. C. Badgley, Mrs. Bond, Mrs. H. A. Budden, Mrs. Francis Cole, Mrs. Benne, Mrs. Mabel Brack, Mrs. Chisholm, Mrs. Farthing, Mrs. F. Stuart Foster, Mrs. Hemsley, Mrs. James Hutchison, Mrs. G. A. Kohl, Mrs. Lansing Lewis, Mrs. F. A. L. Lockhart, Mrs. A. D. MacTier, Mrs. F. W. Molson, Mrs. Morton, Mrs. A. Ross Robertson, Miss Shepherd, Mrs. Spackman, Mrs. Hugh Wingham, Mrs. Wright, Mr. C. E. Gault, M.L.A., Ven. Archdeacon Norton, D.D., D. W. Ross, E. Goff Penny, R. W. Reford, Rev. A. P. Shatford, Rev. Dr. Symonds; investment committee, Messrs. Reford, Gault, Ross, Bond; legal counsel, Chancellor Davidson, D.C.L.

"GOD SAVE THE KING"

Presiding at the annual meeting of the Montreal Jewish Mission, the Bishop of Montreal expressed his views emphatically on the subject of the National Anthem and the frequency with which members of the public take it as a signal to start putting on their overcoats.

Announcing that "God Save the King" would be played after the benediction, His Lordship said the National Anthem should be sung at every public meeting now. But it was not a signal for people to put on their coats; not a song, but a hymn and a prayer to God, which should be treated as such, and which should absorb the attention of all.

The annual meeting was notable for a thoughtful address by Rev. Canon Gould, M.D., of Toronto, secretary of the M.S.C.C., who made an earnest appeal that all should realize the importance of missionary work, especially in the present crisis.

The Bishop of Montreal, in a brief address, congratulated the mission staff on the good work it had accomplished during the year, saying the future prospects gave reason for a feeling of en-

couragement. He also referred to the contemplated erection of a new Jewish mission building, which a legacy from the late Canon Baylis will render possible. The building, he announced, would be started at the conclusion of the war.

The Rev. D. J. Neugevirtz, superintendent of the mission, read his annual report, which showed that during the year six Jews had professed faith in the Christ, one having been baptized. The total number of tracts, New Testaments and portions thereof distributed during the year was 9,917, of which 550 were sent to Jews outside the city of Montreal. The treasurer's report showed a credit balance carried forward at the close of the year.

The meeting was held in the Synod Hall.

NIAGARA

GUELPH

The Rev. W. F. Rushbrook gave a most interesting and instructive account of his work on the Prince Rupert Coast Mission before an open meeting of the A.Y.P.A. held in St. George's school-room.

He gave a very vivid description of the Indians, their habits, customs, etc. He said the services that were held were much appreciated and well attended, and that conditions in parts of Northern Vancouver had vastly improved during the past few years. Mr. Rushbrook's headquarters are at Prince Rupert, and the work he is most closely connected with is the holding of services for settlers and Indians along the Coast wherever it is possible to get them together. He spoke of the isolation and loneliness of many of those in this far-off district. At the close of the address Archdeacon Davidson thanked Mr. Rushbrook on behalf of those present for coming down to speak on his work and assured him of the appreciation of the A.Y.P.A.

HAMILTON

A representative meeting of the congregation of St. James' Church, East Hamilton, was held to discuss the offer of Andrew Carnegie to donate \$1,000 towards a pipe organ on the condition that the congregation raise another \$1,000. The rector, the Rev. C. W. Tebbs, presided. He has been instrumental in procuring no less than four pipe organs from the Carnegie fund, and explained fully the whole of the correspondence, dating from June, 1914, to January, 1915, between the Carnegie fund and himself; also his plans for the raising of the other \$1,000. A vote was taken whether the congregation would or would not proceed with the proposition, and it proved to be unanimous in favor of installing the organ. It was also decided that the new organ should take the form of a memorial organ, dedicated to the 6,000 soldier lads who have gone to fight for their king and country from the city of Hamilton in the great war, and in memory of those who have fallen on the field of honour. A tablet will be installed on the organ, bearing the names of all the heroes from this city who have given their lives for their country.

The rector, churchwardens, Mr. Pullen and N. R. Bell, were appointed a committee to deal with the procuring and installing of the new organ.

Out of about 400 communicants the Church of St. John the Evangelist has given eight officers and 101 men to serve their King and country.

On Sunday morning a congregation that filled Christ's Church Cathedral to capacity greeted Very Rev. Dean Abbott, of Trinity Cathedral, Cleveland, Ohio, who 15 months ago resigned the rectorship of the local parish after eight successful years of service. Dean Abbott preached a singularly forceful sermon, in which, referring to the cities of refuge mentioned in the Old Testament, he said work, order, family, forgiveness, humor and church were the cities of refuge open to Christians nowadays.

MOUNT FOREST

On Sunday, January 16th, St. Paul's choir wore their surplices for the first time. There are twenty-four members in the choir of which nine are boys. The choir is doing splendid work under the leadership of Mr. J. Arthur Cook.

There was church parade to St. Paul's on Sunday, January 9th, of the Mount Forest detachment of the 153rd Wellington Overseas Battalion. The rector, Rev. F. E. Chilcott, M.A., conducted the service.

NIAGARA FALLS

The Bishop administered the rite of Confirmation in All Saints' Church on Sunday the 23rd ult. The rector, the Rev. Canon Bevan, presented the candidates.

ONTARIO

IMPORTANT MEETING OF EXECUTIVE COMMITTEE

Precisely at ten o'clock on Thursday morning the executive committee of the Diocese of Ontario met in St. George's Hall, Kingston, the Lord Bishop of Kingston presiding.

The following members were present: The Very Rev. Dean Starr, Archdeacon Dobbs, Canons Beamish, Armstrong, Bedford-Jones and Rev. Canon Grout, clerical secretary; Rural Deans Jones, Woodcock and Crisp, also Revs. A. L. McTear and R. W. Spencer.

Chancellor McDonald; R. J. Carson, treasurer; F. King, lay secretary; R. G. Wright, W. B. Dalton, J. W. Dawson, F. F. Miller and J. B. Walken, the Synod solicitor. There were also present Revs. A. Cooke, C. Whaley, S. E. Harrington, B. S. Byers.

RESOLUTIONS OF CONDOLENCE

After prayers suspension of the rules of order was granted to Mr. R. J. Carson who moved a resolution of condolence to the families of the late Col. McGill and Malcolm Sutherland, and sincere expressions of appreciation for years of faithful diocesan work. The Dean proposed a similar resolution on behalf of the late Rural Dean Elliott. Both resolutions were carried by a standing vote.

Much correspondence was dealt with. The parish of North Augusta was permitted to sell certain lands subject to the chancellor's approval.

Through the deaths of the Rev. Mr. Forsythe and Mrs. Metzler, widow of a former priest of the diocese, two substantial legacies will soon become the property of the Synod.

THE MISSION BOARD

Mission Board, presented by Archdeacon Dobbs, showed that the year began with an overdraft of \$899, and receipts \$9,502.28 and expenditure, \$9,928, leaving an overdraft of \$425.84.

The following grants, after much discussion, were made: \$100, Wellington; \$200, Tweed, Marmora; \$300, Augusta, Rawdon, Shannonville, Madoc; \$350, Mallorytown, Frankville, Easton's Corners, Pittsburgh; \$400, Marysburgh, Westport, Selby, Bancroft, Sharbot Lake, Bannockburn, Loughboro; \$500, Clarendon, Parham, Maynooth, Coe Hill, North Augusta.

Special grants of \$100 each at the discretion of the Bishop were made to North Addington, Edwardsburgh, Oxford Mills; missionary outfits, also special grants of \$50 to Ernesttown, and \$25 to Simcoe Island.

Chancellor McDonald reported the state of all investments. All arrears of interest were ordered to be immediately collected.

FINANCE REPORT

The finance committee report presented by Rev. A. L. McTear showed a debit balance of \$2,125. Merrickville and Burritt's Rapids assessments were readjusted. The Superannuation Fund reported three beneficiaries.

CLERGY TRUST REPORT

The Clergy Trust Committee report showed 14 beneficiaries. The Rev. Mr. Woodcock was placed on the list of annu-

itants in place of Rev. J. Forsythe, deceased.

EPISCOPAL FUND

The Episcopal Fund showed earnings of \$4,191, and the Bishop of Kingston's stipend fully paid. The capital of the fund is \$68,500.

M.S.C.C. REPORT

The M.S.C.C. report presented by Archdeacon Dobbs showed \$7,000 was given to the Missionary Society of the Canadian Church for domestic work in the Northwest and in the foreign field.

MISSIONS GIVINGS

The splendid optimistic report presented by Archdeacon Dobbs of the

sented by Rev. Rural Dean Woodcock, showed there were eighteen widows and five children annuitants.

The Educational Committee showed that one divinity student had gone overseas in the war. No divinity students were in view, the war taking the available young men.

The See House report presented by Rural Dean Jones showed an existing mortgage of \$11,887. No action was taken to reduce the debt.

It is evident that the Bishop of Kingston has got a firm grip on diocesan administration. All the clergy feel the uplift of the wise counsel and just rulings of his Lordship, and the laity are gratified; while they do not forget the faithful services of their diocesan the Bishop of Ontario now in England for his health.

Before the meeting closed the Bishop announced that Synod would be called about June 24th this year.

OTTAWA

OTTAWA

The Rev. Dr. Lewis, of Toronto, will be the special preacher at St. Matthew's on Sunday morning.

QUEBEC

CATHEDRAL

The Rev. W. H. Moorhead, assistant priest at St. Peter's, Sherbrooke, who expects to go to the front as chaplain, preached in the Cathedral last Sunday.

A large detachment of the 33rd Battalion were entertained in the Cathedral Church Hall on January 27th. The Rev. Harold Peacock, Captain and Chaplain of the Regiment, has been temporarily absent owing to illness.

ST. MATTHEW'S

The Bishop preached at St. Matthew's on Sunday morning at the choral Eucharist at which he was celebrant and in the course of his sermon referred to the honour that had been conferred on the congregation and the diocese by reason of the merited distinction for faithful service that His Majesty the King had bestowed on the rector of St. Matthew's.

CHURCH OF ENGLAND MEN'S SOCIETY

Three branches of the above society are now formed and in operation in the city of Quebec in connection with the parishes of the Cathedral, St. Matthew's and St. Michael's, Bergerville. Also in Three Rivers a branch has been for some time at work in connection with St. James' Church.

QUEBEC CITY

The Bishop of Quebec is one of the Hon. Vice-presidents of the Citizen's Recruiting Association which has just been formed. The Cardinal of Quebec and Roman Catholic Bishops are also Hon. Vice-presidents.

RUPERT'S LAND

WINNIPEG

BROTHERHOOD OF ST. ANDREW IN CANADA
REPORT OF ALL SAINTS' CHAPTER

During the past year we have had 22 regular meetings of the chapter, as against 24 held the previous year. The total attendance of members was 120—an average attendance of five, as against eight last year.

It will be noticed from the above report that our meetings have been held regularly and continued throughout the holiday season in the summer months. The Chapter meets every alternate Saturday at 8.15 p.m. in the parish house.

We have a membership of eleven—an increase of two over the previous year. During the year a number of our men have removed from the parish, and at present we have four on active service, and one stationed here in the city. We have missed their presence at our meetings, and trust that they may be spared to be with us again.

The work of the Chapter on the whole has been very steady—no great achieve-

ment to which we might refer—though it might be considered satisfactory if the doing of small things is carefully carried out. The work in which we are engaged might be briefly outlined as under: Visiting each week St. Boniface Hospital; service at the Knowles Boys' Home, and also at the Provincial gaol. The latter is carried on by the clergy of the parish, at which some of our men assist. Owing to the dearth of visitors in the city, our visiting at the hotels has been discontinued protem. In addition to the above we also have individual work, and names are assigned to the members by the rector at each meeting, for personal work, which, after all, is the great aim of the Brotherhood.

Our Men's Corporate Communion is held on the third Sunday of each month and the men of the parish are especially invited to this service. A personal letter is usually sent out beforehand, which is signed by the rector, and also by the director of the Chapter. As there is always an increased number of men at these services, it is quite evident that good results have been obtained.

In conclusion, would like to emphasize the fact that the presence of our rector and his assistants at our chapter meetings has been a source of great inspiration to us all, and enabled us, with the help of God, to accomplish things that would perhaps otherwise be left undone. We have a good working chapter and look forward in the New Year to accomplish even greater things than we have done in the past by our continued efforts and prayers.

Those of our men now serving at the front are: Basil Green, E. G. Ledger, Fred Jenkins and John E. West. Chas. Davis is at present in the city but will be leaving later on.

VESTRY MEETINGS

ST. JAMES'

The annual vestry meeting was held on the 20th ult. Wardens, E. J. Springett, G. F. Richards. All reports presented were of a satisfactory character. A special vote of thanks was passed to G. L. Armstrong, who for a long period has acted as lay reader as well as conducting many services, and has now joined the medical corps for active service.

ALL SAINTS'

Wardens, E. H. Robinson, Capt. H. B. Shaw; delegates to Synod, G. W. Baker, W. M. Crichton, W. J. Tupper. With commendable energy the congregation has met all missionary and extra parochial claims, the sum of \$4,577 being paid for these objects. This included \$2,000 for Home Mission Fund (Manitoba), \$670 for M.S.C.C., \$500 for work among the poor in the North End, \$300 for St. John's College, while the Bible Society, beneficiary funds of the Diocese of Rupert's Land, Belgian Relief and Y.M.C.A. war funds were generously remembered. In addition to the officers and men of Lord Strathcona's Horse, who worship regularly at All Saints', 132 members of the parish are now serving their King.

ST. MARGARET'S

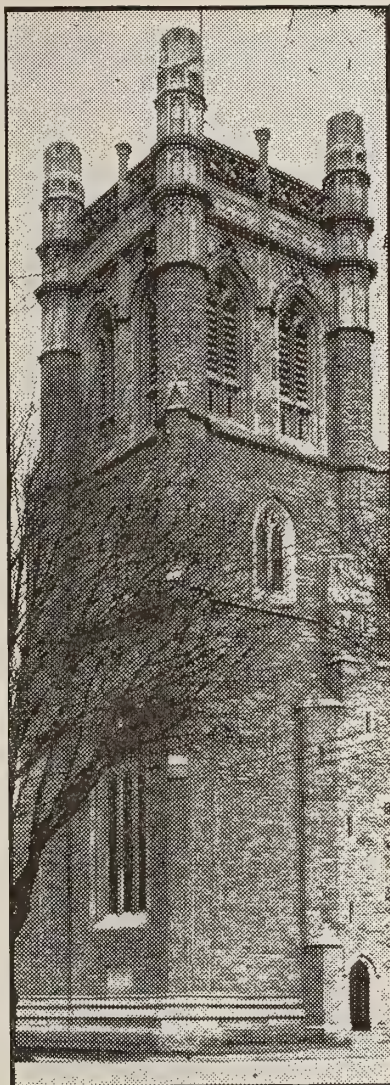
Wardens, C. J. McCollum, A. H. Bevan. Receipts, \$54,192.07. After deducting all liabilities there is a surplus of \$28,192.08. A resolution was unanimously passed increasing the stipend of the Vicar, Rev. F. W. Goodeve, by the sum of \$300.

ST. MATTHEW'S

Wardens, E. J. Brownlee, W. J. Taylor. A very satisfactory financial report was presented, it being the best presented since the church was first opened. Receipts, \$25,006.04. This church has 343 names on its Honour List.

HOLY TRINITY

Wardens, J. A. Merrick, W. H. D'Arcy; lay delegates to Synod, E. D. Martin, Col. Carruthers, H. M. Belcher. Receipts, \$16,175. After paying all expenses there is a balance of \$41 on hand. Archdeacon Fortin made a very lengthy and interesting report, showing that the work of the church was in a most flourishing condition.



The new stone tower, which with chimes has been presented to Grace Church, Brantford, by Lieut. Col. R. W. Leonard of St. Catharines, in honour of his parents, Mr. and Mrs. Henry Leonard, of Brantford. Schultz Bros. & Co. Limited, Brantford, were the contractors and the chimes were installed by Mears & Stainbank of London, Eng.

Missions Givings showed receipts, notwithstanding contributions to the war funds, were the largest on record for the diocese, \$17,973.

This sum was apportioned to the various funds. "For this evidence of God's blessing upon our efforts let us thank God and take courage for a more strenuous campaign in 1916. The diocese is to be congratulated upon results and hopes for more of that splendid self-sacrificing spirit shown by our soldiers and citizens generally in the response made to the cause of King and country, which will be infused into all our Church people, so that our offerings this year for the Church's work at home and abroad may be more worthy of Him who has called us to His banner, and Who is King of Kings and Lord of Lords."

Rev. Canon Beamish presented the rectory lands report, which showed a debit balance of \$1,960. A dividend of 5 per cent. was paid.

The Widows' and Orphans' Fund pre-

SASKATCHEWAN

RURAL DEANERY OF BATTLEFORD DISTRICT

On Tuesday and Wednesday, February 1st and 2nd, a meeting of the above Deanery will be held in St. George's Church, Battleford, at the call of the Rural Dean, Canon Matheson. The chapter will open with the celebration of Holy Communion on Tuesday at 10.30. The chief object of the meeting is to make final arrangements for a mission to be held in all parishes during Lent. The Bishop of Saskatchewan will also be present.

TORONTO

The Bishop of the Diocese was at Whitby on Sunday morning and dedicated the Rutledge memorial window in All Saints' Church. He went on to Oshawa in the afternoon, preaching in the evening. On Monday he proceeded to Cobourg, where he conducted a "Quiet Hour" and otherwise took part in the meeting of the Rural Deanery of Northumberland being held there.

TORONTO

The Rev. Dr. Lewis was the preacher at St. Alban's Cathedral on Sunday morning.

On Tuesday last, the Conversion of St. Paul, the oratorio "St. Paul" by Mendelssohn, was given by St. Paul's choir. This is following a custom prevailing in St. Paul's Cathedral, London, on the anniversary of St. Paul.

The officers of the Toronto Women's Auxiliary were at home on Monday evening, January 24th, in St. James' Parish House, to meet the missionaries on furlough and the student volunteers.

The guests were received by the President, Miss Cartwright, and His Lordship, the Bishop of Toronto. Among those present were the Right Rev. D. G. White, Bishop of Honan, and Mrs. White, Mrs. and Miss McQueen Baldwin, the Provost of Trinity, the Rev. R. Gay, Rev. D. B. and Mrs. Langford, Dr. Clara Benson, Miss Connell, Miss Halson, as well as many of the volunteer students from Trinity and Wycliffe Colleges.

Lieut.-Col. Kingsmill, whose Battalion, the 123rd, is to be quartered in the Givens street school, has arranged with the authorities of Trinity College for the use of Convocation Hall for lecture purposes. The College grounds are being used already for drills.

CHURCH OF THE HOLY TRINITY

The dedication and formal opening of the new organ in this church by the Bishop of the diocese took place on the evening of January 26th. After evensong and the formal dedication His Lordship delivered a most interesting and appropriate address.

He said in part: "My dear friends, I have no text because this is not a sermon, but if it were a sermon I might remind you that for twelve hundred years in the Christian Church sermons were preached without texts. But I am simply going to give you a brief address consisting of three parts. The first a word or two of congratulation, the second a word or two of reflection concerning this magnificent instrument, and the third a word of exhortation from the parable of this instrument. The first word must naturally be a word of congratulation. I congratulate the rector, the staff, the organist, the churchwardens and the congregation upon the acquisition and the installation of this magnificent new organ to-night. My congratulation in this regard is part of a larger congratulation and a larger thought; it is part of the larger congratulation and the larger thought that there is a progressive policy that has been deliberately undertaken by the rector, the churchwardens and the congregation of this old church of the Holy Trinity. If I read the signs aright I think the objective aimed at is to bring back again, if such a thing is possible (and with God working

with His servant everything is possible), the one time splendid prestige, the ancient position and strong central value of this old parish church. Therefore, my congratulations with regard to the organ is, as I have said, only part of a larger congratulation upon the splendid policy of progress which you have marked out and designed for yourselves."

The Bishop pointed out that such an instrument was not installed to "attract business" or compete with others, but rather because they wanted by its means to lead the devotions of God's people and to make such devotions worthy of the ancient traditions of this honoured parish church. In dealing with his

(Continued on page 78)

Notes from Bishop's College, Lennoxville

THE Lord Bishop of Ottawa paid a special visit to the University of Bishop's College on Sunday, Jan. 23, celebrating the Holy Communion in the College chapel at 7.30 a.m. and preaching at the morning service. His Lordship preached from the text "My grace is sufficient for thee," and delivered a powerful and inspiring sermon upon the building up of Christian character, especially upon those virtues which are so important at the present time. He spoke eloquently from his own experience of the important part which the College Chapel and its service plays in the formation of student character, using forcible illustrations from the arrangement of the Chapel of the General Theological Seminary, New York.

His Lordship preached at St. Peter's Church, Sherbrooke, on Sunday evening, and on Monday morning addressed the members of the University in the Council Chamber upon missionary work in British Columbia, illustrating his remarks by many vivid stories of his personal experiences.

* * *

The Chancellor has received a message from His Grace the Archbishop of Nova Scotia accepting the invitation to be the University preacher at Convocation, on June 15th.

* * *

The illustrated public lectures, which began so successfully last term, will be continued this term, every Wednesday evening, in the library at 8 p.m. The first lecture is on Wednesday, February 2nd, and the list is as follows:—Wednesday, February 2nd, "A recent trip to Palestine," Rev. Principal Rexford, LL.D., D.C.L.; Wednesday, February 9th, "The Geology of the Niagara Gorge," Rev. James Roy, LL.D.; Wednesday, February 16th, "A Trip to the Mediterranean," part 1, Rev. Principal Parrock, D.C.L.; Wednesday, February 23rd, "A Trip to the Mediterranean," part 2, Rev. Principal Parrock, D.C.L.; Wednesday, March 1st, "The History of Astronomy," A. V. Richardson, Esq., M.A.; Wednesday, March 15th, "Ireland and the Irish," Rev. Canon W. F. FitzGerald, M.A.; Wednesday, March 22nd, "Charles Dickens," Rev. H. Symonds, D.D., LL.D.; Wednesday, March 29th, "Europe on the eve of War," Rev. Prof. F. H. Cosgrave, B.D.; Wednesday, April 5th, "The New Testament in the making," Ven. Archdeacon Paterson-Smyth, LL.D., D.C.L.

* * *

During Lent special services will be held in the College Chapel at 5 p.m., at which visitors are welcome. The special preachers are as follows: Wednesday, March 8th, Rev. W. H. Moorhead, M.A.; Wednesday, March 15th, Rev. Canon FitzGerald, M.A.; Wednesday, March 22nd, Rev. Dr. Symonds; Wednesday, March 29th, Rev. Prof. Cosgrave, B.D.; Wednesday, April 5th, Ven. Archdeacon Paterson-Smyth; Wednesday, April 12th, Rev. H. R. Bigg, A.K.C.

* * *

Several more students have enlisted lately, Messrs. Burton, Ward and Clements joining the 117th Regiment and Messrs. Roe, Baker, Vokey and Griffiths

joining the Ambulance Corps. Nearly 50 per cent. of the male student body have now joined the colours while most of the remainder are drilling with the Militia.

* * *

Notwithstanding the diminution of numbers, the various departments of College work are being carried on vigorously, and, judging from the number of enquiries received for next session, there is likely to be a very large increase in the number of students after peace is declared.

King's College, N.S.

AT a meeting last Thursday in St. John of the Board of Governors of King's College, Windsor, Dr. Boyle, the new president of the college, was present, and was introduced to the members of the board, whom he addressed briefly, making a strongly favorable impression. Many matters of importance relating to the life of the college were dealt with. It was decided that Dr. Boyle will be installed as President during the first week in April.

Preliminary steps were also taken for the launching of a forward movement in behalf of King's, the particulars of which will be announced later. President-elect Boyle pledged his hearty support to the movement.

The session was presided over by Most Rev. Dr. Clare L. Worrell, Archbishop of Nova Scotia. Those present, besides the Archbishop and Dr. Boyle, were: Bishop Richardson, Judge Forbes of Liverpool, N.S.; Dr. M. A. B. Smith, A. B. Wiswell, R. V. Harris (treasurer) of Halifax; Rev. A. W. Teed of Windsor; Judge R. W. Hewson of Moncton; C. Lionel Hanington of Dorchester; Rev. G. F. Scovil, Rev. J. H. A. Holmes, of St. John; Charles H. Magee of St. George; H. L. Jones of Digby; B. D. Bent of Amherst; Rev. W. F. G. Morris of Middleton, N.S.; Rev. Canon Smithers of Fredericton.

Dr. Boyle left for Windsor Thursday night to inspect the college.

Personal Mention

Revs. Rural Dean Appleyard, of St. Matthias' Church, London, Ont., and Harry Ashley, of Church of Redeemer, are taking the officers' training course now being held in London.

* * *

C. W. Foreman, B.A., resident tutor of Huron College, was made deacon on St. Paul's Day, January 25th, in St. Paul's Cathedral. He will act as assist-

ant to the Rev. Precentor Tucker, D.C.L., rector of St. Paul's Cathedral, London.

* * *

Rev. Prof. Young, M.A., B.D., of Huron College, left for England last week to act as chaplain of the Canadian Forces.

* * *

Sir Edmund Osler and the Rev. Canon Rigby, LL.D., were elected members of the Governing Body of Trinity College School, Port Hope, at the meeting of that body held at the Synod Office, Toronto, on Wednesday a week ago.

* * *

The Rev. Dr. Boyle spent last week in the Maritime Provinces, attending a meeting of the Council of King's College, held in St. John. Afterwards he went on to pay a visit to the College. He will continue to lecture at Trinity College till the end of March and will enter upon his new work in April.

* * *

Many will sympathize with the Rev. Canon Cowie, rector of Fredericton, in the partial loss of his house and valuable library by fire. The Canon had not been well for some time and it is hoped that the exposure consequent upon the fire will not cause any serious setback. For a short time he will be with the Bishop and Mrs. Richardson at "Bishop's Court."

* * *

Word has been received that Bishop and Mrs. Hamilton arrived in Yokohama, Japan, on January 2nd, having been delayed by head winds for several days.

* * *

Rev. Canon H. C. Dixon, rector of Trinity Church, Toronto, and assistant chaplain of Exhibition Camp, has been temporarily appointed chaplain of the 81st Battalion in place of Captain W. L. Archer, who has proceeded overseas.

* * *

The Very Rev. Dean Abbott and Mrs. Abbott, of Cleveland, are visitors in Hamilton.

* * *

The Rev. E. V. Burges Browne, of St. Simon's Church, Toronto, will be the Chaplain for the 166th Battalion of the Queen's Own, of which Lt.-Colonel Le Vesconte, who is also a member of St. Simon's Church, is the Commander.

* * *

The marriage of the Rev. Alfred Paris, priest-in-charge of St. Mary's Church, Powassan, Ont., took place on Saturday last in the Church of the Holy Trinity, Toronto, to Miss Merilla Eleanor Oxtan, of Toronto.

Management of Property

There are many reasons why individuals may wish to be relieved from the responsibility of management of property, including real estate, mortgages, securities, etc. In such cases the management may be placed in our hands with the fullest confidence.

THE TORONTO GENERAL TRUSTS CORPORATION

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TORONTO

OTTAWA

WINNIPEG

SASKATOON

Women's Work and Social Service

FOUR or five months ago at a recruiting meeting one of the speakers, in the course of a most stirring address, expressed the opinion,—which probably no one wished to controvert,—that “conscription was thoroughly opposed to the spirit of our people,” and that “a soldier forced to fight would never be equal to a soldier fighting of his own free will.” Last week the daily papers, announcing the appointment of a clergyman to an overseas chaplaincy, quoted him as saying that “he felt conscription must come in Canada.”

There is a good deal of misconception connected with the thought of “conscription”; it is not a popular word, but is there not a fallacy underlying the popular antithesis between a “forced” soldier and a “voluntary” one? If we were dealing with general ideas we might accept it, but facts are stubborn things, and the antithesis disappears in view of the magnificent achievements of our French allies,—their dash and fire, their fortitude and efficiency,—or in view of the marvellous spirit of our Russian brothers,—their burning devotion, their heroic patience. Contemplating these, you realize that the “conscript” fighter is not necessarily inferior to the “voluntary” one; and that it is not the system by which he is recruited, but the spirit which animates him, that makes the soldier.

* * *

After all, who “makes the soldier fight?” No doubt the answer depends to some extent, on the system of government, but under a popular government like that of France, it is the people themselves,—the nation,—which have bowed their necks to the yoke of military service. No government forced it on them, they have placed it on themselves: not only so, but they faced and accepted the burden of the three years’ law,—to prevent the maturing of which was no doubt a factor in precipitating the enemy’s action in August, 1914. “Conscription” in France means the nation in arms at its own bidding, it is “universal service by consent,” and we greatly misunderstand our French allies unless we realize this.

Some people seem to imagine that universal service would necessarily place every man in the fighting line; the expert judgment of Hilaire Belloc and others is, however, that under the most complete system of universal service, not more than 10 per cent. of the population will be actually in the fighting line. Universal service in its fullest sense means, I suppose, the nation arrayed,—men called out to fight according to need, others called to munitions, mining, and kindred services, others to agriculture, others to research, and so on. It would mean the placing of them according to the nation’s need and to their own capacity, and it would in-

volve a comprehensive system of training, so that in case of emergency, every one would be allotted to his place and would be qualified to fill it.

* * *

The war has revealed in the “voluntary” system peoples,—if not an universal, at least a very widespread desire to serve in some capacity. It is impossible to say an “universal” desire, just after reading, as I have done this morning, how 3,000 hockey “fans” gathered for a game, refused to listen to the recruiting appeal, but by their “clapping and yelling,” so effectively drowned the message of the King’s emissary that he had to depart without being heard. A disgraceful episode like this gives peculiar point to the idea of universal service. Yet it must not be forgotten that some who seem to be “slackers” from the recruiting point of view, are not really seeking to avoid the stern necessity, but are honestly hesitating between apparently incompatible claims and conflicting duties. The burden of decision in some such cases is heavy: universal service would place upon the nation or its representatives, the responsibility of deciding where a man should serve, and would place upon the individual the duty, not of choice, but of obedience.

* * *

A national service system such as that adopted by Australia and New Zealand,—the “Anzac” countries,—3 or 4 years ago, was designed for home defence, and by this plan, training to arms the manhood of the people, a body of men is provided from whose ranks volunteers can be called for overseas service or for any emergency, and who when called are ready and prepared.

Some people seem to fear that military training necessarily promotes war and fosters “militarism”: but is it not at least equally likely to avert war? It depends on the spirit behind the training, how the training itself will be used. What after all is militarism? Professor Spencer Wilkinson defines it as—

“the wrong thinking which mistakes war,—which is a means,—for an end.”

The Germans are probably the only militarists among the belligerent nations. None of the allied nations is mistaking war for an end in itself: none of them is fighting for the sake of war. Belgium took up arms for honour and independence: Serbia for self-defence and freedom: Russia for the sake of her “little brother”: France for self protection and liberty: Great Britain for her pledged word, for freedom and the rights of others. They are all fighting, as Mr. Frederick Palmer so well put it, “for that individuality which marks their races.” The spirit makes militarism, not the system by which men are re-

cruited or trained, and as was wisely remarked by the *Journal of Education* in its current issue, “while Germany shows that conscription may be an instrument of wanton aggression and of national demoralization, France shows that it is compatible with political freedom and a high moral standard. It is the spirit behind the institution and the political condition—or rather perhaps the political conceptions—of the country which are really important.”

* * *

In the United Kingdom under its voluntary system, the manhood of the country has come forward voluntarily and “asked for the arms of men.” Under the Military Service Bill, a small minority of unwilling men are being placed on a footing of responsibility with the willing—the vast and overwhelming majority of the country—but you cannot by any turn or force of language call this conscription.

In the course of the debate on the Bill, Brigadier General Seely, who had just come direct from Flanders, and made “the most eloquent and moving speech of the day”; among other things, in speaking of a visit to Switzerland a few years previous, when he had attended the manoeuvres of their “wonderful little army,” he said,—

“I asked the War Minister if all the people were of one mind in regard to their universal service. He replied, ‘Yes, absolutely: so much so that there is nothing a man dreads so much as being rejected for the Army.’ Then I said, ‘If you have this voluntary service of the whole people, why do you need a compulsory law?’ His reply was, ‘It is the foundation of it all, because when you bring the greater part of your population into the machinery of war, you must have the power to organize.’ I believe that to be profoundly true. I believe that if all our people except this negligible minority, are anxious to win the war, we want more organization of our resources, and I think that, without injustice to anyone, this measure will facilitate that.”

In regard to the “sacred principle” invoked by opponents of the Bill, the honourable and gallant member continued,—

“I ask what is the sacred principle of voluntary service? I like voluntary service because it wins battles. I am glad to think that in all essentials we shall retain the voluntary ser-

vice of the willing. But what is the sacred principle?” (An Hon. Member—“Liberty”). “My hon. friend says, ‘Liberty.’ Liberty to do what? When the *Lusitania* was sunk; when for the first time poisonous gases were turned out; when not hundreds but thousands of innocent lives, in defiance of every law of humanity, have been destroyed; when the overwhelming mass of our countrymen rise in horror and say, we will not be crushed down by Prussian despotism and tyranny; you appeal to liberty—liberty that you may send another man to fight for you. The very fact that this war is a terrible war should make every man chary of claiming the liberty to avoid the suffering which it involves. The measure of its intensity is the measure of the obligation laid upon every one of us. If we do appeal to liberty and to freedom, we must be prepared to sacrifice ourselves.”

In concluding a remarkable speech, he appealed to Parliament,—

“That we each and all send a message to our brave Allies that we are determined with them to suffer all in order to win the war with them, and that we surrender ourselves body and soul to our country and her righteous cause.”

* * *

Another most notable utterance was the maiden speech of Mr. Stanton, hero of the significant bye-election when Merthyr chose him in succession to the late Mr. Keir Hardie, and who spoke (in part) as follows,—

“Although in ordinary circumstances he would like to see individual opinions respected, now when the country was in danger, was it too much to expect that men who had lived under the British flag and reaped all the benefits of the security which it gave them, should come forward? If the country was good enough to live in, surely it was good enough to fight for. . . . Members should consider well before they uttered any hypocritical nonsense about being afraid of conscription in an Empire like ours, when we had so much more than others to stand up for, and our people (he had often said otherwise at street corners) had so much to be thankful for. It was at a time like this that we all found ourselves, and though he had been sneered at and reviled because he declared he was a Britisher, he had not really known that he was so much of a Britisher, until the hour of trouble came. . . . If they left it to every man to act according to his desires, what would become of the Early Closing Act, Compulsory Education, and prohibited hours? The liberty of the individual must be controlled by what was best for all.”

* * *

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sense of personal responsibility towards the State, towards the Nation, towards the Empire? Surely, and it has a great many aspects besides that of military training or military service, but as the Commander-in-Chief of the French armies has said:

"It is not merely the need of preparation for war, but the need of self-discipline. . . Where the need of individual liberty is strong, military service gives the citizen a quality of self-discipline, which he also needs in order to respect the rights of others, as well as to take his part in acting in an organized body."

The whole conception of National Service,—whether it is National Military Service, or service of other kinds—rests on the idea that the nation is composed of individuals desiring to serve, and itself offering them the opportunity. The more complete your ideal of freedom, the more complete is your responsibility. Fitness for freedom is seen in the acceptance of duty and of obligation: freedom is a noble thing, but freedom

will have its perfect work, not in shirking, but in serving.

HONOUR BRIGHT.

The Panama Congress, the Board of Missions and the Episcopal Church

(Continued from page 70)

There are Congresses in which unlike groups could co-operate only at the sacrifice of their intelligence. It depends on circumstances and on the underlying principles and purposes. It was my privilege to be a delegate to the Edinburgh Conference and to take part in the Laymen's Missionary Movement and other similar co-operative enterprises. I was most happy in these associations with my Christian brethren. These organizations dealt broadly, as it seemed to me, with the broad question of Christianity in non-Christian lands. Panama is different. It is an aggressive determination to plant an exotic Christianity in a land that is already professedly Christian. Its logical goal is Pan-Protestantism, and its methods are adapted to this end. The Episcopal Church cannot, must not, allow herself to be lured from her own broader platform to this narrower one. The Board itself, in restricting the freedom of its delegation, seemed to have some fears.

If this is the inevitable terminus of the various missionary conferences which the Board is so energetically assisting, then the Episcopal Church will have to denude her position more clearly or risk her own cohesion. She cannot take official part in Panama without this grave risk. It is a serious situation. It is a situation which the Board has created by not tending strictly to its own affairs. It is the Board itself that has broken the peace of the Church. They are the Board's defenders who announce to the world that "the light is on." Very well. So be it. We who stand on sacred historic ground have no fears.

"Faith of our Fathers, holy Faith
We will be true to thee, till death."

It is not a question of co-operation in certain forms of Christian work. There is great need of co-operation between all sorts and conditions of Christians—yes, and non-Christians. Contact is to be encouraged. Let us have conferences that raise no life-and-death issues. The more informal they are, the more good they will do. The more formal they are the more harm they will do. A dozen Bishops might even have gone to Panama on their own individual responsibility, and no one would have said a word. They might have brought back valuable suggestions. It is another story when an official agency of the Church formally identifies itself with an organization whose platform is not only too narrow for the Church to stand on, but foreign to her own genius.

There is a Commission of the Episcopal Church which is charged with the task of bringing about, if practicable, a conference of Catholics and Protestants on questions touching Faith and Order. The plan of this Conference is such that no risk or compromise can overtake any participating Church. I have not been over-optimistic about the success of this effort in either direction. It is quite certain, however, that the Panama controversy which has been so unnecessarily foisted upon the Church, will not help the work along on the Protestant side; while, on the other hand, it is well calculated to embarrass the negotiations of the Commission with the Roman and Oriental world. At any rate, it is poor team work when one of the Church's agencies does what it was told not to do and thereby hampers an-

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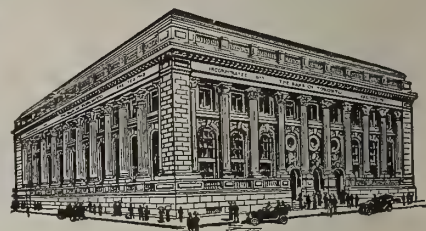
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other agency in its struggles to do what it was told to do.

It brings no relief to the opposition to be informed that the Board's delegates are to be tongue-tied and shackled. The principle is just the same. The manner of doing it adds only an element of humiliation. It is a poor honour that the Board has conferred on its Right Reverend delegation, to bind it hand and foot and cast it into—South America.

When, oh when, shall we get done with these slippery compromises—this steering between Yes and No—this serving of two masters? Let us go in or stay out. Let us be fish, flesh or fowl. If the Episcopal Church is fundamentally Catholic, let us govern ourselves accordingly. If it is fundamentally non-Catholic, let us do likewise. But in the name of consistency let us get done with this acrobatic business of riding two horses at the same time, for we are sure to ride to a fall.

Let me conclude by hoping that this unhappy affair will cause no falling off in the Board's receipts. It should not. The innocent missionaries should not be made to suffer. The cause of Christ should not be made to suffer. I shall exhort everyone in reach of my voice or pen to stand loyally by the Board in carrying out the real work which has been committed to it. At the same time, I venture to predict, that if the Board persists in trying to shape general policies for the Church, then its own unity and usefulness as well as the harmony of the Church will be seriously jeopardized.

The Church in Canada

(Continued from page 76)

third point of exhortation the Bishop urged that as in the complex instrument

each part contributed its quota towards the result as the fingers of the organist touched the keys, so it devolved upon the members of the congregation to make their several contributions in response to the initiative of the rector and other leaders in the parish. And as a final lesson, the Bishop counselled the spirit of harmony and concord in all the work which the parishioners did for their God. After the Bishop's address an organ recital was given by F. A. Mouré, Esq., whose work was marked by great reverence and skill.

ST. MARY THE VIRGIN

The Church of St. Mary the Virgin, of which the Rev. Anthony Hart is rector, has an Honour Roll of 140 men. As a consequence many of the organizations in connection with the church have suffered because of the number of men who have left for the front.

A large Men's Bible Class, taught by Mr. Clarence Bell, has disappeared, and on a recent Sunday two-thirds of the members of the Junior Bible Class were in khaki.

Many teachers and officers of the Sunday School are now in the trenches.

Every leader of the boys' 10 o'clock service who is old enough has enlisted. The president, corresponding secretary, honorary treasurer, treasurer, convener of the entertainment committee, and nearly all the male members of the A.Y.P.A. have joined the colors.

Prayers are said daily for these men, and at the Wednesday evening service each one is remembered by name in the prayers of the congregation. Every week finds one or more of the women's organiza-

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tions busy with Red Cross work, and up to date thousands of bandages and tens of thousands of wipes, as well as hundreds of pairs of socks, wristlets, etc., have been sent to the front. At Christmas the Church sent a well-filled box to each man overseas, while those at home were remembered in a less lavish manner.

Several of St. Mary's men have laid down their lives in the battlefields of Europe, and others have been so severely wounded as to be incapacitated for further service. At Langemarck, Lieut. Douglas Kirkpatrick was killed. Captain G. W. Williamson was killed in action in Flanders, as was also Private Samuel Lewis. Lieut. G. P. Esten was killed in action at the Dardanelles.

PETERBOROUGH

Bishop Reeve preached in All Saints' Church on Sunday morning and in St. John's in the evening.

A daily service of intercession with certain unique features has been maintained since last summer in St. John's Church. It was suggested by a small band of earnest laymen who promised to carry it through. In order not to add to the rector's heavy responsibilities the men undertook to officiate in his absence and to be responsible generally. Attendance has fluctuated naturally but there has always been a majority of men. The striking prayers used have been arranged and in some cases composed by one of the laymen endowed with devotional and liturgical gifts.

Rev. Major Davidson, Chaplain of the 93rd Battalion, was last week presented with a military wrist watch by the Church Women's Association of St. John's, with a complimentary address.

The services of a clergyman of experience and high repute in his diocese have been, it is understood, secured for St. John's Church. He will assist Canon Davidson, taking most of the work until his departure, after which he will act as locum tenens of the parish.

RICHMOND HILL AND THORNHILL

The many friends of Mr. F. R. Dymond, lay reader of Richmond Hill and Thornhill, will be pleased to know that he is resting comfortably after his serious operation on Monday last. He is in a private ward at the Toronto General Hospital.

WHITBY

ALL SAINTS' CHURCH

His Lordship the Bishop of the Diocese was present at the morning service on Sunday, January 30th, for the purpose of dedicating and unveiling a window in memory of the late James Rutledge, who died in December, 1914, and who for nearly fifty years had been a most prominent barrister and citizen of the town and a loyal supporter of All Saints' Church. The window, which is the gift of his widow, is the work of the Robert McCausland Co. and reflects great credit on them. The subject is "Abide with us for it is towards evening and the day is far spent." In the course of an eloquent address His Lordship showed how the subject illustrated the life of the deceased. His unostentatious life was certainly a walk with God. In conclusion His Lordship appealed for the beautifying of all of our churches from the smallest parish church to the noble Cathedral of the diocese.

NEWFOUNDLAND

Mr. George House of the Bishop Field College staff, delivered an interesting and instructive address on the Turkish Empire at a meeting of the Cathedral Men's Bible Class, St. John's.

Rev. R. Bailey, B.A., who was made a deacon at the Advent ordination, is doing duty at Port de Grave.

Rev. E. Hunt, of Coley's Point, is assisting Rev. E. Butler, of Random Mission, in a series of missionary meetings in Mr. Butler's Mission.

The following church parades were held recently in the parish of Trinity East:—On St. John's Day the L.O.A. to the parish church; on the Festival of the Circumcision, the Society of United Fishermen

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to St. Clement's; on the Festival of Epiphany, the Church of England Temperance Society to St. Andrew's. The rector, Rev. Rural Dean Pittman, conducted the services and preached.

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SINCE the outbreak of war the Church Bible and Prayer Book Society has been endeavouring to supply soldiers going on active duty with a copy of the Prayer Book. Many of the camps have been assisted, including Valcartier, Halifax, Winnipeg, Niagara and Toronto and in every case the gift was highly appreciated. The late Canon Phair wrote referring to the troops at Winnipeg last winter:—"Please convey to the society my hearty thanks for the generosity with which they have supplied so large a number without charge and say they have been very much appreciated by the men. We had a personal talk with the men when making the gift."

Major Homer Dixon, D.A.A., and Q.M.G., writes:—"I have been requested by the camp commander to thank you on behalf of the officers and men at Valcartier Camp, for the Prayer Books lately forwarded to us. The gift is indeed appreciated by all."

In numbers of cases the men themselves ask for a Prayer Book and it is remarkable the deep interest and appreciation shown by them. We have just been impressed with the letter of Vice-Admiral Beatty to the S.P.C.K. in which he writes: "Surely Almighty God does not intend this war to be just a hideous fracas or a blood-drunken orgy. There must be a purpose in it; improvement must come out of it. . . . Until England can be stirred out of the stupor of self-satisfaction and complacency into which her flourishing condition has steeped her, until a religious revival takes place, just so long will the war continue. When she can look on the future with humbler eyes and a prayer on her lips, then we can begin to count the days to the end."

Who can tell the power that a Prayer Book in the hands of our soldiers will have toward this end?

Together with the fund started by the Bishop of Toronto, the C. B. and P. B. S. has been able to aid the camps mentioned and is very anxious to carry on this most important work. Fifteen dollars will provide one hundred Prayer Books.

In addition to this the society has its regular work to attend to—that of providing Bibles, Prayer and Hymn Books to needy missions throughout the Dominion.

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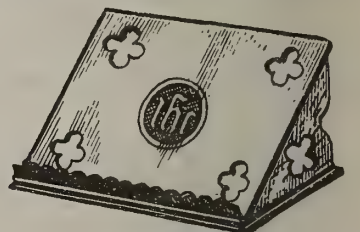
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THURSDAY, FEBRUARY 10, 1916

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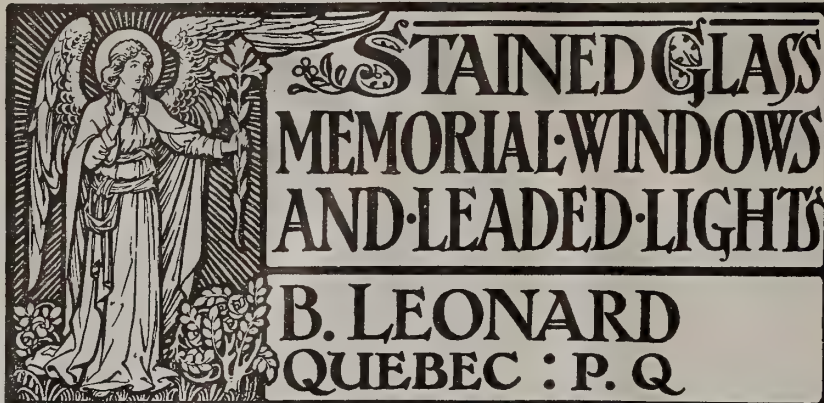


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Church Life.

VOL. VIII., No. 6

TORONTO, THURSDAY, FEBRUARY 10, 1916

5c. PER COPY

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The Week

Sixth Sunday After Epiphany

TO-DAY we are to think of the purpose of the Incarnation. Our Blessed Lord became man, or as St. John says, "was manifested," to destroy the works of the devil. The creation, by reason of the confusion introduced by sin, was not fulfilling the purpose for which God had intended it. It had become, in St. Paul's words, "subject to vanity." It was missing the mark to which it should have been directed. And man, the crown of the earthly creation, shared in the general confusion, rather, was in a sense the cause of it. But the instigator of the evil was "that old serpent, called the Devil and Satan."

This evil work of his—a work of destruction, not of creation—our Lord came to destroy by giving to men a new strength to resist sin, and a renewed hope of a successful issue to the struggle.

St. John in the introduction to his gospel puts it in another way. "As many as received Him to them gave He power to become the sons of God." As sons of God we are put into the position of heirs. And even more than that, we are already inheritors though we have not fully entered into our inheritance. And so the apostle says, "Beloved now are we the sons of God and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him."

For, after all, that is the crown of God's promises. To be like Christ, and so to have in ourselves, and not

only around us, the highest of blessings is the object of the Christian hope.

And to those who are in process of developing this likeness the judgment presents a prospect awful indeed, but not causing terror, for they have in them that character which the Lord will recognize as His own.

The Fires at Ottawa

THE terrible havoc wrought by the fire which all but gutted the Parliament Buildings at Ottawa has sent a shock of amazement and sorrow throughout the Dominion. The financial loss is very heavy, yet worse still is the toll of human lives taken by the raging flames. Opinions vary as to the cause of this dreadful visitation. Some are inclined to regard it as sheer accident, whilst others do not hesitate to affirm that the fire was of incendiary origin. Maybe the real truth will never be known. The fact, however, of another blaze occurring so soon afterwards in a khaki factory, fans the suspicion that German spies have been at their dastardly work. A warning recently despatched to headquarters at Washington, U.S., is alleged to have the Ottawa Parliament Buildings listed amongst the places in Canada about to be attacked. If this be true, the coincidence is remarkable to say the least. It is satisfactory to know that the authorities are sparing no pains to safeguard what portions of the Parliament Buildings remain, and that the strictest regulations will everywhere be rigidly enforced against the possible designs of desperate agents who are bribed or pledged to carry out the German "policy of frightfulness." Events of this sort have the effect of stimulating our vigilance. Government regulations cannot be too strict.

The "Appam" Episode

THAT truth is stranger than fiction is shown in the case of the British steamer "Appam." Many days overdue at port and given up for lost, the discovery of a lifeboat with its bows smashed in and overturned, seemed to confirm the worst fears of those who had already numbered the wreck of the "Appam" amongst the mysteries of the sea. It now appears that the boat was not sunken off the coast of Africa. The vessel was attacked off the Canary Islands by a German commerce raider, boarded by a German crew and brought to Norfolk, Va., sailing under the German flag. The name of the raider has not been disclosed. Small wonder, however, that the passengers

thought they were being attacked by pirates. Not since the days of Captain Kidd or Paul Jones has such a romance come up from the ocean. Although strongly reminded of the perils of war, it is satisfactory to learn no worse disaster befell the four hundred passengers aboard this ship booked from Dakar, Senegal, for Plymouth, England. Many anxious minds will feel a marvellous relief over the news of this exciting misadventure.

The Influence of the Catechism

IN the years of not very long ago we can recall the frequent recognition of the religious life expressed in the last will and testament of many of the faithful departed; but now it is not so common. Our attention has been arrested recently by the Surrogate report of the will of the late John J. Pritchard in which he expressed the desire to preserve the family tie—that all members thereof shall be thoroughly loyal one to the other—that they be sober-minded, be kindly affectionate to one another, and to strive to do their duty in that state of life in which it may please God to place them, and to do unto all men as they would like to be done by.

From what treasure or storehouse of wisdom could he have learnt this but from his Church Catechism? An instruction to be learned of every person before he be confirmed. Many of us look back to the days of childhood and recall the painful drudgery of committing to memory the questions and answers contained in the catechism; but now when teaching our own children in turn find there new life and meaning and a real help in the life that is now ours to live. If we could apply in our business and in our social life the doctrines and principles set forth in the Church Catechism what greater happiness would be ours, and what joy we might give to others in making these doctrines and principles a real part of our religious life.

The Ministry and the Men

DOUBTLESS the war has seriously depleted the number of students in theological colleges, and diverted much human material which might otherwise have been available for the ministry. It is, however, a question whether the draft has been any heavier or even as heavy within theological seminaries as institutes belonging to other professions. If the effect is more gravely felt, this is because of the fact that a lesser number of candidates present themselves for the

ministry than other pursuits attract and engage. Many reasons might be adduced for this state of affairs. Probably one item really outweighs all the rest. In plain terms it is the mere pittance upon which a clergyman is supposed to exist in genteel fashion and provide for his family. The average rector or incumbent gets less remuneration than the average skilled artisan. Why this should be the case needs not here be discussed. It is, however, a fact, and a fact to be noted and remedied ere we may reasonably expect an adequate supply of men for the work of the ministry. Let no one urge this is a mercenary viewpoint or standard. There is no danger of its becoming such. The stipendiary figure might be much increased without overstepping the mark of a living wage. No thoughtful person can look upon this sorry condition of affairs with complacency. At any rate so long as it obtains there need be no great astonishment that young men hesitate to embrace a life of exacting duties and painful poverty. In especial when the latter has no moral merit, but proceeds from sheer neglect of the scriptural dictate—"the labourer is worthy of his hire."

Imperial Federation

AMONG the after effects of the war, the possibility of a British Imperial Federation looms into view and is being freely discussed. Military contingents from all quarters of the globe, fraternizing in England or fighting side by side in the trenches, evince the unity of the Empire. As the London "Daily Express" remarks—"England has discovered her strength." Mutual converse has had an illuminating effect. The aims of the British government are better known. The resources of the colonies are better understood. The military alliance thus compacted and working by that "which every joint supplieth" suggests a model for future political arrangement. A new vision of Empire has arisen. Broader councils are in view. Colonies supplying men, money, arms and goods for the imperial welfare have a fair claim to participate in the deliberations affecting each section of the commonwealth. This is generally conceded, nowhere with clearer emphasis, than in the English press. The vast interests involved make such a policy sooner or later imperative. What precise form an imperial federation will take, it is premature to forecast. But the time is nigh when matters must be talked over. Once this conflict is settled the next logical step is such family consultation on the basis

of mutual interests as shall further strengthen the bonds of loyalty, increase the commerce between the colonies and the mother country, bring the Empire nearer being in itself a complete unit, and so minister to the security, wealth and future progress of the body politic. The task will have its difficulties, but with tact and patience a road towards imperial federation can be engineered.

The Wisdom of Clemency

IF figures speak true, advocates of the parole system in respect to prison convicts have a substantial case. Within more than thirty-two States of the U. S. at least eighty-five per cent. of those paroled have justified the confidence placed in them. Even at this the majority of the delinquents include removals and failure to report. Taking a period of fourteen years in this Dominion, fifteen per annum have lapsed from their privilege or slightly over two per cent. of the persons on ticket-of-leave. It must be recognized that there are criminals whom no clemency will soften and no punishment tame. But reckoning these statistics as a whole they vindicate the parole system. They show that the giving a man another chance is not work thrown away. If the quality of mercy is not so strained but a prisoner may reasonably hope for conditional release, the vast majority of those securing leave keep faith. Under these circumstances a judicious use of the parole system is the highest form of prudence.

Forward "Church Life"

THE signatures of so many of our Archbishops and Bishops to the endorsement of the effort to secure additional subscribers for CHURCH LIFE has been a matter of much favorable comment and a substantial help in the effort to enlarge and strengthen the work of CHURCH LIFE.

Since our last issue went to press we have been pleased to receive another signature—that of the Bishop of Athabasca—making eighteen signatures in all. This substantial support encourages us to believe that the parochial clergy and laity will co-operate with us in our endeavour to place CHURCH LIFE before our people as a valuable religious weekly to be received in the homes of Canadian churchmen.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

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Comforts for Our Sick Soldiers

LETTER FROM CANADIAN CHAPLAIN

British Red Cross and Order of St. John,
3rd Canadian Stationary Hospital,
West Mudros Lemnos Island,

Tuesday, 11th January, 1916.

Dear Sir,—I have to acknowledge the kind donation you sent of £15—for comforts for the soldiers who are sick. I have consulted with our O.C. and we will put the same to the best advantage as a sacred trust from loving hearts in Canada.

You have been good enough to ask me to write you a letter about Chaplains' work in this place. Some of your readers may know that I was first serving with the 6th C.M.R. Rifles Mounted from N.B., but on arrival at Shorncliffe I was at once ordered to proceed with the 3rd Canadian Stationary Hospital for service in the Dardanelles.

Since August the 1st I have been with them trying to do what I might find for the men who had been disabled in the great battles for right and justice.

No letter can possibly describe the heroism of either the British or Australian forces and the landings and evacuations of Suvla Bay, Anzac and lately Helles, will go down in history as deeds worthy of the best of Britain's sons.

The hospital to which I was attached has been congratulated by the authorities as one of the very best and ever rising to meet any demand made upon its personnel. I am glad to be able to tell you that it is in command of Major Evans Davis, a churchman and son of Dean Davis of London, Ont. He has brought it to the highest state of efficiency under the most distressing conditions.

Originally intended to serve 450 beds, and even that staff depleted by the dangerous illness of our Colonel and four medical officers, by the death of a matron and one sister and by the return to Canada of at least 13 of the orderlies, we not only carried on the work expected of us, but owing to pressure of an epidemic, carried on work with over 800 patients in the hospital. Another cause for rejoicing is that the amount of stimulants used by patients, per head, is the smallest of any hospital on the island, and we have seven hospitals besides our own, with which to be compared.

I have never seen surpassed, if equalled, the devotion of the orderlies or sisters—the uncomplaining tenderness and service of the men has been commented on by our officers, and so devoted have been the sisters, that in addition to the two whose bodies lie with the rest of the heroes buried in this far away cemetery, we lost seven more, who returned to Canada.

When I tell you that all this work was done at least during the first two months, with hardly the necessities of life and under imperfect accommodation, you will see all the more what heroes and heroines compose the less spectacular branch of services known as C.A.M.C.

My work has been varied and the best part of such as one cannot speak of, things too sacred to speak of, the contact of immortal soul with life-giving truth, receiving and answering letters breathing a sister's or mother's appealing request for more news of brother or son. It has been to me a time of very searching enquiry as to what are essentials in faith and ministry, and a clearer conception of the value of the simple yet profound message of redemption through faith in the precious blood of Christ. It has been a glorious opportunity to witness without a shadow of a doubt, to the Resurrection of the Body. It has been a

time of precious opportunity to minister the Sacraments of Baptism and the Supper of the Lord, under such simple conditions as made the sacraments all the more impressive.

One who is a churchman will without reservation assent to the value of confirmation, but it is here in a hospital where men go and come with such rapid movement that one sees the value of that rite from the standpoint of a thing which brings men to decision. The visits of Bishop Price of Fukien, China, to this Island, for Confirmation, gave me such an opportunity, and by careful visiting through the wards I was able to present 25 candidates at the first visit and 42 at the second visit, in all 67 real earnest men from the many regiments represented amongst the patients in our wards. After the service all these men write home to mother or wife to tell them the good news, that they had taken a stand for their Master and Saviour and had been to their first Communion. Besides this work there is the visiting and the services. Regular parades, and some services consisting of a few hymns and short prayers, where the sick are unable to leave their beds.

Christmas I had prepared several carols and Christmas hymns, and we sang these in the early a.m., reaching every patient

in the twenty-four wards. One of the patients said to me as I passed through the ward, "ah, sir, those hymns were good."

After each burial, as Chaplain, I write the next of kin, and have received some very warm acknowledgments of appreciation.

There is also the effect of a Padre's mere presence going in and out, doing all one can to serve one's fellows, and the very presence checking the impure word or blasphemous expression. One cannot number the times when men will say, "Pardon, sir, I did not know you were near."

We have had our seen and unseen dangers, our hardships, but they are not worthy to be compared with the joys and are outweighed by the richness of our experience.

I cannot close this letter without bearing witness to the great value of the Red Cross work. I am not saying too much, that it would have been impossible to have efficaciously carried on our work without their generous and wise gifts.

Again thanking you for the generous financial help,

Believe me, yours gratefully,

GUSTAV A. KUHRING,

Captain and Chaplain No. 3 Canadian Stat. Hospital.

Our Old Country Letter

LONDON, Jan. 20, 1916.

CANON E. H. PEARCE, of Westminster Abbey, who has been appointed honorary assistant chaplain-general to the forces, is one of our most thoughtful and stimulating preachers. His sermon last Sunday in the Abbey had for its subject, "The Age-long Christ." Taking as an illustration the old legend that the three wise men, one young, one middle-aged, and one old, found in the child Jesus a person corresponding to himself in age, he showed in a striking and beautiful way how from childhood to old age the believer finds in our Lord an inexhaustible ideal of life: we never outgrow "the young Prince of Glory" (as Watt wrote in the second line of "When I survey the wondrous Cross"); He is young with us in our youth, and even when we have garnered the ripest fruits of wisdom of which we are capable we never become too mature for Him.

It appears that the number of clergy in London who desired to join the combatant ranks of the Army was, after all, about 35 instead of a thousand. It is to be hoped that the Bishop's wise reply to them will silence a foolish agitation. The *Manchester Guardian* points out that even if compulsory service under the new Bill had been made to apply to the clergy, the number available to be called up would be almost negligible, while the dislocation of religious work throughout the country would be very serious.

The principal of Hackney College, who is a highly-respected Nonconformist minister, has written a thoughtful letter on the Rev. R. J. Campbell's "passage to Anglicanism." He does not waste time on personal matters; he deals with principles. He says: "Our avidity for religious impressionism at the cost of faith's spiritual realism is humiliating. We ought to regain enough self-respect to be less easily exploited, less ready and effusive in receiving or accrediting people with obvious popular gifts without enquiring how they stand on the matters for which we exist." A prominent Church paper remarks that these wise words might well be taken to heart by Church people. Conversions almost as sudden as St. Paul's are common enough. What is rarely imitated is St. Paul's three years' retreat in Arabia before becoming a teacher.

The work of repairing St. Paul's Cathedral at the south-west pier has brought further damage to light. "The danger is not so much one of recent

settlement as of senile decay, accelerated by the gradual pressure of the dome, the rusting of iron, internal degeneracy and extremely inadequate repairs executed at some earlier period." The work of repair is proceeding slowly but satisfactorily: more funds will be needed than have been received in response to the late appeal.

Bishop Matthew's return to the Roman obedience has not put an end to the Old Catholic Church in England. The Rev. A. G. Thomas writes that there are still three oratories in London and several in the country.

Some of your readers will have practical knowledge of the work of the "Associates of Dr. Bray." For 220 years that have been engaged in founding Clerical Libraries, and the latest were organised in the Australian Diocese of Bunbury, and in Japan. It is interesting to note that at their recent annual meeting (fitly held at S.P.G. House, for Dr. Bray was largely responsible for the founding of the "venerable society"), the Associates were informed of an opportunity which has arisen of helping to provide books to replace some of these destroyed by the Germans in the University Library of Louvain. They are able to do this because of the large number of standard theological books which have served their turn and been sent back by the different libraries.

To-day the *Guardian* celebrates its seventieth birthday, and in honour of the occasion it publishes a number of articles by competent writers dealing with the history of the last threescore years and ten. Great have been the changes in Church and state during that period: not the least being the rise into importance and power of the over-sea Dominions and churches. Through all changes the *Guardian* has preserved its original character—a paper which maintains a high standard of Churchmanship with unfailing courtesy; a Christian, scholarly, and gentlemanly exponent of the Anglican point of view.

Special services will be held February tenth in Saint Margaret's, Westminster, commemorative of the anniversary of the Canadians entering the trenches.

M.S.C.C. EXECUTIVE

THE Executive Committee of the M. S. C. C. meet in Toronto on the 16th inst.

THE LAITY AND CHURCH LIFE

WHAT is the Church—an institution or an organism? Most of us talk about it as if it were the former only, forgetting that as an institution the Church is intended, as witness St. Paul's Epistle to the Ephesians, to serve as a means of building up the Body of Christ—the "saints," as the Apostle calls them.

All who are baptized are the "saints," and it is the business of the clergy so to order themselves, their services, and their parochial organization in general that we who are the Church shall grow up into the fulness of the manhood of Christ and that we shall not remain babes. In proportion as that fulness of manhood is attained, the life of the Church as an institution will be healthy and vigorous. Manhood in this sense means the unity of the faith, knowledge of the Son of God, love, Christ-likeness.

With work so important to do as the rearing of men, none of us who profess and call ourselves Christians can be indifferent to the Church as an organization. Rather, we must see that it is thoroughly fitted to do its work. Above all, we must see to it that we do not individually frustrate the work by persisting in remaining babes, when it is possible for us to grow up to be men in matters spiritual. Poor specimens of "saints" we shall be, if we so persist. Yet both the Apostle Paul and the writer of the Epistle to the Hebrews found it necessary to warn the "saints" of their day against remaining babes.

Of course, Common Prayer, common praise, the preaching and the reading of the Word of God, the Sacraments, are the chief means of building us up into this manhood. Our Sunday Schools, our various clubs, guilds, auxiliaries, and associations, if we keep in mind not mere amusement, but the end for which the Church itself, as an organization, exists, may do not a little toward making us into real men and women.

Withal we may remain stunted if we do not know something of what other Christian men and women are doing. It is here that the Church paper comes in; and CHURCH LIFE, by its very name, shews that it wishes to reflect and promote the life of the individual man and woman as well as the life of the Church in its corporate capacity.

We are as those that serve; and, like all such, we desire to make our service wider and deeper. Besides that, we long for signs of appreciation, the best of which are afforded by those who enable us to do our work for the life of the Church better than we have done it hitherto.

"Tis life, whereof our nerves are scant,
O life, not death, for which we pant;
More life and fuller, that I want."

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life'"

Q.—What does it mean when we are asked to give a tenth to God? E. G.

A.—Under the Mosaic dispensation every Jew was required to give a tenth of all he received to God. This applied to

any money he earned, and crops that he grew, or any cattle or flocks that he reared. These gifts went to the support of the Temple, the priests, and the Temple services. Nowadays we feel that the Christian dispensation far from absolving us from giving a tenth of all we receive to God, has a right to expect more from us. A Jew did not consider that he was giving until he went beyond the tenth, which he regarded in much the same way as one would regard rent or any other necessary and regular expenditure. Our giving to God needs some rule and method and a tenth is the minimum that we can feel justified in offering to God.

What My Prayer Book is to Me

VI.

A Mighty Bulwark

By H. A. CODY

EVERY country has its defences in one form or another. They are necessary whether they be battleships, forts or the army. They are all bulwarks for protection against enemies who might make attacks. Now what is true of our nation is also true of our Church. There are found great bulwarks of defence, such as the Bible, and the sacred Day of rest. But our Book of Common Prayer is a Mighty Bulwark as well, and I wish to point out a number of ways in which it is so.

I.—It is a National Defence

Nowhere, I suppose, will you find such a systematic teaching of loyalty to King and all those in authority as in the Prayer Book. And saying this I am not casting any doubt upon the loyalty of those who do not belong to our Church. Far from it. But there is something significant in the fact that over sixty per cent. of the members of the first Canadian Contingent belonged to the Church of England. I have not the figures yet concerning the second Contingent. It was about the same during the South African War, and it also holds true in England. May it not be because the Church has made provision all through the Prayer Book at all of her services to offer up regular prayers on behalf of the King and State. At the Morning and Evening Services we pray for the King and the Royal Family; in the Litany it is the same, though enlarged to include others in authority; in the Communion Service there is a special prayer for the King, and he is also remembered in the Prayer for the Church Militant here in earth. In the Lesser Litany there is the petition, "O Lord, save the King." Besides these there is the Accession Service, ordered to be held upon the anniversary of the accession of the reigning sovereign. Is it any wonder, then, if the spirit of true loyalty is deeply instilled in the members of our Church? And it is not only so in times of war but during the years of peace these prayers are being offered up among all peoples, races, and tongues. In 1906 Archdeacon Stuck of the American Church visited a band of Indians in a far off part of Alaska. "And here," he wrote, "I found a most interesting thing—that as long as thirty years ago the older ones among them had been under the instruction of the men of the Church Missionary Society, and were furnished with Prayer Books, Hymnals, and complete Bibles of Archdeacon McDonald's translation, carefully treasured, and that one of their number conducted regular service. They were still praying for 'Our Sovereign Lady, Queen Victoria, and Albert Edward, Prince of Wales,' and I suppose are still; for though I took a lead pencil and struck out these prayers, and tried to explain that they were living under the Government of the United States, and that Queen Victoria was dead, I doubt if my remarks made much impression against what they had been taught by Archdeacon McDonald, whose memory they revered."

Thus I firmly believe that the steady and constant teaching concerning King and State in our Prayer Book has been in a great measure the means of instilling the spirit of loyalty from infancy, which is so characteristic of the members of the Church of England.

2.—A Bulwark of Home and Family Life

No one in his senses will deny the vital importance of the home upon the nation, and the community. Keep the home pure and its influence will be felt far and wide. As soon as the home life is neglected, then the nation begins to decay. The Church has always realized this, and has done all

in her power to maintain the sacredness of the marriage tie. She looks upon it not as a civil contract alone, but as a holy union, which man cannot sever. In the Prayer Book this teaching is set forth with much clearness, "Those whom God hath joined together let no man put asunder." And having once blessed the union of two persons the Church will not sanction a separation, and the clergy are forbidden to marry those who have been separated. No one can read the beautiful Prayer Book service without being forcibly reminded of the sacredness of marriage, and the warnings set forth there, that it is not "to be enterprised, nor taken in hand, unadvisedly, lightly or wantonly, to satisfy men's carnal lusts, and appetites. . . but reverently, discreetly, advisedly, soberly, and in the fear of God."

These are some of the high ideals the Prayer Book holds up before the members of the Church, and without such ideals any Church is not doing its duty. If all the other Churches would refuse like our own to remarry divorced persons, and would frown sternly upon divorce there would be fewer unhappy marriages, for then men and women would be more careful about entering holy wedlock when they knew that it meant a bond which would hold till death parted them.

3.—The Prayer Book is a Double Bulwark of the Faith

It is a defence on the one hand against the errors of the Roman Catholic Church. It gives the people the complete service in a language they understand, and in which all can take part. St. Paul spoke about the importance of the clergy speaking and praying in a language that the people knew, and added, "How can a man say 'Amen' at the giving of thanks if he does not understand what is being said." Then the Prayer Book protests against the extravagant ideas and fallacies of the Roman Catholic Church. It teaches that the worship of God must be in simplicity and in truth.

Then the Prayer Book is a defence against the numberless sects which exist to-day; the following of this man or that for a time, with his wild flamboyant ideas and often grotesque manner of worship, so contrary to that command, "Let all things be done decently and in order." It was a great defence in the past in keeping people true to the faith, and you have only to study Church history to find how many so-called religions sprang up, which were later thrown upon the scrap-heap, as exploded and useless. And we need such a bulwark to-day. There are so many strange ideas sweeping over the land, and you often find people "carried about by every wind of doctrine by the strength of men and cunning craftiness whereby they lie in wait to deceive." Some have no firmly settled views. They hardly know what to believe. But he who is grounded in the teaching of the Prayer Book has his course marked out, and he can turn to it for ammunition in any time of need. I well remember years ago, as a lay reader during college vacation in a certain parish, a controversy sprang up among other communions strong there, about Christ. Was he really God and man? They argued. I was asked my opinion, and I at once referred to the words of one of our Creeds, which says that Christ is "Perfect God, and Perfect Man." A friend of mine was once asked in a sneering tone what he believed, and he at once repeated the Apostles' Creed from beginning to the end. Then, turning to the man who had asked that question, he said, "Now tell me what you believe?" Thus we find all through the pages of that old book the Faith of Christ

set forth in a clear, comprehensive manner, so that no one need be led astray.

"The peculiar excellencies of our Church of England Service," said the famous Bishop Jebb, "are to be traced to a variety of causes. One prominent cause is obvious and important; namely, that our reformers most closely adhered to the model of primitive devotion. . . To approach as near as possible, to the Church of the apostles, and to that of the old Bishops and fathers. In the formation of our liturgy, it has been guarded alike from excess and deficiency. It possesses a peculiar temperament, equally remote from all extremes, and harmoniously blending all excellencies: it is not superstitious, it is not fanatical, it is not cold and formal, it is not rapturous and violent; but it unites, perhaps beyond any other composition, sublime truth and pure spirit; the calmest wisdom and the most energetic devotion. Under various trying circumstances it has been so signally and repeatedly preserved, that we cannot doubt that it is continued to us for some greater purpose than it has hitherto effected. While the very memory of many contending parties, that threatened its destruction, has nearly passed away, it remains uninjured and unaltered; giving us to conjecture, that it is reserved for still nobler, more extended, and more enduring triumphs."

4—Its Strength and Influence in Any Community

The great majority of the Loyalists who came to Canada in 1783 were members of the Church of England. They were loyal to the teaching of the Church, as set forth in the Book of Common Prayer. There were no Church buildings at first, but in many places where the two or three were gathered together there one of their number every Sunday read the Church Service. This was a great bond which united them, the inspiring words cheered and encouraged them in their loneliness, and the teaching the little ones received strengthened them when they grew up to take their place in the councils of the Church and of their country. The Prayer Book instilled into the hearts and minds of all the spirit of reverence for Holy things. It acted like a tonic, in after years, when so many weak and enervating forms of religion began to sap the spiritual life of the people. And that spirit of reverence is much needed to-day, and I would earnestly recommend to all a return to the teaching of the Prayer Book which sets forth with no uncertain sound the right respect to God, His Day, His Word, and all things belonging to Him. The Prayer Book further emphasizes the right idea of true worship. It is not to come to church to listen to the sermon alone. Worship is more than that, and the psalmist says, "O come, let us worship, and fall down, and kneel before the Lord our Maker. Let us come before His presence with thanksgiving, and show ourselves glad unto Him with psalms." Those words are repeated every Sunday morning, and they embody the true idea of worship. This word comes from two old Anglo-Saxon words, "wor-thy," and "shape" or "position," and worship means putting our bodies, minds, and hearts, in a position worthy of God. These are a few of the lofty ideals which the Church through the Prayer Book has held up before its children through the centuries, and they have done so much in moulding characters, and the various forms of thought of countless generations. Ideals are power, and "power" as a great writer has said, "is the word harped upon throughout the Old Testament, and the Fathers; power to translate ideals into action."

I have thus in these six articles endeavoured to set forth briefly what the Prayer Book is to me, viz., A Garden of Memory, a Sacred Museum, a Guide Book of Life, a Bond of Fellowship, a Priceless Jewel and a Mighty Bulwark. It has been a work of much pleasure, and though very incomplete, because much has been left out, yet I trust that all who have read have been helped, and have been enabled to see in their Book of Common Prayer things which they never saw before. I shall close with the words of Evan Daniel, a noted writer:

"Looking back on the eventful history of the Prayer Book, we are stirred by

much the same feelings as are evoked by the contemplation of some venerable cathedral, whose origin is hidden in a remote antiquity, whose various parts are known to have been designed and built in widely separated ages, and whose very stones, like those of St. Mark's at Venice, show that they have been brought from many distant quarters. Here we see signs of work done and undone, it may be, many times; changes precipitately undertaken and, perhaps, abandoned, here traces of some fierce outburst of iconoclastic zeal, reckless and indiscriminating in its work of destruction; here again the reparation made by some age of pious zeal and enlightened devotion; here some relic of the simplicity of primitive art, and here, side by side with it, some specimen of the highest development to which art ever attained; yet through all these indications of divergent and sometimes conflicting influences, one central and dominant idea of a noble temple reared for the worship and the service of God asserts itself."

Notes from an Old Timer's Scrap Book

LAST week I sent you some lines written many years ago, which seemed to me likely to be of interest at the present stage of the campaign in the East. Perhaps the following couplet fits in quite as well with affairs at Constantinople, or rather with the prevailing conditions there, when the fate of the Dardanelles hung in the balance. You must have many readers who remember enough of their classics to appreciate the epigram—

Perturbabantur Constantinopolitani
Innumerabilibus sollicitudinibus.

One hardly needs a knowledge of the Latin tongue to translate these words into English, and see how apposite they are. But they have a history which adds to them an extra dash of flavour. On one of those occasions when the "sick man" was at his unspeakable worst, Westminster sent Eton the first line with a challenge to cap it with a pentameter of two words so as to complete the distich. The second was Eton's answer. It was accompanied by an expression of hope that it would not be found to contain a false quantity—a crime against the sacred name of Prosody into which Westminster had fallen. (Are there not two false quantities that utterly spoil the hexameter?) There is more than one version of the story, some reversing the names of the challenger and the challenged, and others dragging in the name of another great English school. It was a very pretty fight and was renewed about thirty years ago. Whether it was ever decided, or was worth deciding. I do not know, but there was a long correspondence about it in the English papers of the day.

* * *

Here is another little gem of its kind—a Greek anagram—and it too has to do with Constantinople. Let us hope that its reproduction here is prophetic of the impending rescue of that once holy city from Moslem defilement. In front of the Cathedral of St. Sophia, now sacrilegiously converted into a Mohammedan Mosque, there was, and possibly there is still, a fountain, probably designed for use as a baptismal font, bearing this inscription:—

NI(ON)ANOMHMATAMH MONANO(ON)IN

[N.B.—The character (Ϟ) stands for the Greek letter PSI.]

Which means—"Wash away thy sins, not merely the filth of thy face."—An excellent inscription for a font. (See 1 Pet. iii. 21.) But if you examine the original you will find that it is a perfect "palindrome"; that is, whether you read the letters, as they stand, forward or backward, the same sentence results, though of course in reading from right to left there will be a different grouping of the letters without disturbing their order. This inscription, with some slight variations, may be found on several ancient fonts in England, e.g., at Higham, Suffolk and at Harlow, Essex—an evidence that we are at one with the Greek Church on the doctrine of baptismal regeneration.

OLD TIMER.

Meeting of the Diocesan Synod of Fredericton

A QUIET hour for the clergy was conducted in the Cathedral at Fredericton, on Monday evening, January 31st, by the Rev. W. W. Craig, B.D., of Montreal. This was preliminary to the celebration of the Holy Eucharist on Tuesday morning. A second devotional service was conducted by Mr. Craig for the members of the Synod at 10.15 a.m. Tuesday. He also preached at the Synod Service that same evening. In every way the sermon and the devotional addresses of Mr. Craig proved most helpful and inspiring to all who were present.

THE BISHOP'S CHARGE

The Synod convened at 2.30 p.m. Tuesday. And after preliminary routine, the Bishop delivered his annual charge.

In most eloquent language His Lordship dealt with the war situation, setting forth our cause as that of justice and righteousness; calling for a great response on the part of the Dominion. The moral downfall of Germany stands as a warning, a warning that should awaken us to our dangers, and bring us to our knees in penitence and prayer. He called for a mobilization of our spiritual forces. And he made a powerful appeal for an awakened life in our people. He strongly upheld the Archbishops of Canterbury and York in their stand that those who have taken the ordination vows should not become combatants. And all should seriously consider their present responsibilities before even volunteering for service in the ambulance corps.

His Lordship recounted changes in the diocese throughout the year, and expressed the hope that the day may soon come when all appointments to cures may be placed in the hands of the Bishop.

He made a careful review of the missionary contributions in the diocese, urging a more generous spirit on behalf of the Church.

Some years ago there was founded in the diocese the Bishop Medley Memorial Canonry. At present the income from that fund was far short of the amount required. So to insure the continuation of that work he pressed for a campaign this year on behalf of the fund.

Reference was made to the loss sustained by the diocese in the death of the late Canon Hanington, of Norton.

The Bishop expressed himself as decidedly in favour of an adequate prohibitory law in the province.

The Bishop in referring to the Widows' and Orphans' Fund of the Diocese, stated that a layman had offered to pay the first premium of any clergyman who will join the fund before the end of February. His Lordship urged that more attention be given to the annual collection for this fund.

He announced the appointment of the Very Rev. Dean Neales as Registrar of the Diocese.

The charge was referred to the Standing Committee, who reported as follows upon it:—

To the Right Reverend the Lord Bishop and the Diocesan Synod of Fredericton:

Your committee begs to report:

"That they have carefully considered the Bishop's charge and would make the following recommendations:

"In reference to that portion of the charge in which the Bishop referred to the

MOBILIZATION OF OUR SPIRITUAL FORCES, we ask that a committee be appointed to confer with the Bishop and to advise as to how we can more effectively

mobilize our spiritual forces in the face of the present crisis.

"Regarding the section of the charge referring to the appointment to parishes, your committee report that the following resolution was passed: Resolved that a committee be appointed to deal with the matter of preferment and to consider and report thereon at the next meeting of the Synod.

"Touching the condition of the Mission Fund referred to in the Bishop's charge, your committee fully concurs with His Lordship's pronouncement of the deficit in missionary offerings and thereby recommends that clergy and congregations throughout the diocese be urged to make an earnest effort to increase their offering and to pay them more promptly. To this end the committee strongly recommends the more general use of the duplex envelopes and the appointment of a missionary committee of men in every parish whose duty it shall be to see that every parishioner be urged to contribute to the missionary funds of the Church.

"With regard to the Bishop Medley Memorial Missionary Canon, the Standing Committee agrees fully with that section of His Lordship's charge referring to the Bishop Medley Memorial Missionary Canonry Fund and would strongly recommend with a view to carrying out His Lordship's suggestion and that a financial agent be appointed whose duty will be to take the necessary steps in connection with a committee consisting of the Rural Deans, to raise the required amount.

"Referring to His Lordship's impressive utterances on the most important subject of prohibition, it was resolved that this committee fully concurs in the Bishop's recommendations to promote such legislation as will tend to adequately suppress or prohibit the sale of intoxicating liquor.

"Diocesan Registrar—This committee recommends that the Bishop's appointment of the Diocesan Registrar be made permanent.

"All of which is respectfully submitted."

PROHIBITION

The clause bearing upon prohibition called forth a heated debate, but it was carried by an overwhelming majority.

REPORTS

The Board of Missions report regretted the falling off in the missionary contributions for the past year, and called for an apportionment on the diocese for the ensuing year of \$18,200.00—\$12,300.00 for diocesan purposes and \$5,900.00 for M.S.C.C.

The Board of Church Literature drew attention to the increasing success of the Church Book Room at the Church of England Institute in St. John.

The Board of Finance revealed the investments of the Synod in a safe and flourishing condition.

The Board of Education showed the Rothesay School for boys as sustaining itself, and with an increased attendance.

The Sunday School Committee's report was fully discussed. The Rev. R. A. Hiltz was present and took an important part in the discussion, as well as addressing the Synod upon the important matter of the religious education of the child. It was decided to hold a Summer School at Rothesay in June.

The Treasurer's report showed that the Synod's books had closed at the end of the year with a small surplus on the year's transactions. Mr. J. H. A. L. Fairweather tendered his resignation as Treasurer. He has received a commission to go overseas. Mr. H. F. Pud-

dington was appointed to act in the absence of Mr. Fairweather.

This diocese has in the Pickett Memorial Fund a unique establishment. The idea is that each day of the year should be endowed—\$50.00 will endow a day—in memory of someone. And the purpose of the fund is that the income shall provide a nurse in cases of illness in the clergy's families. Already over \$4,000.00 of the \$10,000.00 required has been collected.

ELECTIONS

The regular Board and Committees were duly appointed. The following were elected representatives to the General Synod:

Venerable Archdeacon Newnham, Rev. Canon Smithers, Very Rev. Dean Neales, Venerable Archdeacon Ray-

mond, Rev. G. F. Scovil, Rev. Canon Armstrong, Mr. M. G. Teed, Mr. F. E. Neale, Dr. W. S. Carter, Dr. J. Roy Campbell, Hon. J. P. Burchill, Mr. G. O. Dickson Otty.

The following were elected to the Provincial Synod: Archdeacon Newnham, Dean Neales, Canon Armstrong, Canon Daniel, Rev. A. H. Crowfoot, Rev. G. F. Scovil, Archdeacon Raymond, Rev. W. R. Hibbard, Canon Cowie, Archdeacon Forsythe, Canon Smithers, Rev. W. J. Wilkinson.

Lay representatives: T. C. Neale, M. G. Teed, Dr. J. R. Campbell, H. B. Schofield, Hon. J. P. Burchill, G. O. D. Otty, Dr. T. C. Allen, Charles Coster, Dr. W. S. Carter, H. F. Puddington, A. C. Skelton, W. M. Jarvis.

The Synod was brought to a close at 6 p.m. on Thursday.

A Holy War

From the Charge of the Bishop of Fredericton to the Diocesan Synod

IT is a holy war which we are waging. It is a war to which God is calling us. If ever a nation was called to take up the sword, this nation has been so called. We have a right to believe that true. We have a right to be sure that God is on our side. If I may quote from one of England's greatest Bishops, 'We know that God hates hatred and insolence and cruelty and fraud and the idolatry of force, and so far as these are, or seem to be, embodied in the enemy that is against us, we are certain of the judgment upon him in God's time. These things are their own undoing.' Mark what the issue really is. It is not simply a question of punishing an outlaw nation, of exacting a just reparation for an unpardonable crime. Our warrant for fighting goes deeper far than that. I believe that in this war,—and the conviction that it is so is deepening in me every day,—I believe that in this war we are fighting not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"The spirit against which we fight is the spirit of Anti-Christ. It was said in the early stages of the war that the responsibility for Germany's campaign of frightfulness and horror belonged only to the military caste, and most of us, I suppose, instinctively believed it true. It seems to me impossible to believe that now. If it were indeed so, one would expect to find at least the leaders of religion uttering their indignant protest against deeds of violence that have shocked and horrified the world. But, on the contrary, it is the leaders of religion who are most vehement in their defence. Pulpit and platform alike not only defend these things, but even glory in their shame. Witness the following passage from a published sermon recently delivered in Berlin: 'Just as the Almighty caused His Son to be crucified for redemption, so Germany is destined to crucify humanity for the renewed salvation of mankind. Humanity must be redeemed by blood, by fire and by the sword. German warriors do not willingly shed the blood of other nations, but they do it as a sacred duty, which they dare not neglect without committing sin. . . . Germany has never willingly used her strength to menace the independence of any other nation. Just for this reason, on account of our clean record, we have been chosen as the Almighty's instrument to punish the envious, to chastise the evildoers, to bring the sword to the sinful peoples of the world. Germany's divine mission is to crucify humanity. It is, therefore, the duty of German soldiers to strike blows of merciless violence; they must kill, they must burn, they must work wholesale destruction. Half measures would be impious; there must be thorough

war without compassion. The wicked, the friends of Satan, must be wiped out of existence. Satan himself, who has come to the world in the shape of a great power (England) must be crushed, and to Germany has been entrusted the intensely holy duty of accomplishing the destruction of the embodiment of evil. When that work is done, fire and sword will not have come in vain; humanity will be redeemed; the reign of righteousness will be established on earth with Germany as its creator and its armed protector, (Rev. Fritz Philippe). Or witness this from the leading Lutheran pastor in Leipzig: 'Germany stands for Christianity; her enemies are the enemies of true religion. It is this knowledge that enables us to rejoice and be glad, with hearts full of thankfulness, when our engines of war in the air strike down the sons of Satan, and when our wonderful submarine instruments of divine vengeance send thousands of the unelect to the bottom of the sea.' Or this from a professor of theology preaching in Berlin cathedral: 'When we kill, when we inflict untold suffering on them, when we burn their homes, and overrun their territories, we are performing a labor of love.' Or this from Dr. Scholz, another theologian: 'After Germany's final triumph, the way will be made clear for a truly German Christianity. German Protestants must realize their importance to the world's future; they will be the apostles of the new Christianity, in which the spirit that has animated the German people during this war will predominate.' (Quoted by the Bishop of Montreal from the Swiss correspondent of a London paper.)

"These are not the irresponsible utterances of eccentric individuals, but the deliberate and well weighed statements of eminent preachers and theologians. They represent, therefore, and interpret the attitude of religious and intellectual Germany towards the war. They are indicative of the extent to which Germany has departed from the gospel of Jesus Christ, and substituted therefore a gospel of blood and iron. Truly, if Germany should triumph in this war, humanity would indeed be crucified, although not as the Berlin preacher put it, 'for the renewed salvation of mankind,' but for the destruction of all that is best and most beautiful in the Christian faith.

IMPORTANT QUESTIONS

"But have we been driven to our knees? Has the nation turned itself to penitence and prayer? We have not been slow to see the signs of Germany's moral downfall. Has there come to ourselves a spiritual awakening? Have our own eyes been opened? There have come to us changes with the war, changes of the most tremendous import. No one can

question that. We have been startled a little out of our spiritual complacency. We are living in more serious and sober atmosphere. There is less frivolity and fun, more earnestness and effort, more willingness to work in a philanthropic way, a greater readiness to give both time and money to the needs of others. The Red Cross Association, the Patriotic Fund, the Belgian Relief Fund—such things as these abundantly testify that there has come a change to us. All this is a clear gain, but is there needed nothing more? This new seriousness, this deeper earnestness, this richer generosity—how deep does it all go? How far is it all related to God? Is it really religious? Might not precisely the same sort of change come, under similar circumstances, to a nation of unbelievers, who had caught something of the spirit of Christianity by living in a Christian world?

"Does it seem hypocritical to argue thus? I hope that it does not seem so. I am simply trying to make you see that the great, pressing need of the nation at this time is not only the need of more men, and more money, and more munitions, but the need of a new relationship to God—the need of a new religious life. If we are to win this war—and we can only lose it, I believe, by defeating God's will for us, and for the world—we must not be content with mobilizing merely our material resources. We must mobilize also, and first of all, our spiritual resources. But are we really doing that? Have we been driven to our knees? Has the heart of the nation turned to God? Is the Church really interpreting and ministering to the nation's need. Has there been a revival of religion? Does it seem to some as though these things do not matter? Then listen to what a great sailor has said of them in their relationship to England. Let Admiral Sir David Beatty speak to us as he has spoken to the Church at home: 'England still remains to be taken out of the stupor of self-satisfaction and complacency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue. When she can look on the future with humbler eyes, and a prayer on her lips, then we can begin to count the days toward the end.'

A STIRRING APPEAL

"I do not think that I ever read anything that stirred me more than that simple statement of a sailor's faith. If that is the attitude of those who guard old England's shores, and keep open to our commerce the pathways of the deep, then happy indeed the Empire in its sailors. But does its application belong to England only? Does it not find its answer also in our own Canadian life? It is with humble eyes, and a prayer upon our lips, that we Canadians are looking to the future? Have we been taken out of our stupor of self-satisfaction and complacency? Is there one of us who will dare to say so? Look out upon the Church. Do you see spirituality of life? Do you see the practice of persistent prayer? Do you see a love for the worship of the sanctuary? Do you see a living faith in the power of the blessed sacrament? Is there evidenced a willingness to let God have the overlordship of the life that is His own? Is there eagerness of heart and effort in the interests of truth and goodness? Is there self-sacrifice as the accepted principle of life? Is there everywhere a readiness to service? Is there anything to indicate that there has been in our midst a real revival of religion? I dare not say that there is. I fear that by our lethargy we are doing what I have said, defeating God's will for us and for the world.

"Let me say to you once more what I said a year ago. Our supreme duty as members of the Church in this time of testing is to deepen our own spiritual life, so that more effectually we may minister to the nation's need. It is to buy up the opportunity before its day is done. It is to pass through the door of grace while it is still open. It is to

give to the Empire an example of faith and courage. It is to make much of prayer and intercession—prayer for ourselves that we may be found worthy of victory, and intercession for the soldiers and sailors who are in the midst of so many and great dangers. It is to cultivate habits of self-sacrifice and faithfulness to duty. In a single word, it is to see to it that the deep of the nation's need is answered only by the deep of the nation's heart. To that task may we all set our hands!

ENLISTMENT OF CLERGY

"Before I leave the subject of the war, there are some practical points about which I want to speak. A number of the clergy—and especially amongst those who are of military age—have been sorely troubled to know what ought to be their attitude towards the insistent call for men. The needs of the Empire are so great, and the principles for which she fights are so distinctly those of truth and honour, that no self-respecting man can be content to do less than everything in his power. It is very right and natural, therefore, that the clergy should be asking how far, and in what way, they can give themselves in answer to the call, and not a few have found themselves confronted with what seem to be conflicting claims. On the one hand, there is the claim of the Empire upon the manhood, which they share with every other man of British birth, and, on the other hand there is the claim of the Church upon them in their ministerial relationship. They do not want to shirk their duty to the Empire, but they cannot forget their ordination vows. It seems right, therefore, that I should make my position in the matter clear.

So far as enlisting for ordinary service in the field is concerned, we have not been left without the highest guidance, for both the English Archbishops have spoken with no uncertain sound. At the outset of the war, the Archbishop of Canterbury and the Archbishop of York issued a joint pastoral upon the subject in which they ruled against the propriety of those in Holy Orders engaging in combatant service. Recently, however, the question was forced to the front again during the course of Lord Derby's recruiting campaign, the principle of which was a personal appeal to every man of military age. In order to set the minds of the clergy at rest upon the matter, the Primate wrote to Lord Derby as follows: 'For the guidance of the clergy, I desire, with the full concurrence of the Archbishop of York with whom I have taken counsel, to say that we see no reason to depart from the advice and direction which we made public in September, 1914, and in August, 1915, to the effect that solemn ordination to the ministry of word and sacraments is not consonant with combatant service in the field. We consider that this principle holds good certainly so long as liberty of choice is left in the hands of the clergy. The clergy are, moreover, we consider, rendering the best service which they can offer to the nation in their parishes, which no one else can discharge, and this at a time when such ministry is called for and valued in a peculiar degree. We have already pointed out the many and varied ways in which the clergy can render special service to the country at this time, and in our deliberate judgment those of them who are not called upon to exercise their ministry as chaplains in the navy, or in the army, or in the great field of hospital work, are acting rightly if they remain at present at the posts of duty with which they have been solemnly entrusted.'

It is interesting to know that Lord Derby, in his reply, while basing his conclusion upon somewhat different grounds from those taken by the arch-

bishop, expressed himself as being in substantial agreement with his position, and disclaimed any desire to include the clergy among those eligible for active service.

It is, however, with the archbishop's statement that I am chiefly concerned. I do not pretend, of course, that such a pronouncement is in any real sense binding upon us all. It comes to us, however, with the weight of great authority, and cannot be lightly disregarded. Its contentions, moreover, have been generally accepted by the bishops of the Anglican Church. For myself, I do not hesitate to say that the judgment of the Primate in this matter commends itself to me as entirely reasonable. I trust, therefore, that the clergy of the diocese, no matter how much they may desire to respond to the call for men, will feel that they are not free to do so. The question is not one of expediency, but of principle. I do not say that there

are no circumstances under which the disability might not be rightly disregarded. I do not think, however, that there are any circumstances that would warrant its removal now.

There is a wider application of the question to which I ought to turn. It is obvious, of course, that there is nothing inconsistent with a priest's ordination vows in serving in the Army Medical Corps, and the like, and some of the clergy have raised that point with me. I need hardly say that I have the greatest sympathy with the desire of an able-bodied man to do something in the war. It is a positively disgraceful thing when a young man has not that desire. To shirk responsibility for service at such a time as this is to confess oneself utterly selfish and unworthy. From that standpoint, one can be only glad that so many of the younger clergy would give almost anything to answer the call of King and country.

The Protestant Episcopal Church and Christian Unity

By the Rev. William T. Manning, S.T.D., Rector of Trinity Church, New York

(By Permission of *The Constructive Quarterly*)

THE minds of men to-day are turned toward unity. They are at least becoming convinced of the practical evils of division. And there is a manifest longing for a unity that has outward and visible expression. The idea of a unity with no outward manifestation, a soul without a body, has not been justified by experience. It has become evident that those who preach a mere invisible unity propagate actual disunion. It is plain that there can be no adequate unity among Our Lord's followers until it shall again become possible for them, without violation of principle or of conscience, to kneel together at one Altar, there to eat of the One Bread and to drink of the One Cup. And in many quarters Christians are realizing with new hope that Our Lord Himself prayed not only for an inward and spiritual unity which men could not see, but for a unity outwardly and visibly manifested which should compel their attention, and which should be the proof of His Presence among them. His prayer for His Church was, and still is, "that they all may be one, even as Thou Father art in Me, and I in Thee, that they also may be in Us, that the world may believe that Thou didst send Me."

In the United States especially the religious situation is such as to bring home the need of reunion and to accentuate the desire for it. The process of disintegration has been carried further here than elsewhere. The experiment of division on the principle of individualism has been very fully worked out, and it is becoming only too clear that the theory of "the Churches" is weakening if not destroying all real belief in The Church. According to the latest statistics there are now in this country more than one hundred and sixty separate denominations bearing the name Christian. Our people thus have before them a striking object lesson and it is producing an effect. They see that the religious need of the country is not being effectively met. They see the grievous weakness, the waste of strength and resources resulting from the divisions among the Christian forces. And there is a growing impatience with this condition, which is not without dangers of its own.

There is a tendency to place disproportionate emphasis on the practical advantages of unity to the obscuration of the higher considerations involved, and so to think of it only from the utilitarian point of view. It is a great gain that in the United States we are coming generally to see the disadvantages of division. But we have not yet at all generally arrived at a realization of what unity means.

Many are disposed to accept some expedient or substitute for it which falls far below the true ideal. If we are to work effectively for reunion we must have the true ideal of it before us. We need to see, and shall without doubt in time see, far more generally and clearly than we now do, the difference between any mere humanly devised scheme of union and the true Divinely given unity.

There is danger, also, in the increasing desire for quick results. Earnest but impatient souls cry out that there is no need for all this talk about the matter. If we want unity, all that we have to do is to "get together." Let the divisions be ignored, questions of doctrine are all of them unimportant, we should be ashamed to be kept apart by "our petty differences."

These pronouncements have an engaging and pleasant sound to the man in the street. They impress him as broad-minded—wide awake—up to date. But they do not bear careful examination. They imply the entire unimportance of Christian truth. That Life which came into this world in Christ is also "the Light." "The Life is the Light of men." Truth is second in importance only to Love. The ideal of unity without truth in the Church is as fallacious as the ideal of peace without righteousness in the State. The road to unity is not so simple and easy as this. The mistakes and sins of our fathers, and of ourselves are not to be so lightly atoned for and retrieved. Differences which have persisted through centuries can not be adjusted over night. The deep convictions of men's souls can not be dealt with in this fashion and the attempt so to deal with them results inevitably in irritations, misunderstandings and widened divisions. Doubtless some of the matters which have separated Christians are unimportant, perhaps even "petty" in themselves, but we must beware how we apply this word to any belief which expresses a sincere conviction. Nor must we make the kindred mistake of assuming that convictions with which we do not agree, and which, perhaps, stand in the way of some plan of united action in which we are interested, are the proof of narrowness and self-will. Pride and self-will are strong in all of us, but they are as easily manifested by the casting away of doctrines as by holding fast to them. The fact that a man has religious convictions which he can not compromise is in itself no evidence of a wrong spirit or of a lack of charity.

One of our greatest needs is to see clearly how deep and fundamental some of the differences are which at present

divide Christians, so that we may in some measure realize the difficulties in the way of reunion and may not be discouraged because its progress is slow.

There is a growing tide of sentiment in favour of Christian reunion without much regard to Christian principles. A great number of people seem to think that religion means little more than moral conduct and general amiability, and therefore take it for granted that union in religious work, under any circumstances, must be right, and that any objection to it must necessarily be wrong. In this situation the position and mission of the Protestant Episcopal Church in the United States is one of great responsibility and opportunity. And in the interests of good understanding as well as of intelligent effort toward reunion, it is important that her relation to the situation should be clearly understood.

In the Providence of God it would seem that the Episcopal Church, together with the Churches which are included in the Anglican Communion, has a special work to do toward bringing about a great synthesis in the whole of Christendom. Her mission seems to be to hold up, and bear witness to, the ideal of Christian reunion in its fullest and largest meaning. She has been given a special relation to the world situation as a whole and she must be true to it. By her fundamental faith as to the nature of the Church and also by the practical facts of her history and life she is called to look at the question of reunion in its world-wide aspect, and to the best of her power, "to think in terms of the whole." To a singular degree she is enabled and required by the peculiarities of her position to take into account the factors on both the Catholic and Protestant sides in the West and also to realize the great place which belongs to the Ancient Eastern Orthodox Churches, as to which until recently many of us have been so amazingly ignorant, and which are now coming into close touch with the rest of the Christian world.

The Episcopal Church has always been in close relation and contact with Protestantism. Her easily misunderstood name is a curious evidence of this. She includes, and has always included, in her fold many who have strong Protestant tendencies and sympathies. She receives constant accessions from the ranks of Protestantism, and some of those who enter her communion retain much of their old point of view. She has many interests and aims in common with Protestantism, and is brought into frequent and valued association with its leaders and representatives. Still more, she holds in common with orthodox Protestants many of the great cardinal doctrines of the Christian faith, and above all else is joined with them in belief in Our Lord Jesus Christ as God and Saviour. The life of the Episcopal Church has been much influenced by her contact with Protestantism. She recognizes fully, and gladly the truths for which it stands. She does not believe that its struggle and its witness in the world have been without meaning. She knows that it has played a great part in the spiritual development of this country. She honours, and claims to share in, its love of freedom, its sense of personal responsibility, its loyalty to reason and conscience, its profound reverence for the authority of Scripture, its concern for direct relation between each individual soul and God.

The Episcopal Church stands in a relation of warm and living touch and of fellowship at many points with Protestantism. But her own faith and order as judged by the standards of the undivided Church are fundamentally and definitely Catholic. Her distinctive beliefs are those which have been held and taught by the Catholic Church throughout the world since the Apostles' days. She has inherited these through nineteen centuries of history.

In common with all the ancient Communion everywhere, both East and West, the Protestant Episcopal Church holds that the Church in its outward and visible organization, as well as in its inward life, is of Divine institution. With St. Paul she believes that the Church is

the visible Body of which Christ is the invisible and living Head. The belief of the Episcopal Church, as officially set forth, and on every page assumed, in her Prayer Book, is that Our Lord Jesus Christ Himself established His Church in this world to be the organ and means of His continued life and work among men. She holds that all who are baptized into Him and are thus made sharers of His life, are members of this one Church which is His Body. Whether they realize this or not, even though they disbelieve it, and deny it, she holds that all who are baptized into Christ are members of His Church, and she does not hold nor believe that there can be any Church other than that visible society which Christ Himself created and which, in so far as it is true to itself and to its Head, is, and must in its very nature be, One, Holy, Catholic and Apostolic. The New Testament knows nothing of "Churches," except as these were local parts, particular congregations, of the one Church. The Episcopal Church, therefore, does not believe that there ought to be, or that there can be, separate Churches of men's making; she believes only in the one Church, which is Christ's own Body, in which He lives, and through which He still speaks and acts.

Again in common with all the ancient Communion, including at least three-fourths of all Christendom, the Episcopal Church believes that when Our Lord founded His Church in this world, He Himself appointed a self-perpetuating Ministry, and that this Ministry has come down to the present time through the succession of the Bishops. The Episcopal Church holds the Catholic doctrine that a priest, ordained by a Bishop, in direct succession from the Apostles, is indispensably necessary for the celebration of the Holy Communion, the central and characteristic act of the Christian Church. She pronounces no judgment as to the efficacy of sacred ordinances otherwise administered. But she holds herself bound wholly to the ancient ways which she believes to be of God's own appointment. That this is the belief of the Episcopal Church is made unmistakably clear in the Preface to her Ordinal. Her solemn and official declaration is that "It is evident unto all men, diligently reading Holy Scripture and Ancient Authors that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests and Deacons," and that "to the intent that these orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon, in this Church, or suffered to execute any of the said Functions, except he . . . hath had Episcopal Consecration or Ordination." And that which he declares in word she carries out in her acts. That she herself holds her doctrine of the Priesthood to be Catholic is sufficiently demonstrated by one simple fact. A Priest of the Roman Catholic Church, of the Holy Orthodox Eastern Church, or of any Catholic Communion, coming into her fold, is not re-ordained, while on the other hand, no minister of any Protestant Communion, however great his attainments, or holy his life, can under any circumstances be admitted to the Ministry of the Episcopal Church, and allowed to celebrate the Holy Communion, without ordination to the priesthood, at the hands of a Bishop. The doctrine of the priesthood in the Episcopal Church is not, as is sometimes supposed by those not familiar with her teachings, a mere opinion or view held only by the "High Church party." It is a matter of the Church's own most distinct and essential teaching, as appears in her authoritative formularies. If any member of the Episcopal Church, clergyman or layman, does not believe in the office of the Priesthood, and that Episcopal ordination is necessary for the exercise of the functions of the Priesthood, he in so far fails to accept the teaching and to represent the position of his own Communion. Whatever his individual views may be, he must, in his official acts, conform and give assent to

(Continued on page 94)

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

A GOOD OPENING

Editor, CHURCH LIFE:

Dear Sir,—Will you give me an opportunity in your paper of mentioning that in a town in Ontario of about 4,000 population, there is an excellent opening for a Doctor and a Dentist. At present there is only one of the latter, and the prospects for a Doctor are equally good. The Editor of CHURCH LIFE will give my address to anyone interested.

ANGLICAN.

A HYMN IN ITALIAN

February 4, 1916.

To the Editor, CHURCH LIFE:

Dear Sir,—With reference to the letter of Mr. Sutherland Macklem in your issue of February 3rd: There is in the Annotated Edition of the Book of Common Praise, a note to the hymn 138, "Glory be to Jesus," to the effect that this hymn, beginning "Viva, viva Gesu," is in the 1837 edition of the *Raccolta*, a collection of prayers in Italian, with a few hymns in Italian.

GEORGINA C. COUNSELL.

Grimsby, Ont.

OUR NATIONAL SINS

To the Editor, CHURCH LIFE:

Dear Sir,—The Bishops have lately, with great reason, been asking the Church to heed the spiritual call of the war. They insist, quite rightly, that God is calling us to self-humiliation and repentance of sins,—"individual and national." But they fail to give us any clear-cut idea as to what constitutes our national sins. Many of us are already deeply conscious of our individual sins; but, as the part we play in national life is small, and our knowledge of its wider policies limited, we need to be clearly told where our national sins lie, before the call to repentance for them can mean much to us. Especially we of the clergy, whose duty it is to preach this repentance, need an authoritative statement of the Church, through her leaders, of the exact nature of the national sin. This, I have not yet been able to find in all the literature the Bishops have circulated in connection with their call to repentance. Only one attempt has been made; and that is, to many of us, unsatisfactory. In it, the national sin is pointed out as a widespread indifference to God, and to the Bible,—to the Sacraments and to the Church,—to the Sabbath, and to private and family prayer,—an indifference coupled with general slackness of living,—intemperance, profanity, divorce, race suicide, greed, graft, and bribery. But surely these are not national sins. They are but the sins of individuals, taken in the aggregate. This catalogue merely emphasises the terrible truth of the prevalence of individual sins within the nation. If national sin were only these, then the word "national" might just as well have been struck out of the Bishops' appeal, for the word "individual" covers them all. But such a delineation of the national evil is not satisfying. If there is a national sin at all, in contradistinction to the aggregate of individual sins, it must lie outside individual action,—in some policy to which the nation as a whole is com-

mitted, and for which the individual is responsible only in so far as he is a member of the nation. Many of us are convinced that there is, in the very construction of the national society, such a national sin to be repented of. We further believe that the Church should clearly point it out, and range herself on the opposite side, without fear or favour. What we believe it to be, however, does not matter to the present discussion. The thing we want to know, is what the Bishops, as the mouthpiece of the Church, believe it to be. And for such a clear, definite statement of their convictions, we are still waiting.

NEMO.

MEMORIALS IN CHURCHES

To the Editor CHURCH LIFE:

Dear Sir,—Some churches, like some homes, have an atmosphere—an atmosphere of windows, furniture, ornaments and memorials that speak of reverence, human sympathy and respect, and love for the House of God. And so it should be. But of how few churches in Canada can this be said? The fault lies with the rector of the parish, upon whom rests the responsibility of educating his congregation. In times of bereavement there is a natural desire to spend money on some memorial. It is an easy thing for a rector to give proper direction to this feeling and it is a simple matter to have a suitable scheme of stained glass windows prepared and a list of the furniture and ornaments that are wanted, but there is not one parish in fifty where this is done. What is the consequence? When a prominent parishioner dies, the widow is promptly visited by the marble man, who persuades her that his bill must be the measure of her affection for the spouse she has lost, and the argument is pressed with ruthless persuasion. We see the result in our churches unadorned and the costly, hideous and useless marble columns that misadorn our cemeteries and daily remind us of the monumental apathy of Parsons.

This is a subject which might well be carefully dealt with by the proper committees of the Provincial Synods.

ERNEST HEATON.

1st February, 1916.

A STARTLING CALL

To the Editor CHURCH LIFE:

Sir,—Surely every faithful heart in our Church that heard it, must have been startled by the message that came from Admiral Beatty to the S.P.C.K., and through the press of the Empire has received a vast circulation. "Surely Almighty God doesn't intend this war just to be a hideous fracas or a blood-drunken orgy," he said, "there must be a purpose in it." And then the great sailor-hero goes on to show that the evident purpose of Almighty God is, that there should be a revival of religion, as there already has been in France (a revival that is wonderful, when one considers the atheistic and Godless Republic, in which the name of God has been blotted out of every official record and every school book). "But England," he continues, "still remains to be taken out of the stupor of self-satisfaction and complacency into which her flourishing condition has steeped her. And until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue." The most striking thing about it to the average mind in that this call has not come from an Archbishop or a Bishop or from some great ecclesiastical leader, but from a layman.

And it is not a mere plea for prayer. It is for something deeper, far deeper. It is a cry from a great Englishman for a great revival of religion in dead and cold

hearts; a fresh realization of the Hand of God, and a new seeking of God in spirit and in truth on the part of all.

Now, the revival of religion depends, first of all, unquestionably upon the descent from heaven of the Spirit of God in a great prayer revival, and every deep revival of prayer among God's people must have a beginning in a fresh realization and a fresh confession of sin. "He will revive us," said the prophet Hosea, in a situation that gave far less prospect of awakening spiritual life, than even these dark days of ours. But he prefaced his promise with the plea, "Come and let us return unto the Lord."

Never, it seems to me, was there such a chance for the ministers and the people to realize the power of intercession. The spirit of the world is the everlasting opposing force to the spirit of prayer, and if we won't by unceasing prayer bring in that great revival, we shall miss the great opportunity and purpose of this war crisis. Intercession is, undoubtedly, the most important work that clergy and laity can each one now perform, and now is the time to start daily prayer services in every parish in Canada. God's quorum is very small, as old Canon Mulock used to say, and two or three will get the promise.

DYSON HAGUE.

Book Reviews

A Bundle of Memories by Canon Henry Scott Holland. The Musson Book Co., Toronto. Price \$2.50.

We do not quite know how to describe the contents of this delightful book. They are not so much sketches of the persons dealt with as impressions, and the impressions of a personality such as Canon Scott Holland cannot but be full of charm. Here we have Swinburne, Bishop Selwyn, Professor Mozley, Bishop King, Dean Gregory, Father Stanton, Joseph Chamberlain, John Henry Thorthouse, Archbishop Temple, Hugh Price Hughes and many other well known men, as Canon Scott Holland saw and knew them. Sometimes only a page or two, sometimes several pages are devoted to the subject, all in the writers captivating style. Then we have reviews of Rostland's "Chanticleer," H. G. Wells' "New Worlds for Old," and Barrie's "Peter Pan." Short essays too: The Pan Anglican Conference under the title "Romance in Gaiters," Harvest Festivals very sympathetically treated under the heading "Pagan Pumpkins," and a review of the Four Seasons, entitled "All the Year Round." Throughout the book we are charmed with Canon Scott Holland's fun and humour, sympathy and charity, deep thought and sincere piety. Anyone taking up the book will find it hard to lay it down.

We must quote from the preface, which is, we think, unique: "This little book may win forgiveness if its preventive and prohibitive purpose be fully recognized. It makes it finally impossible for me to write a volume of Reminiscences. It is wise to guard against this in time. For the period of anecdote is fast drawing in on me. . . . It is the last dotty years that do all the mischief. Old age affords a fatal leisure: and, then, the devil gets busy with one's idle hands. So now I have taken steps to forestall a lapse. I have scrapped the materials that might have been of service. The Public is saved."

We doubt, however, whether the Public will be properly grateful, for after reading this book we are sure that they will wish to have some more.

NOTHING draws down upon us the wrath and curse of God so much as the malicious pleasure with which we magnify the faults of our brethren.—*Massillon*.

The Angels at Mons

THE Society for Psychical Research has issued the report of an investigation by Mrs. Salter, formerly Miss Verrall, into the stories current during the past year of visions of angels at Mons and elsewhere. The inquiry was evidently conducted in the dispassionate spirit in which the Society works, without bias or prepossession.

The tide of rumour was at its height, the investigator says, in May and June of last year, and of the reports which reached her a large number can be traced to an article which appeared in the *All Saints', Clifton, Parish Magazine*, in May and July. It seems to have escaped Mrs. Salter's notice that shortly before that time an organized effort was apparently made to get the story into as many local papers and parish magazines as possible, by some person or persons specially interested, in the version most familiar, which begins "Last Sunday I met Miss M."

Inquiry showed that the report, based on the authority of Miss M., broke down at a crucial point, since Miss M. did not know who the men were who were said to have seen the apparition, though the version said that she knew them personally.

Another version attributed to a Miss E. W. seems to have been a variant of the first. That also could not be traced to its source.

The version given by Private Cleaver, who swore an affidavit as to its truth, broke down on the point that he was proved not to have been at Mons.

But Mrs. Salter points out that the attribution of the stories to a source in Mr. Machen's "The Bowmen" presents the difficulty that the versions bear hardly any resemblance to Mr. Machen's tale, beyond the fact that the central incident in each case is a supernatural intervention on behalf of the British Army. Mr. Harold Begbie's evidence, again, is "not such as to throw any clear light on the precise nature of the experiences which he relates. That is not primarily his purpose, and the reports which he has collected are in some cases given at second-hand, and in others have been described by the precipients only after an interval of many months after the date of the experience, so that due allowance must be made for inaccuracy of memory, the force of suggestion, and other common sources of error." However, investigation of the cases was made, with small result. What evidence could be obtained does not conform to the standard of evidence which any scientific inquiry demands.

There is one other story of a different kind, relating to the alleged appearance of large bodies of cavalry after Le Cateau, who seemed to be escorting the British forces. They were seen by many men, who were, however, "absolutely worn out with fatigue, both bodily and mental," "babbling all sorts of nonsense in sheer delirium." That is not strong evidence.

The conclusion is that many of the stories are founded on mere rumour, and cannot be traced to authoritative sources. Others seem to leave a small residuum of evidence, indicating that a certain number of men believed themselves to have had supernormal experiences. But the ground for their belief seems to be slight. Of first-hand testimony the inquirers received none at all, and of testimony at second-hand none that would justify them in assuming the occurrence of any supernormal phenomenon.

There the matter may be allowed to rest. The conclusions will at least satisfy those who know how carefully the research work of the society is conducted.—*The Church Times*.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Bishop of Kingston, Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWMHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

FORT WILLIAM

The recent visit of Archbishop Thorneloe to the head of the lakes was for the purpose of giving definite shape to an important proposal for strengthening the spiritual life of the nation. The organized movement is in the nature of a national mission for the deepening and strengthening of spiritual life, and the Archbishop's strong lead in this direction is in line with the great efforts he has made ever since the war began, to help forward the moral and spiritual witness of his especial diocese as part of the nation. There has been a hearty response to the Archbishop's appeal.

At St. Luke's there was a celebration of the Holy Communion at 7.30 and in the afternoon the Archbishop preached from the text, St. John 9: 4, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." The speaker dwelt upon the proper proportion of work and recreation required to maintain and promote that symmetry of the mind that corresponds to the physical symmetry gained by proportionate work and play. Rev. Canon Burt assisted at these services.

At St. Paul's church Holy Communion was celebrated at 10 a.m., and at 8 p.m. there was a beautiful and impressive service, with music by an augmented choir and sermon by the Archbishop. Rev. E. Stephenson, of Schreiber, read the first lesson, Rev. Canon Burt the second lesson, and Rev. E. Pierce-Goulding, rector of St. Paul's, took the rest of the order of evening prayer. Rev. Canon Hedley, of St. John's, Port Arthur, and Rev. F. W. Clavton, of St. Thomas, were also present. His Grace took for his text, as suitable for the occasion of festival of the conversion of St. Paul, the words, "Lord, what wilt thou have me to do?" Acts 9: 6, and preached a most impressive and eloquent sermon from the text that seems especially appropriate at this time of great spiritual crisis. The crisis is, he said, the same to-day as in the time of Paul, and God is the same. To those to whom the light comes, as it came to Paul, and who are arrested by the light and by the call to turn and say with the converted Paul, "I can do all things through Christ, which strengtheneth me," the same claim may be made for God's co-operation to help in time of need. He pleaded with his hearers to say, in answer to God's call, "Lord, what wilt Thou have me to do?" and to take those words as their motto through life, following the example of St. Paul in using the energy, once misdirected, in the right way, and doing with all their might what God's voice commanded. He said that the words were

especially applicable to men at this time of war and advocated the efficacy of prayer in claiming that co-operation from the King of Kings, the Lord of hosts, the only Ruler of princes, for victory over the enemies of the Church and king, whose rule would mean the raising of that wise standard of zeal which in Paul's case had been exchanged for the banner of righteousness. He concluded his address by repeating the call to prayer and quoted Tennyson's words of the great and good King Arthur:

"More things are wrought by prayer than this world dreams of. Wherefore let thy voice rise like a fountain for me night and day, lifting up hands of prayer both for themselves and those who call them friend."

CALGARY

The Bishop has fixed February 10th and the following days for the next meeting of the Synod in Paget Hall, Calgary. There will be a celebration of the Holy Communion in the Pro-Cathedral on Tuesday, Wednesday and Thursday at 8 a.m. On Tuesday after matins at 10 a.m., the Bishop as president will deliver his address in the place of the sermon.

On Wednesday, at 8.00 p.m., instead of the usual missionary meeting, there will be divine service in the Pro-Cathedral at which the special preacher will be the Bishop of Edmonton. This service, which is being held at the request of the rural deanery of Red Deer, is particularly intended as a preparation for the forthcoming diocesan mission.

The Bishop thinks very strongly that no better way of preparing ourselves for the mission could be planned than by inviting all the clergy and laity to come together for a solemn time of prayer and exhortation.

With this great end in view a special service will be held in the Pro-Cathedral at 11 a.m. on Friday, February 18th, when the address will be given by the Ven. Archdeacon Webb of Edmonton.

HURON

SUMMER SCHOOL

Arrangements have just been completed by which the first summer school, to be held in the diocese of Huron, will be held in London from June 26 to July 3. More than eighty young men and women from all over the district will attend.

The school will be under the direction of an educational committee composed of Bishop Williams, Rev. A. Appleyard, Principal Waller of Huron College, and Mrs. Gahan.

BRANTFORD

The death occurred on January 24 of Mrs. Wm. Stout, at the age of 69 years. Her illness was of short duration, an attack of la grippe developing into pneumonia. The deceased was the wife of Rev. Wm. Stout, who has for thirty-eight years been a priest in the diocese and is at present in charge of St. Luke's Church in this city. The funeral services were conducted by the Rev. Rural Dean Saunders, assisted by Rev. Messrs. Light and McKegney. The late Mrs. Stout is survived by her husband, one son, Mr. N. H. Stout of the Bank of Commerce, Winnipeg, and four daughters, Mrs. Arthur Minnett of Minnett, Muskoka; Mrs. Ernest Minnett of Toronto; Mrs. Norman Robertson of Winnipeg, and Mrs. J. H. Poss of this city, all of whom were present at the funeral. The deceased will be deeply mourned in all former parishes where she has lived, and where she was always a constant and faithful worker for the church. May she rest in peace and may light perpetual shine upon her.

KOOTENAY

The rural deanery of the Okanagan met in Armstrong on the 10th of January. The Bishop was present. Much useful business was transacted.

In most parishes a mission will be held from Septuagesima to Sexagesima Sunday, or at the beginning of Lent. Local conditions make it difficult to have the mission on the same date in every parish.

It is to be hoped that the great severity of the weather will have moderated by the end of the month, otherwise a serious obstacle to Church attendance will be experienced.

The Bishop of the Diocese leaves Vernon this week to conduct two retreats for the clergy of the diocese of Rupert's Land, one at Brandon and the other at Winnipeg.

From Winnipeg the Bishop goes to Nelson to conduct a mission in that parish.

The rector of Nelson, the Rev. F. H. Graham, will conduct the mission in the parish of Vernon.

NIAGARA

NIAGARA FALLS

Another link with the past history of Niagara Falls will be gone in a few days, when the old St. Stephen's Church is torn down. Workmen are busy and the building will be razed to the ground in a few days. It was built in 1885. The ground was given by Mrs. Tench, and it was confidently thought that at no distant date a cathedral would be built there. Mr. W. F. Lyon was the first to officiate there and he acted as lay reader under Dean Houston of Christ Church. After he had left he was succeeded by Rev. Guy B. Gordon, who came as curate to Dean Houston and officiated in St. Stephen's. On the death of the dean in 1911, Mr. Gordon became rector and the church was closed, the congregation merging with that of Christ Church. It is a curious coincidence that both of the men who conducted services are on active service for their country. Mr. Gordon is now major and Mr. Lyon is a lieutenant. Mr. Lyon, before the war, was rector in charge of Caledonia.

NOVA SCOTIA

The campaign which has as its object the lifting of the mortgage debt on All Saints' Cathedral, so that the beautiful building may be consecrated on next All Saints' Day, is about to begin in good earnest. Canon Vernon, under whose direction it is to be conducted, has had His Grace the Archbishop's strong letter of approval together with a statement by the building committee, printed in pamphlet form, and it will be circulated throughout the

length and breadth of the diocese. Certainly the debt can be lifted without any excess of effort—it can be speedily lifted if the loyalty of Churchmen and Churchwomen is worthy of our beloved Archbishop's utterly self-denying labours. It is the intention to appeal also to Nova Scotia Churchmen now living in other parts of the Dominion or of the United States. The completed cathedral will be one of the noblest ecclesiastical structures in the whole of Canada. It is rapidly being enriched, as pointed out a week ago in CHURCH LIFE, by gifts which make it even thus early in its life a veritable treasure house. Love is ever and anon pouring upon its altar an alabaster box of very precious ointment. All, or very nearly all, are memorials to the dead, and the building committee are hoping that many of our Church people may be impelled to make gifts to the fund with which to lift the debt as memorial gifts. These are days in which the sound of mourning is ever in the ear—to God and Him only do the sorrowing look—to Him "lift up" their longing eyes. What more worthy or more enduring form could a memorial take than the simple brass tablet set up in His holy temple to speak to all who worship there during all the years of love and faith? It has been suggested that there are doubtless not a few who, in giving to the building fund, would welcome the opportunity to "keep" some beloved memory by having a simple tablet erected in the Church, and this could readily be arranged. The treasurer, to whom all gifts and all promises to pay may be sent, is Dr. J. Walter Allison, 223 Hollis street, Halifax.

Much sympathy has been expressed for Canon Hind, rector of Shelburne, in the death of his only brother, Rev. Duncan Hind, Sandwich, Ont.

Mrs. V. E. Harris, wife of Dr. Harris, the Diocesan Secretary, has been critically ill of pneumonia, but is now convalescing satisfactorily.

Rev. Noel Wilcox, who succeeds Canon Hind as assistant to Dean Llwyd at All Saints' Cathedral, and who comes with a fine record of usefulness in Winnipeg, arrived in Halifax on the evening of February 3, and enters upon his duties immediately.

His Lordship Bishop Farthing, of the diocese of Montreal, delivered on February 2, at a luncheon under the auspices of the Canadian Club of Halifax, of which His Grace Archbishop Worrell is president, on the subject of the Patriotic Fund, for which collections are now being made, the strongest address yet heard here thereon. At its conclusion the hotel dining room resounded with applause.

In its course he emphasized the fact that the exceeding bitter wine which we are being called upon to drink is a morally strengthening draught—we shall as an Empire reach greater heights through the discipline and self-sacrifice which it demands of us.

The spirit of sacrifice may be as fully exemplified at home by those who cannot go to the front, as in the firing line whence come stories of courage and utter self-forgetfulness that are truly glorious.

The Bishop scathingly denounced German "kultur" as exemplified in its campaign of "frightfulness," and paid high tribute to the spirit which our women have manifested, and the way in which they have arisen to the hour, eager and efficient in service in whatever way they are able to render it.

To the Cause for which the allied nations are contending said he, it should be our happiness to give our money, as all that we have to give. How great is our responsibility to the wives and children of the brave men fighting overseas! We dare not ignore it. We cannot do so in honour.

In the course of the address punctuated with applause at short intervals, the Bishop referred to some of the pages by which Germany, great and strong nation, has disgraced herself—she has cast away her soul in her mad lust for world dominion.

This very brief abstract gives no adequate idea of the quality of the lecture, at the conclusion of which a vote of thanks, happily moved by Archbishop Worrell, was passed with the utmost enthusiasm.

Bishop Farthing left for Montreal on the morning of Feb. 4th.

WHITNEY PIER

The congregation of St. Alban's Church are most surely setting a true example of patriotism. Not only have a number of its men enlisted in the service of their king and country, but those who are forced to stay at home have realized that there is a responsibility laid upon them, and that the interests of their city and country can be served in no small way by the discharge of all debt. With this end in view a special effort has been made since the coming of the present rector, the Rev. F. Sanderson, B.D., to wipe out all local debts, amounting to \$1,100. This amount has just been raised and at the annual church meeting cheques were forwarded to the several persons concerned. This is a congregation of but little over a hundred families, some of which have gone without the necessities of life in order to fulfil their responsibility. Such patriotism as this should help people to realize that the Church of England is not behind in teaching its people their real duty at this time of crisis and judgment.

ONTARIO

NEWBORO AND ELGIN

At a very large and representative gathering of the members of St. Paul's Church congregation, Elgin, in the town hall, January 31, 1916, an address, accompanied by a substantial purse, was presented to their esteemed rector, the Rev. A. S. Dickinson. The address, which was signed on behalf of the congregation by the wardens, Messrs. A. L. Windsor and Albert Bryden, expresses the sincere regret of the parish in the loss of their rector, a deep appreciation of his services among them, and all good wishes for him in his new sphere of work. The rector's reply was couched in exceedingly appropriate terms and conveyed a deep sense of appreciation.

BROCKVILLE

At the annual meeting of St. John's Church the report of the treasurer showed the revenue during the year to have been \$3,740.77 and the disbursements \$3,734.48 leaving a cash balance in the bank of \$6.29. The missionary report was gratifying, as through the envelopes and from the women's organizations and other benevolent offerings, the total giving was over \$1,000.

NAPANEE

At a largely attended special vestry meeting it was decided to purchase the property of Mr. C. M. Warner for a residence for the vicar. The Church is thus acquiring a beautiful house and grounds in a very desirable location and on very easy terms.

OTTAWA

OTTAWA

ST. MATTHEW'S

The special preacher at St. Matthew's on Sunday 6th inst. was the Rev. J. G. Lewis, D.D., of Toronto, who preached two scholarly and very impressive sermons to large and attentive congregations. At the morning service, in addition to the usual worshippers, there were about eighty of the Engineers present from Lansdowne Park, and the subject, "God's Church and Household" was so dealt with as to make it interesting and instructive to all present.

Over two hundred received the Holy Communion at 11 o'clock, many of whom were soldiers. The preacher's subject in the evening was the true superman, Christ Jesus, and in a manner that was most convincing, Dr. Lewis compared the teaching and the life of Jesus Christ, with the teaching and the lives of the modern German philosophers and theo-

logians who teach that might is right, and also that the true gospel proclaims not "blessed are the peacemakers" but "blessed are they that make war, and cause destruction upon the earth." The preacher asserted that those in authority should not be too lenient in their treatment of the aliens in our midst, but that every precaution should be taken to prevent their assisting in any way our enemies.

On Monday evening Dr. Lewis addressed the members of the Girls' Auxiliary who assembled for their regular work meeting, and he also attended the regular weekly meeting of St. Matthew's Chapter of the Brotherhood of St. Andrew, and at the request of the rector, the Rev. G. S. Anderson, he delivered a short but very helpful address to the members present,

are few in numbers and are finding it difficult to provide for interior fittings in addition to purchasing the property. The Rev. Wm. Watson, the incumbent, has worked hard to keep his small flock together, and the purchase of the church will at last firmly establish the Anglican communion in Lang. The church will be dedicated to the Holy Trinity.

REGINA

A Confirmation was held in St. Paul's parish church on Sunday morning, January 30th, when the Lord Bishop of the diocese administered the rite of Confirmation to twenty-one adults, of which ten were young men.

The preface was read by the Rev. A. E. Burgett, who acted as Bishop's chaplain, while the candidates were presented by



By courtesy of Winnipeg Telegram

Pulpit of Manitoba Stone, cut and designed by Mr. Arthur Cox for the Church at Beausejour, Man.

who at the close of the address passed a hearty vote of thanks to the Dr. for his words of advice and encouragement.

QU'APPELLE

LANG

The Church people of Lang, who for some time past have been worshipping in a restaurant, have decided to purchase the Roman Catholic Church and property on Main Street. This church had been offered for sale at a moderate valuation, as the congregation had left the neighbourhood, and being in excellent condition of repair, can be utilized at once without much expense. It is hoped that an organ may be secured before long and other church furnishings, but the energetic and staunch little congregation

Rev. W. C. Western, curate of St. Paul's, in the absence, through illness, of the Rev. Canon Hill, rector.

The Rev. E. C. Earp, rector of Grace Church, is attending an officers' class at Winnipeg, preparatory to joining the Canadian Expeditionary Forces in England as chaplain.

The Venerable Archdeacon Dobie, warden of St. Chad's College, is laid up with a severe attack of "grippe."

The Rev. A. J. Bennett, of the Railway Mission staff, having completed his time of service with the mission, left for England by the S.S. "Orduna" and hopes to obtain a chaplaincy with the army at the front.

QUEBEC

THE MISSION

Preparations are being made for the diocesan mission. The country parishes and missions will combine and hold a three or four days' mission in various centres. Outside Quebec no outside preachers have been secured. In the city the mission at the Cathedral and at Trinity Church commences on Ash Wednesday. The central committee is busily at work distributing literature to clergy and people and preparing posters and cards announcing a "Preaching Mission."

The Cathedral missionary is a preacher of note, whose sermons at Brompton parish church, London, during the war have attracted considerable notice.

CHURCH SOCIETY

The annual meeting of the Church Society was held on Feb. 2nd, in the Cathedral Church Hall.

BISHOP DUNN MEMORIAL

A meeting was held at the Cathedral Church Hall, Feb. 2nd, under the presidency of the Bishop of Quebec, in order to discuss the raising of a fund as a memorial of the late Bishop of the diocese, Rt. Rev. A. Hunter Dunn.

The Lord Bishop pointed out the eminent services which had been rendered to the diocese by the late Bishop during the twenty-two years that he occupied his sacred office.

Mr. J. Hamilton, Archdeacon Balfour, Dean Shreve, Rev. H. R. Bigg and others also spoke on the great administrative ability and devotion to his duties of the late Bishop.

On a motion proposed by Dr. J. Hamilton and seconded by Ven. Archdeacon Balfour, it was decided to raise a memorial fund.

It was further decided that this Fund should be specially applicable to the Labrador Mission, and a committee, composed of clergy and laymen throughout the diocese, was named to organize the collection of the fund.

RUPERT'S LAND

BELMONT

The annual meeting of the parishioners of Christ Church was held on Monday, Jan. 24th, at 4 p.m., the rector, the Rev. D. Pierce-Jones in the chair. The minutes of the last meeting having been read and adopted, the financial report was presented by the people's warden and passed. It showed a considerable reduction in the indebtedness of the parish. Mr. Ernest Jones was re-elected people's warden, and the rector, having spoken a few words of appreciation of the work of the two wardens, appointed Mr. Charles Cannon his warden. The vestry also stands as for the past year. Mr. Houghton and Mr. Brown were appointed auditors.

A report was presented by the rector showing the number of parochial visits paid, Sunday and week-day services conducted, Holy Communion, public and private, celebrated, candidates confirmed, baptisms administered, and other particulars about his work.

It was unanimously agreed to increase the rector's stipend \$100 per annum.

Votes of thanks to the officers of the past year, the W.A., the G.A., etc., were passed and the meeting brought to a close with prayer.

EMERSON

ST. LUKE'S PARISH

His Grace the Archbishop of Rupert's Land visited the above parish on Sunday, Jan. 23rd, for the purpose of confirmation. Thirteen candidates were presented by the rector, the Rev. T. Dewhurst. Owing to the inclement weather, a few of the candidates were unable to be presented. The service was attended by a great number, in fact the sacred edifice was packed to the door and even after all available chairs were used from the parish room there were many who had to stand during the entire service.

His Grace preached very impressive sermons—sermons which will long live in the memory of those who heard them.

The rector of Emerson was formerly in charge of the Sioux Mission and has not been in Emerson more than six months. Great progress has been made. The many different organizations are in a flourishing condition and in order to cope with the increasing demand for efficiency an addition has been lately built to the parish hall. Both church and hall are entirely free from debt of any kind.

Miss Hilda Peto was lately appointed as organist in place of Mrs. A. Hewitt, whose resignation was very regretfully received a short time ago.

TORONTO

TORONTO

The Bishop conducted a Quiet Hour for the Deanery of York in Christ Church, Deer Park, on Tuesday morning.

ANNUAL SUPPER OF L.M.M.

The annual supper of the L.M.M. was held at St. James' parish house on Tuesday evening, the first inst. About 200 men sat down and addresses were given by the Rev. S. A. Selwyn, vicar of the Church of the Messiah, who spent some years in India, and spoke of the work there. He was followed by Mr. J. M. McCormick, who, in a most forceful and interesting way spoke of the work of the Church Camp Missions, of the debt which we owe to these pioneer workers on our railways and other outposts of civilization. The Provost of Trinity College gave a helpful and inspiring address on missions and the war. The Bishop brought the meeting to a close by proposing a vote of thanks to the speakers and the ladies who had served an excellent supper. He then pronounced the Benediction and two verses of God Save the King were heartily sung by all present.

W.A.

From the several associations connected with the Anglican Woman's Auxiliary to Missions excellent reports were submitted at the meeting held last Wednesday in the Church of the Redeemer, Miss Cartwright presiding. The balances at the credit of the various funds were substantial, and large parcels of clothing and other gifts had been sent both to home and foreign missions. Addresses were given by Rev. T. G. Wallace, of St. Stephen's Church, and by Rev. W. F. Rushbrooke, of Prince Rupert Coast Mission, who expressed deep gratitude for the assistance the auxiliary was giving in mission work.

Mr. Walter Gillibrand, late organist St. Chad's Church, Earls Court, was made the recipient of a handsome oak frame china cabinet at a concert and social held in the basement hall last Tuesday. Rev. H. Snartt occupied the chair.

CHURCH OF THE EPIPHANY

The Rev. Dyson Hague, the vicar, will preach a course of sermons on some aspects of the work of prayer in its relation to the spiritual life, and the War.

Sunday, Feb. 6th, 11 a.m., "The prayer that lifts mountains"; Feb. 13th, 11 a.m., "The prayer for Enlargement"; 7 p.m., "The prayer for Contentment"; Feb. 20th, 11 a.m., "The prayer for Wisdom"; 7 p.m., "The prayer for

(Continued on page 94)

Personal Mention

THE University of Oxford has conferred upon Bishop Doull the degree of Doctor of Divinity.

* * *

Captain The Rev. A. W. Buckland, rector of St. Andrew's Church, New Carlisle (chaplain) now on sick leave, will return to the front in March, D.V., and resume his duties with his regiment the 49th Battalion.

* * *

Great sympathy will be felt with the Reverend W. H. Bridge, rector of

Cranbrook, B.C., in the sad loss sustained by him through the death of his wife. Mr. and Mrs. Bridge came to the Diocese of Kootenay two years ago from the Diocese of Edinburgh, where Mr. Bridge was curate of St. John's, Princess street.

Mrs. Bridge was in a very delicate state of health upon her arrival, and the climate of the upper country of British Columbia failed to do for her that which had been hoped.

She passed away on the 22nd of January at the Rectory, Cranbrook; and a long illness, borne with great fortitude, closed in a peaceful sleep from which she awoke beyond the Veil. May light perpetual shine upon her.

* * *

Mr. R. Stewart White, eldest son of the Bishop of Honan, is at present taking the Cadets' course at the Royal Military College, Kingston.

* * *

The Rev. Wallace C. Allison, former rector of Dryden, Ont., who left Port Arthur last year as chaplain to the 52nd Battalion, writes from Witley Camp, Surrey, to say that he has received orders to hold himself in readiness to proceed to Cairo very shortly.

* * *

Canon E. H. Pearce, of Westminster Abbey, has been appointed Assistant Chaplain-General for duty at the War Office.

* * *

Bishop de Pencier has received orders to leave with his battalion, the 62nd, of New Westminster, and he will be proceeding to the front very shortly.

* * *

A cable was received last week announcing that Lieut. Harold H. Owen had been killed in action. Lieut. Owen, who was twenty-two years old, was a student of Wycliffe College, and the only son of Rev. C. C. Owen, rector of Christ Church, Vancouver, at one time connected with St. Peter's Church, Toronto, and now Chaplain-Major to the 6th Brigade of the 20th Battalion. He enlisted from Vancouver immediately after the declaration of war by Great Britain, in the 7th Battalion, and went with the first contingent overseas. Lieut. Owen was first with an ambulance, acting as a doctor. He was in his third year in medicine in Toronto University, and in his second year in theology in Wycliffe College. Lieut. Owen was several times mentioned for D.S.O., and was recently offered a Staff Captaincy in the Imperial Army, but he refused.

* * *

The Rev. Canon Wm. Roberts, so long rector of Adolphustown and Fredericksburgh, in the Diocese of Ontario, is removing to Catarqui.

* * *

The Rev. Lenox I. Smith, rector of the Cathedral, Ottawa, visited his mother, Mrs. Larratt Smith, in Toronto last week.

* * *

The Ven. Archdeacon Mackenzie, the active rector of Grace Church, Brantford, has just celebrated his 79th birthday. May he long be spared to continue the work of the Church in the parish of which he has been for 36 years the beloved rector.

* * *

Rev. W. H. H. Sparks, lately of St. Olaves' Church, Swansea, Ont., is now chaplain at No. 4, Toronto University Hospital at Saloniki, Greece.

* * *

The Rev. G. F. B. Doherty, rector of St. Luke's, Toronto, was in London, Ont., last week, the guest of the Rev. Canon and Mrs. Tucker at St. Paul's Rectory. Mr. Doherty preached at St. Paul's on Sunday.

At a special convocation held in Wycliffe College, Toronto, last Thursday, the Rev. W. T. Hallam, B.A., B.D., Professor of New Testament Literature and Exegesis in Wycliffe College, received the degree of Doctor of Divinity, which, in the words of Archdeacon Cody, he "had really earned." Archdeacon Cody pointed out that it was the first occasion in the history of the seat of learning on which a member of the student body or faculty had passed the necessary examinations in order to qualify for the degree, and that the occasion reflected a great deal of credit on the college.

After receiving his degree, Dr. Hallam delivered an eloquent address on the "Greatest Need." He declared that the present war will not end war unless it brings about a spiritual awakening, which is the world's greatest need.

At the convocation the degree of Bachelor of Divinity was conferred on the Rev. J. D. MacKenzie Naughton, M.A., of Vancouver, B.C., and the Rev. W. T. Townsend, B.A., of Carcross, Yukon. The Rev. A. L. Fleming, missionary at Lake Harbor, Baffin Land, received the diploma of Wycliffe College.

* * *

A handsome brass memorial tablet has been placed in the Church of St. James' the Apostle, by Mr. and Mrs. George J. Crowdy, in memory of their son, the late Capt. C. Hutton Crowdy, of the 13th Royal Highlanders of Canada, who was killed in action on October 19th and buried at Armentieres, France. The tablet, which is affixed to the south wall of the Church, and is the fourth memorial of a similar nature to be placed in the Church since the present war began, was dedicated on Sunday, January 30th, by the Lord Bishop of Montreal, assisted by Major, the Rev. Dr. Bruce Taylor, Chaplain of the 42nd Royal Highlanders and Canon Kittson. It was unveiled by Lt.-Col. C. N. Monsarratt, commanding officer of the 5th Royal Highlanders, Capt. Crowdy's old regiment. Bishop Farthing preached the memorial sermon, dealing with the necessity of individual and national righteousness. This, His Lordship said, had been more exemplified during the present war than during many years past. All had been convinced that the British cause was the cause of righteousness, and many who previously had fallen victims to selfishness and personal ambition had now turned to the works of righteousness, with the result that there had been a great na-

tional awakening, not only in work but in self-sacrifice for this cause of righteousness.

Men like the brave officer whose memorial had now been dedicated, who gave their lives freely for this cause of national righteousness, gave their lives for Christ and for our salvation, and their example called for similar sacrifice by all for the cause of God and His righteousness.

"When we see such men fall," said the Bishop, "we know that their lives are not lost, but gained—and that a new life awaits them with the God in whose cause they fell. Those of us who must stay at home, although I know there are many here who are going to the front, must learn the same lesson of self-sacrifice, and give our lives to the service as far as we can. Thank God this spirit of sacrifice is alive, as manifested by the memorial we have unveiled and dedicated today. He was faithful unto death, and in that fidelity to God and His righteousness he has found a more abundant life."

* * *

A memorial fund to the late Bishop Dunn is to be raised in Quebec.

* * *

Mr. Alan Muckleston, eldest son of Canon Muckleston of Ottawa, has given up his position in the bank and will go into training for overseas service.

* * *

The recent decoration of Miss Laura Ryerson, of Toronto, as Lady of Grace of St. John of Jerusalem, was in recognition of her "courage, fortitude and unselfish devotion in the Lusitania disaster."

* * *

The Rev. J. D. Mackenzie-Naughton, M.A., rector of St. Thomas' Church, South Vancouver, has been appointed rector of St. Luke's, Cedar Hill, V. I. This, obviously, transfers him from the Diocese of Westminster to the Diocese of Columbia. He is a graduate of Toronto University and of Wycliffe College and came west first to be assistant at St. Michael's-on-the-Hill, Mount Pleasant.

* * *

A despatch from London states that the following chaplains have arrived from Canada: E. H. Young, London, Ont.; C. K. Whalley, Halifax, N.S.; C. Stuart, Regina, Sask.; D. E. Robertson, Fernie, B.C.; R. W. Ridgeway, Bethany, Ont.; C. Reed, Alberni, B.C.; C. K. Masters, Warton, Ont.; W. H. Harris, Red Deer, Alta.; and W. L. Archer, Cornwall.

BUSINESS FORESIGHT

Professional and business men usually realize the importance of having their affairs arranged to meet every emergency. A first consideration in this connection is "Making Your Will." Do not delay taking this important step, and we beg to suggest naming this Corporation as your Executor. Literature sent on request and confidential interview solicited.

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Women's Work and Social Service

"RECRUITING . . . not going very well . . . men not responding . . . appeals not listened to . . . women holding back their men. . . ." These phrases and others like them kept echoing through my mind, things heard, items read, observations made from time to time. Outside, a "drab" scene,—a world wrapped in mist, brown grass, brown earth, brown trees, their very branches only so many darker shadows outlined against "a vast gray, hopeless, inexpressive sky." I thought of the endless beauty which a comparatively commonplace view receives from the wonderful variety and harmony of colour, but that was gone. It seemed like the effect that would offer to a complete colour-blindness.

When the colour of the scene is there, you cannot imagine its absence. "Life has colour," and you rejoice in "sunset and the colours of the earth"; but now, trees, sky, water, all alike, "a common grayness silvering everything," or rather leadening everything,—that must be a world as it would appear to the colour-blind.

* * *

A kind of analogy to colour-blindness is the strange insensibility of some to various forms of beauty. It was Mr. Casaubon who could not bear to have his "ears teased with measured noises," and there is a hearing which is deaf to such glories as the *Eroica's*: there is a seeing which can pass through the most beautiful scenery unmoved, for its possessors are reading the sporting news or chattering of fashion's whims. The primrose by the river's brim may be there with its delicate appeal, but they not seeing, tread it under foot. People must be free to enjoy what they like: they may like a rattling "rag-time" tune, and yet be indifferent to the loveliness of melody: they may admire a hunting scene yet miss the beauty in a noble painting: they may riot in the thrills of a "shocker," yet be impervious to the beauty of words. No one may blame another for his standard of enjoyment, for enjoyment is essentially personal and must be genuine; you enjoy a thing because you like it, not because it is good and someone in authority says you ought.

Yet while we may not blame, we may regret that some conceptions of enjoyment are so limited in their range: it is to those who seeing can see,—who hearing can hear,—that the beauty of things is able to reveal itself. Colour-blindness, according to its degree, would cut off from its possessor many sources of enjoyment, much of the beauty of things. And there is a sort of moral colour-blindness, too.

* * *

We know the dead level of a colourless landscape or a leaden sea;

we know the dead level of jingling tunes, of glaring posters, of literary "shockers."

"We've seen the world, The beauty and the wonder and the power, The shapes of things, their colours, lights and shades, changes, surprises."

We know something of this endless range of beauty. And life itself has colour; there are qualities which give moral colour, as it were, the absence of which makes a moral dead level.

Take the life without discipline,—life in which work is scarcely discipline, but only a harsh necessity to be hurried through and left behind as soon as may be. Or again, the dead level of a life too full of toil for any relief, except in the cessation of toil: or the life without any discipline of work, the life of the Doasyoulikes: or the life without a touch of the artist pleasure in doing your work as well as it can be done, without the discipline of responsibility, of obedience, of decision. If "all work and no play" is ever really possible, it certainly makes "a dull boy"; while "all play and no work" would make one duller still.

"If all the year were playing holidays, To sport would be as tedious as to work:

But when they seldom come, they wished for come, And nothing pleaseth but rare accidents."

* * *

It is a sort of moral colour-blindness which can see in the heroic appeal nothing but "foolishness": to which the disciplined beauty of the athlete, the disciplined and beautiful comradeship of the true game, is "not worth the bother": which sees no beauty that it can desire in the life of disciplined endeavour, or heroic devotion: to which the noble risk accepted in the flash of a second's insight, is merely a "fool thing," since by it, perhaps, "a life is wasted that might have been useful."

Most of us, thank God, do feel the strength of this appeal as something more than "foolishness." Every child is in love with the heroic, not only with the exciting: every child is in love with daring, with courage, with devotion: the child sees life as a great Adventure, where Giants and Dragons are always lurking, where Knights and Soldiers are always riding abroad to save and to destroy in order to save, and the child is with the Knight on his mission: his little heart beats in sympathy with the Three Children before the Great King, with Leonidas and his Three Hundred, with Sir Richard Grenville, with Daulac, with Captain Scott and his Gallant Gentlemen. Children are not colour-blind, and though the story of some heroic deed may make a shiver run through some small frame, it will be a shiver of wonder-

ing and adoring sympathy, not of fear. Children love colour and the colour of life, and it is only when a materialist influence has robbed them of this heritage, that they are in danger of becoming colour-blind.

Sir Philip Sidney could never bear the old Ballad of Chevy Chase, "but it stirred his heart like a trumpet," and it is not fanciful to see in this noble sympathy with the heroic, one of the influences that moulded his nature to its noble ends. John Buchan has given us in *The Lemnian* a wonderful picture of the way in which the heroic appeal could draw a man into a contest that was none of his, and move him to a very ecstasy of devotion. It was the eve of Thermopylae—

"He was on trial before these men of Lacedaemon. More, the old faith of the islands, the pride of the first masters, was at stake in his hands. The Hellenes were preparing a great deed, and they deemed him unworthy to share in it. They had offered him safety: could he brook the insult? He had forgotten that the cause of the Persians was his, that the Hellenes were the enemies of his race. He saw only that the last test of manhood was preparing, and the manhood in him rose to meet the trial. An odd wild ecstasy surged in his veins. It was not the lust of battle, for he had no love of slaying, nor hate for the Persian, for he was their friend. It was the sheer joy of proving that the Lemnian stock had a starker pride than these men of Lacedaemon . . . there was only one way for a man. He too would be dying for his fatherland, for through him the island race would be ennobled in the eyes of gods and men. . . . At the thought of his home, a great passion welled up in his heart. It was not regret, but joy and pride and aching love. He was dying for the things he loved, and by his death they would be blessed eternally . . . The survivors could tell nothing except that he had fought like a god and had been singing all the while."

* * *

But some men could not have heard that appeal. Even in the present crisis there are some to whom its appeal is nothing but "a fool thing." They are as it were seeing life as a flat landscape from which material influences have washed away the colour. Life is just "a common grayness": the Orders of the Day do not call for duty and discipline, but just for food and drink, a grudging task, "shows," comfort. If these could see they would not be able to resist, but

having eyes they see not: they are colour-blind.

In an ordinary way we often fail to note the appeal of the heroic: we often fail to recognize it in the homeliness of workshop and hospital and home, yet it is often found in them, and so we do not learn to watch and wait for it, and to recognize it with the eager welcoming joy of an old friend. But now the appeal is clear and unmistakable, as we see men, and women too, literally "forsaking all that they have," for the sake of duty and love and freedom, for the sake of country and of God. It is the new Crusade, in which freedom is called to have her perfect work in duty and sacrifice.

"Stablish us with Thy free Spirit," must be the prayer of every heart which is awake to the call of the hour—

"Everywhere," one writes, from a Channel steamer, "I saw the blithe and eager faces of England's gallant sons, who had fought and would fight again to preserve this heritage from the fire and sword of bloody sacrilege."

And our own world is on its trial, to shew whether we in the freedom of the new world are true to the old tradition. Is it to be so? "Life has colour," indeed, not of food and drink and comfort, but of

"Exultations, agonies

And love and man's unconquerable mind."

Is it not so? and can we meet the test?

"Now God be thanked Who hath matched me with His hour."

It is the exultant shout of one who in the days of peace lived "at the top of golden hours," so intensely alive in every pulse of his body, in every throb of his heart, to the appeal of beauty in all its endlers range: one to whom the high proved not too high, nor the heroic for earth too hard, when he saw the plain and glorious duty, and who makes his farewell to the glad life of this earth not with the cry of death but with the shout of victory.

* * *

And so I mused, watching the gray level of the winter day. "Recruiting . . . hanging back . . . not understanding . . . selfishness" . . . Men . . .

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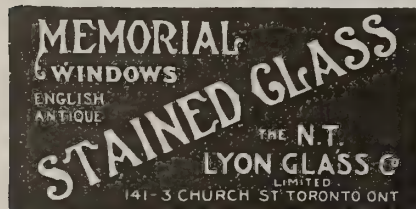
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tramp . . . tramp . . . tramp . . . the mist was breaking: the road was full of marching men and the battalions were swinging by, whistling as they marched. You can hardly see them as they pass, for the sudden rush of tears blinds you, but they are tears in which grief for the necessity is overpowered by solemn pride and joy. They—as thousands like them have already done,—are setting forth to claim their share in the British “heritage of heroic example and noble obligation, not reckoned in the Wealth of Nations, but essential to a nation’s life, which cannot be bought with a price, which does not die with death,” for it is stronger than death.

HONOUR BRIGHT.

Getting Johnny Off to School

On these cold, frosty mornings when kitchen problems are more vexatious than at any other time of year, it is not an easy matter to get the children off to school on time without neglecting the thing that is most vital to their health and their progress in studies.

The problem is an easy one for the mother who knows the nutritive value of shredded wheat and the many wholesome, appetizing ways in which it can be served. Being ready-cooked it is so easy to prepare a warm, nourishing meal with shredded wheat in a few minutes. The biscuits are made more appetizing by placing them in the oven for a few moments to restore their crispness; then pour hot milk over them adding a little cream.

These shredded wheat biscuits have in them all the rich, body-building material in the whole wheat grain. When served in this way they give more real, body-building nutriment than meat or eggs, cost but a few cents and are easily digested. In any group of children you can always pick out the “shredded wheat boys and girls” by their unusual physical sturdiness and mental alertness.

The Protestant Episcopal Church and Christian Unity

(Continued from page 88)

this doctrine. This doctrine of the Priesthood and the Sacraments stands for, and is the outward expression of, that which is most fundamental of all things in the Christian Religion. It stands for the true “givenness” of all that comes to us in Christ, for the present operation of Divine grace on the souls of men, for the reality of the supernatural. History seems to us to show that this doctrine is the great safeguard of the faith. We see that where men have held to this belief, they hold fast to the certainty of God’s revelation contained in the Catholic Creeds and believe firmly in the crucial facts of the Virgin Birth and the Bodily Resurrection of our Lord. In her doctrine of the Church and the Priesthood, the Anglican Communion aligns herself with Catholic Christendom, and it is this fact which makes it impossible for the Episcopal Church, without surrender of fundamental principle, to identify herself with the present movement for Protestant Federation in America or to enter into United Protestant work in the Mission fields or elsewhere. The Episcopal Church should feel, and does feel, warm sympathy with these movements. She should join in thanksgiving for them as most hopeful expressions of a growing desire for reunion, and as important steps in this direction. She ought in every right way to manifest her sympathy with these efforts, and to show that she wishes them Godspeed, but she can not officially participate in, and commit herself to, them without being untrue to the opportunity that God seems to have given her in relation to the Christian world as a whole, and denial of her own essential faith.

(To be Continued)

The Church in Canada

(Continued from page 92)

Cheerful Patience”; Feb. 27th, 7 p.m., “The prayer of the distracted father.” Prayer is held in the church continually for the very large number of soldiers who have gone from the parish to serve the Empire, for the revival of God’s work, and the coming of the kingdom and the King.

ORILLIA

The Rev. H. W. K. Mowll, dean of Wycliffe College, will conduct a series of special services in St. James’ Church from March 18 to 27. His subject will be “The Call of the War.”

The Rev. Dr. O’Meara, principal of Wycliffe College, Toronto, preached in St. James’ Church on Sunday morning and conducted the anniversary service at the mission at 7 p.m. In the afternoon he spoke to the children of the mission Sunday School. On Monday Dr. O’Meara gave a lecture on the Reformation.

BARRIE

The Rev. H. D. Raymond, who was recently appointed vicar of Trinity Church, assumed his new duties on Sunday.

PETERBOROUGH

During the M.S.C.C. campaign in Peterborough last week the congregation of St. Luke’s Church were fortunate in hearing three interesting and instructive missionary addresses. On Sunday morning, January 30th, Rev. C. W. Holdsworth, Rural Dean of Northumberland, spoke on Diocesan Missions. The same evening Mr. R. W. Allin, educational secretary of M.S.C.C., gave a very able and impressive exposition of the Church’s work in the North-West and foreign fields.

On Wednesday evening Mr. J. M. McCormick, the superintendent of the Church Camp Mission, appearing for the first time in Peterborough, delivered his lecture “With the Sky Pilot on the Frontier,” illustrated by a special series of lantern slides. The Sunday School hall was filled with a large and representative

audience who for nearly two hours followed the lecturer’s address with the closest attention and appreciation. Mr. McCormick’s first-hand experiences in his important and romantic field were related with an enthusiasm, eloquence and humor which engaged and held the sympathy of his audience. Those who had the good fortune to hear the lecture will find their interest in M.S.C.C. work enlarged and stimulated and will look forward to future visits of the Church Camp Mission’s representative to Peterborough.

BETHANY

St. John’s

At the annual meeting on January 26th it was decided to build a substantial new church in the village to replace the present one. It is to be dedicated to the glory of God and in memory of Privates Basil Ewens and Harold Hulbert, who were both members of the 5th Battalion, First Canadian Contingent. The former died in England, the latter was killed in action. They were both communicants of the church and much loved in the community. The church is to be known as St. John’s, Bethany (the Ewens and Hulbert Memorial Church).

The incumbent, Rev. J. H. Thomas, is the secretary of the Memorial Fund.

COBOURG

The sixty-fourth meeting of the Rural Deanery of Northumberland and Peterborough was held at Cobourg on January 31st and February 1st with thirteen members present.

The programme commenced with evening song in St. Peter’s Church on January 31st, when the Lord Bishop of the Diocese preached an able sermon on Eccl. 3:1-3, urging the congregation to meet the future with the desire to build aright that God may be glorified. On February 1st there was a celebration of the Holy Communion at 7.30 a.m. At 9.30 a.m. a “Quiet Hour” was conducted by the Bishop who reminded his hearers that whilst the door of opportunity was open to-day as ever, so also opposition must be expected. Our aim and object must be the furtherance of the gospel, each according to the measure of his ability.

At the regular meeting an interesting discussion on Rom. 13 was led by the Rev. T. J. O’Conor Fenton, after which the Rev. W. H. White gave his impressions of the General Synod. A paper, “A Plea for Personal Evangelism” was read by the Rev. H. N. Noble and was greatly appreciated. After the luncheon an address on “The Church and the War, To-day and To-morrow” was delivered by Archdeacon Warren, which was full of thought and suggestion. The speaker was sure that victory would be with the Allies, but hazarded the opinion that it would be brought about by Divine intervention, as so often before in history.

A vote of thanks to the Rev. F. J. Sawers and Mrs. Sawers for their kind hospitality brought to a close an interesting and helpful meeting. The next one will be held at Norwood on or about May 1st (D.V.).

CHARLES CARPENTER, Secretary.

Work Among the Russians

THERE are times when a Christian worker feels that he is being helped and supported in his toil by some invisible power, but he knows and believes that it is the power of prayer of those sympathizing souls, who offer this prayer on his behalf.

In order to obtain this power and help I take the liberty of writing these lines.

The diocese of Toronto has been carrying on a work of charity among the foreign Christians of this city, especially among Russians.

Since the 1st of June of last year the Russians and other foreigners have been visited and services have been held in Russian in the crypt of St. John’s Church on Portland Street. Also night classes for teaching English to foreigners have been held three times a week.

In June His Lordship the Bishop of Toronto addressed some 24 representatives of the Russians in the school house of Holy Trinity Church, and by his kind

words and liberal attitude left an indelible impression on the Russians gathered, who said they found it a new experience for them to see a Bishop mixing freely with people and shaking hands with them, an experience which they never had in the old country.

We have visited about twenty families. Most of the Russians are either bachelors or men who left their families in Russia. The total number of Russians near and around Toronto are about 2,000 souls. This number has slightly been reduced, some men going to the front or some having left for other cities.

There is an urgent need in some hall or house for a hall accommodating about 100 people where services and meetings could be held and where any one in need of the preacher could know that he is permanently found there at a certain appointed time.

The building of St. John’s Church, where the services are being held now, cannot be obtained at the usual hour for services, the English service being held there; whereas the hour when it is not engaged is too early for a Sunday attendance.

—M. A. de Sherbinin, 115 Madison Ave., Toronto, Jan. 11, 1916.

The Bishop of Fredericton on Temperance and Prohibition

Predicts Dominion-Wide Prohibition

IN his charge to the Synod the Bishop spoke at some length on the subject of temperance. His Lordship said in part: “I desire to take this formal opportunity of speaking to the church people of the province upon the subject of temperance. It is not the first time that I have done so, nor, if I am spared, is it likely to be the last. It seems to me that the time has come for a more definite and distinct pronouncement upon a subject of such supreme importance to the moral and economic well being of the world. As you are all aware, it has been officially announced that the provincial government will bring in, at the approaching session of the legislature, a bill for entire suppression of the liquor traffic in New Brunswick. It is assumed that the people of the province will be given an opportunity of expressing their judgment in the matter through the medium of a referendum. It seems likely, therefore, that the responsibility will be laid upon us of saying whether or not the traffic in intoxicating liquor shall continue in the province.

It is with this in mind that I speak to you this afternoon. I do not think that I need try to prove to you the economic and moral evil wrought by intoxicating liquor. It is everywhere apparent in the world. More and more men are coming to see that no single thing is fraught with consequence of such tremendous import in that respect.

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cating liquor. One remembers in this connection the extraordinary revulsion of feeling that has swept across Europe, and one might almost add, the world, since the outbreak of the war. It has been absolutely startling in its suddenness. France, England, each alike has seen in the use of intoxicating liquor a menace to strength and safety of the state more deadly than any Teuton terror, and each in its own way has taken the most unprecedented measures to meet the danger.

War was needed to prove that the effects of the liquor habit are morally disastrous, and I need hardly take time to speak of that to the members of this synod. Whatever room there may be for difference of opinion as to method by which this evil must be met, there is no room for difference of opinion as to the fact that it is an evil. It is enough to think of what we have all seen and know within our own experience, the tragedies that are everywhere and always associated with the habit of intemperance, the ruined and broken lives, wrecked and shattered homes, the forlorn and weeping women, the desolate and forsaken children. Is there anywhere a parish in which these things are not seen? Is there anywhere a city or a town or a village that does not know them?

Is there anything that we can do to-day? I know there is. The question of the entire suppression of the liquor traffic is likely to come before us within the next few months and it is about that I want to speak to-day, Church people of the province. Rather more than six years ago I discussed the question briefly in my charge. Let me remind you of what I said at that time. It was in part as follows:

"We shall not agree, perhaps, as to the precise policy that ought to be pursued.

For myself I do not hesitate to say that I do not think that the time is ripe for prohibition, though I believe that to be an ideal towards which we ought to work, and an ideal that will one day be realized. If, therefore, such a measure should be proposed, I should feel compelled to raise my voice again. But the moment I can see behind such a measure the weight of public sentiment sufficient to enforce it I shall be ready to give it my heartiest support?"

That was six years ago. To-day I stand here to tell you that after watching the growth of public opinion all through the province for more than six years, I am of opinion that the time has come when a prohibition bill may safely be enacted. I have no illusions about a prohibitory law. I have no expectations that such a law will entirely eliminate the sale of liquor, but I haven't the slightest doubt that its enactment under proper safeguards will enormously reduce that sale and I believe, further, that there is a sufficiently strong sentiment in favor of prohibition to make its passing a sane and salutary thing.

Those who are determined to get strong drink will, no doubt, still be able to do so. But the number of those who drink will, in aggregate, be enormously reduced and multitudes of men will grow up to whom the taste of liquor will be altogether unknown. Make as much as you like of the weaknesses that belongs to the prohibitory system and there will at least be indisputable gains.

SEES SURE GAIN

I admit, then, the inevitable weaknesses of prohibition, but against them I see the certain gain—a gain that in other directions will more than make up for the loss in this. Less money will be wasted in unproductive labor, more men will be working up to their full capacity; there will be more health and happiness. I do not think that these gains will be disputed. And that is not all. Against the weaknesses of prohibition also, and it is this that concerns us chiefly as a Church, there stands an indisputable moral gain. It removes a terrible stumbling block from the path of many who are weak.

Some of you will hesitate to accept all that I have said on this subject. I am seeking, you will say, to upset principles that have been long rooted in your life, and to tear down practices that have the sanction of long-continued custom in the world. You will tell me, further, that it is impossible to make a people sober by act of parliament. That is, no doubt, true in the strictest sense, but it does not thereby follow that an act of parliament has no moral value. As a matter of fact, it is probably true to say that an act of parliament never makes men moral, but it is none the less an excellent index to the extent to which men are becoming moral, and like many another index, it has a very distinct monetary value.

Let me add one more word. You are members of the Church of England, and you have inherited from your fathers a love of liberty that leads you to look with suspicion and dislike on any extension of the prohibitory principle to private life. Yet, suffer one word of earnest warning. Beware lest your love of liberty, your instinctive dislike of the prohibitory principle, should lead you to forget your duty—your plain and imperative duty—to make at least some clear contribution to the forces that are fighting this great evil in the world. No man has a right to all his rights. No man can claim all his privileges and continue to call himself a Christian. No man can live to himself alone. The measure of a Christian's freedom is the measure of his brother's need.

But I need say no more. Prohibition is coming; if not now, and I think it will be now, at least some time in the not-far-off future. It is coming not in one province only, but throughout the whole dominion. The day is close at hand when, from the Atlantic to the Pacific, there will be one prohibitory law. I hope with all my heart that when that consummation shall have come to pass it will not be possible to say that the Church of England had no part in its enactment. I



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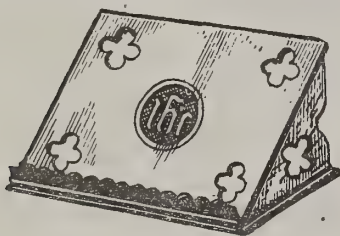
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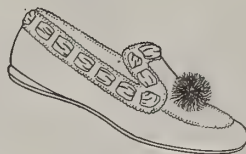
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Church Life.

VOL. VIII, No. 7

TORONTO, THURSDAY, FEBRUARY 17, 1916

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The Week

Septuagesima

THE names of the three Sundays before Lent are among the many indications to be found in the Prayer Book that "The service in this Church of England" was for many "years" "read in Latin." Quinquagesima being about fifty days before Easter, forty-nine to be exact, the other two were called, in round numbers Sixtieth and Seventieth.

The period between Septuagesima and Lent is thus one of transition. It is not a time of fasting or penitential observances, yet the naming of the Sundays, pointing forward to Lent and Easter rather than backward to Epiphany, naturally directs our thoughts into the channels which they should follow when the Lenten fast actually begins.

So in the Collect for this week, while we pray that God will hear our prayers and deliver us from adversity, we at the same time admit that we are justly punished for our offences. It is well for us to remember this, for in many cases, perhaps in most, men can see no connection between offence and affliction. Indeed, very often there is none to see, in the sense that a particular trouble has been deserved by some particular sin. Or again, a man may often say with perfect truth that he has been unjustly treated by his fellows. But when he is considering his relations with God, if he has any real sense of sin, he ought to admit that he is getting no more than his deserts when God allows misfortune to befall him. In other words, we have rights as regards men, as regards God we have forfeited them.

Yet He is still our Father, and we must rise and go to Him. So the Eucharistic Scriptures for the week show us two aspects of the journey.

In the Epistle it is a race for which we must train. St. Paul is referring of course to the Greek games with which his Corinthian converts were familiar. They knew the rigid training which each competitor had to undergo, so that every muscle and every power could be called into play and executed to the utmost in order to win the prize. He urges them, and us, in like manner so to bring all the powers of our nature under discipline, that they may all be concentrated upon the great object of attaining to God. That is, he teaches that the Christian race, like every other race that is worth while, cannot be won without temperance, self-control.

In the Gospel we have the Christian's journey to God from another point of view. It is a work for God.

As soon as He calls us, and He has already called all Christians, we are to work in that part of His vineyard and in that kind of labour to which He may be pleased to assign us, being assured that He will give to all honest labourers, not what they have earned, but a full reward according to His good pleasure.

And it is perhaps worth noting that we are not expected to be too critical of other people's work. It is the master of the vineyard whose place it is to judge of that, and He is served in many ways. What He requires of stewards is what He requires of all, "that a man be found faithful."

Canadian Memorial in England

ENGLAND is not likely to forget the heroic part played by her colonies in this hour of stress and trial. Recently at St. Margaret's Anglican Church, Westminster, the landing of the first contingent in France was commemorated by a service which will rank amongst the historic moments of realised fellowship and religious fervour evoked by this war. The edifice was crowded to its capacity. The gathering was representative of the best traditions of the British Empire. Besides the eight hundred soldiers present from Canadian camps and hospitals, persons prominent in every department of British enterprise both sides the water—social, financial, military, political, conjoined in the devotions whose echo might almost have been heard within the British House of Commons. Such an impressive service is a tribute to the brave Canadian lads who "jeopardised their lives in the high places of the field," to the grand old Church wherein so many of them have been schooled to

"dare and never grudge the throes," and to the English nation never more keenly conscious of the loyalty and sacrifice of those ready to pay unto the uttermost so that the flag be kept unfurled in honour and righteousness. Some years ago the then rector of St. Margaret's, Canon Farrar, in a sermon indexed the features of an "ideal citizen." They are these—candour, integrity, courage, and sacrifice. Canadian soldiers have won the character. They have shown "great hearts, strong minds, true faith, and willing hands." Their deeds consecrate the battleground as no other memorial can.

An Illuminating Report

THE report of the State Charities Aid Society of New York, U.S., is significant. It may surprise some to know that the vast sums contributed to war relief has not diminished the amount given to charities at home. On the contrary, "the spirit of charity has done more to loosen the purse-strings all round than the mere reduction of the purses has done to tighten them." This sounds paradoxical. It is, however, a simple matter of fact. As such it can be perfectly explained and has a wide application. People who gave and honestly thought they gave every penny they could afford before this war, have found out that the giving of ten times more than they thought themselves capable of doing, has not brought poverty nor disaster. In plain truth the rate of giving is a stilted habit. It is measured not so much from what we really have as from that we have always donated. It may be a tenth, a twentieth, just two mites—as the habit has hitherto settled. Custom binds, and custom remains, and custom works round a logic of mind to its own fixity. All the same what we call giving is not such as to cause privation, nor in many cases does it even involve serious sacrifice. One thing is sure. Once genuine sympathy is aroused, once the real need is felt, and the dry calculating habit of mind is broken, we are like to surprise ourselves and find we are not the least bit poorer. The average person who has a decent sense of the fitness of things would feel more than slighted if he could not do something to alleviate the misery now fallen upon myriads of innocents within the arena of warfare. Wherefore? Just because his sense of the true situation overcomes his natural selfishness. When Church people realise that the Church is not a pitiful applicant low down on the charity list, but that its work, its aims, and its responsibilities, give it front claim on our persons and

purses, there will be no foolish talk of funds languishing because the money had to go elsewhere. Experience shews where funds have increased this has been through method, system, sheer businesslike sense of duty, and the plain consciousness that the Church of Christ is worth keeping, worth extending, worth more than we have dreamed of giving. And not a single soul in regret or pain because the thing is done. Let any candid and honest person reckon up the cost of "movies" in any town or city and place it beside the whole funds put into the Church exchequer. The comparison may help. At least it will shew that when we speak of giving, we are mostly thinking of the small portion reserved for chance alms. We are not as we should deliberately reckoning by the water in the well.

The Call to Righteousness

THE address delivered by Bishop Farthing at the Montreal Diocesan Synod struck the right keynote. "It is God's power that will determine this war, not man's." Indeed this will, as his Lordship confessed, sound vague and impractical—even chimerical to many. Why to men of the world? Are the men of the Church exempt? We have put our trust in "chariots and horses." This is the stubborn fact and it cannot be blinked. We do not yet see that the basic cause of this war is a pseudo science which has insidiously slacked our confidence in moral forces. "Moral" force to-day with us means money, machinery, munitions, militarism, the superman, some form of might indistinguishable from physical force to all except the sophists who can make words mean anything. And it is an old story that the result is a confusion of terms equalled only by the darker confusion of morals. To people in just such a case the prophet Isaiah said God would speak in and through fact and if needs be the very rudiment of spiritual—that is to say—historic fact. The first fact is God exists. The second is that history is the fixed law of God at work now as ever. The third is that whether this law shall be sunbeam or consuming fire depends utterly upon our attitude towards his word and counsels. The fourth fact is that no nation yet, what ever its wealth, its arts, its prowess, its power, its passions, or its pride, has ever escaped the calm and eternal tribunal of this law. If this be not history, then history is a myth—a collision of accidents. If we do not accept it as the regnant factor in practical affairs, then all our devices are so many links of a chain with no hook upon which to

hang them. To-day it is for Christian men to determine in downright practical fashion whether they honestly credit the first word of creation, the foremost text of history, the first and last truth of the living Christ to his Church and of the living Church to the nations—"I believe in God the Father, maker of heaven and earth." If we give it homage we shall be saved so as by fire. If we turn aside from it, we shall be ground to powder. This is no time for mincing words. It is the Divine call to repentance and righteousness — though every prophet voice be silenced.

A Religious Life

THE term "Religious Life" has a special application to those living in communities under religious vows, giving their whole life and energies to God to serve Him in acts of mercy, education, meditation, and prayer; but none the less it is true that a personal religious life is necessary for every one. Restricting the use of the term "religious" to community life is somewhat similar to the misuse of the term "going into the Church" when applied to men seeking ordination; when we know they are in the Church by virtue of their baptism. It is because of our religious life that we recognize the obligation to attend the great services of the Church on Sundays and other Holy days and not because we go to church on Sunday that it can be said that we have a religious life. Nor does it follow that because one has a religious life that he is thereby free from sin. It is not fair, neither to the Church nor to the individual, to point the finger of scorn at one who has fallen, perhaps grievously fallen, when he has to the world appeared to live a religious life. "Let him that is without sin cast the first stone." It is when we recognise the religious life as a duty we owe to God that we really grasp what the Christian religion has in store for us, and how our plastic characters can be rightly formed in the "mould of sound words" found in the doctrines of the Church as taught directly by the great Founder of our religion and by His disciples; and expressed in the Bible as the inspired Word of God.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

A Friend	\$2.00
Elizabeth Aenstridge, Portsmouth, Ont.....	1.00
Rev. C. T. Easton, Flinton, Ont....	.50
F.L., Beamsville, Ont.....	2.00
Total for week.....	5.50
Previously acknowledged.....	\$523.75
Total.....	\$529.25

We shall be pleased to acknowledge and forward other amounts as they come in.

Our Old Country Letter

January 27th, 1916.

COMMENTING on the changed spirit of these awful times, a recent thoughtful writer says: "In these days the memories of those who of old died for the Truth's sake make appeal to us with a force which is new, both in its intensity and in its directness. Their interest for us has become much less remote. The spiritual triumphs of the Martyrs are on the same plane, with processes and occurrences which are being enacted under our eyes. We seem to understand better how it was that not only men and women but even children witnessed for Christ. We can imagine the examples set by Roman boys like St. Pancras and quite young girls like St. Agnes, being reproduced to-day in Belgium, in Poland, in Serbia, in Armenia. The Romans have always specially cherished and honoured the names of their own local Christian heroes and heroines like St. Laurence, St. Francesca, and St. Philip Neri. Another of these is St. Agnes, commemorated a few days since, who gives her name to two large churches in the Eternal City. One, built on the scene of her martyrdom, stands in the vast oblong square which occupies the exact site of Domitian's Circus. Some vaulted chambers in the crypt are actually a part of Domitian's building. The child martyr, born of a rich and noble family, was, at the age of twelve, in the year 305, led to the altar of Minerva and commanded to offer incense. According to the beautiful story, neither entreaties nor threats could shake her constancy. Her childish wrists were bound in clumsy fetters, which slipped off the small and delicate hands.

Led to one of the cells now beneath the church, she was visited by an Angel of the Lord, who protected her from the intended insults of the Prefect's son, the prime mover in her prosecution; for, to the terror of his companions, the youth was struck blind. At Agnes's prayer, he regained his sight and was converted to Christ. The assembled mob thereupon accused her of sorcery, and she was imprisoned in another of the cells still seen in the crypt. Thrown into a fire kindled by the flames, being then finally despatched by the sword.

Agnes's parents secured the body, burying it in the grounds of their villa outside the walls of the north-east of the city. Here a church was built by Constantine less than twenty years after the martyrdom. Three centuries later, it underwent restoration, but the subsequent lapse of fourteen hundred years has hardly changed its appearance. The interior of this beautiful basilica is very striking. Beneath its principal altar, in a catacomb below, excavations made in 1902 proved that the tomb of St. Agnes and her martyred foster-sister, stands with other tombs of the fourth and fifth centuries. On the night of the burial, her parents were consoled by a vision of their martyred child, who bade them not grieve for her as dead, but to rejoice because she had gained "the mansions of light." This event is commemorated on the Second Feast of St. Agnes, held seven days after the first, on January 28th, to-morrow.

* * *

The gatherings of clergy last week at Canterbury Cathedral, upon the summons of the Archbishop, in connection with the war, were most inspiring and helpful; and the Archbishop of York has now decided to convene his own clergy in a similar way. He has issued a summons to them all to attend "a solemn assembly" in York Minster on February 14th and 15th. It is understood that in order to ensure a full attendance, the suspension of public services in the churches of the dioceses on these days will be authorized. It will be a great occasion and "can hardly fail," says a contemporary, "to produce a deep impression. The utilization of the Cathedral in every diocese for some such purpose would be a noteworthy

event in the history of the Church, and it is probable that the matter will receive attention at the meeting of Bishops at Lambeth, to be held towards the close of the month."

* * *

The Hibernian Church Missionary Society, though working closely in touch with the English C. M. S. has its own laws and regulations, appoints its own officers, and controls its organization. The Primate of Ireland is Patron, the Archbishop of Dublin and other Bishops vice-patrons, and there are a lay president and vice-presidents. The total receipts last year amounted to £25,000. In the report there are lists of 136 Irish missionaries at present working with the C. M. S. and forming ten per cent. of the total European staff, and there are 61 "own missionaries" linked with parishes in Ireland. Considering the small numbers and the self-supporting poverty of the Irish Church, and that the S.P.G. and other societies are generously supported there, this is a very fine showing.

* * *

Dr. Wigram, to whose heroism in Constantinople and Gallipoli attention has been drawn in a letter to the *Times*, is the well-known former head of the now defunct Archbishop's Mission to the Assyrian Christians. Upon the outbreak of war with Turkey, he volunteered to stay behind in Constantinople, where he is now acting as chaplain of the Crimean Memorial Church. It will be remembered that shortly after the beginning of our attack upon the Gallipoli Peninsula, the Turks selected fifty allied subjects in Constantinople and took them to the battle area for the purpose of exposing them to our fire. This was prevented by the intervention of the American Ambassador, backed by an intimation from Sir Edward Grey that those responsible would be subsequently called to account. After the victims had been selected, Dr. Wigram came forward and volunteered to take the place of one of them. His proposal being assented to, he accompanied the party to the Straits, devoting himself to furthering their spiritual and material welfare.

* * *

I made some allusion last week to the seventieth Birthday Number of the *Guardian*, which appeared just when this letter was being written, and is of much interest. In a special supplement entitled "The Story of Seventy Years, the *Guardian* and the men who made it," the various important Church movements which have marked that long period are dealt with by several writers, including the Dean of St. Paul's (our greatest authority on "Mysticism"), Sir Oliver Lodge, Sir Frederick Bridge, and Lady Laura Ridding. The article by the last named on "The Churchmanship of Women in the last Seventy Years" is very full of interest and instruction. The rise of the Tractarian Movement is impartially described; and under the title of "Handmaids of the Church," the origin and growth of many of the great Church societies are sketched, and their history illustrated by some excellent portraits of founders and prominent supporters. It is pointed out that there is still one Diocesan Bishop—the Bishop of Hereford—who, being eleven years old at the birth of the *Guardian*, can have read the paper from the beginning. Certainly to those of us brought up in Church circles and who are now in middle or elderly life, the review is full of interest and hope, showing "what God hath wrought" at a time when such cheer is badly needed.

* * *

I will conclude with a few lines from a striking letter about the projected "National Mission" which I mentioned to you some time back, and more of which you will hear shortly. A correspondent says—"The Church can hardly have ever had a greater opportunity than is surely coming to her now. Men are looking for national religion; we are fighting for

national life; we believe that the nation is from God and is sacred; we desire to come to God and worship Him in a way which is the outcome and expression of the character, the feeling and the vocation of the nation. Men are looking to the Church. Seventy per cent. of the Army have put themselves down as Church of England, and I believe the true proportion to be even much greater. . . . And men are looking for a spiritual religion. They are tired of the criticism which has been going on so long. At last they want to learn to pray." Surely that is the very best "want" for us all.

Question Box

Ques.—Have any churches in England been turned into billets for soldiers?—G. A. M.

Ans.—We have written to England to make inquiries.

Ques.—Are there two classes in the Church of England, such as High Church and Low Church?—G. W. J.

Ans.—There are really three schools of thought and teaching in the Church of England which for convenience are generally called High Church, Low Church and Broad Church. The first and second differ on the question of sacramental teaching and the last has a tendency to rationalism. The Church of England has always allowed a great deal of latitude to her members on the questions of doctrine, discipline and ceremonial, a latitude which has often shown signs of degeneracy. While the Church of England formularies are capable of various interpretations they are in the main essentially and definitely catholic and are so accepted by the best and largest portion of the High Church and Low Church.

The English Church and Religious Revival

IF the Church is to take its proper place in a revival of English religion, it can only be by clearly and most definitely affirming what are the principles for which it stands. Churchmen must prepare themselves for such a mission by coming to a better agreement on fundamental ideas. They will have to make it perfectly plain to themselves and to others whether the Church is a mere human voluntary association, or a visible institution created by the Holy Ghost. These are mutually exclusive conceptions. Therefore no Communion can stand for both. If any persons suppose that a revival of religion can be diplomatically utilized to divert men's attention from the question what it is for which the Church of England stands, they are profoundly mistaken. It may be safely said that the Catholic leaders will not allow this use to be made of a revival, even if it were possible. To employ a religious revival as a means to avert a crisis in the Church between two conflicting schools, would be an infinite degradation. Nor will it do to say that the diversion of men's minds from principles would be incidentally one of the results of a revival of Faith. On the contrary, a religious revival demands imperatively a clear declaration of the Church principles. A house divided against itself, or propagating contrary ideas, cannot adequately discharge the functions of a great religious revival. In any case, the crisis is bound to come; and the sooner it is frankly faced the better. No policy of compromise can give a final settlement when the question to be determined is which of two mutually exclusive conceptions is the truth. No interests of the nation may override the interests of the Church. Indeed, the very interests of the nation demand a decision of the question, What is the Faith which the Church is to teach, and to which the nation is to be converted?—*The English Church Review*.

THE QUESTION OF "TOPICAL" SERMONS

IN these times of rapid change and new alignments, when the novelties of to-day become the commonplaces of the morrow, there exists a tendency to classify preachers according to their respective tastes for old-fashioned evangelism or an "up-to-date" style of address. "Topical" preaching is a sign of the hour. It is the heraldic blazonry of the modern pulpit. It is pleaded that a discourse must be "striking" or its effect is nil. It must be piquant, otherwise it cannot be strong. It must be seasoned with a fresh and original sauce or the hearer will refuse to take plain bread. It must have some dash of sensational speech or incident, for the public eye is focussed with hypnotic gaze upon the kaleidoscope of current events. Betimes this "topical" expedient passes into lurid advertisement and forms of extravaganza no modest mind could publish, no thoughtful person can excuse, and no saintly soul condone. The "topic" in such case is taken from the civic hall, the latest clash in political debate, the darkest purlieu of the slums, the choicest gossip over the morning news, or the scandal in its den until such time as lion-like it roars its challenge from the rostrum. This so-called preaching oftentimes catches and breathes all the hectic excitements of "Vanity Fair," and is chiefly conspicuous for its absence of genuine eloquence, refined tone, sound tuition, persuasive grace, and spiritual refreshment. It is mis-called "modern preaching." It was back in the eighteenth century some litterateur said, "There was more beauty in the smoking flambeaux of the playhouse, than in all the green fields outside London." Let the sensationalist take note.

It is perfectly true that current events need not and should not be excluded from pulpit treatment. None had a keener eye for vigorous illustrations and graphic pictures than St. Paul himself. His ready and adroit adaptation to the "local coloring" of his hearer's imagination furnishes a model of effective evangelism. The sublime orator of "Mars Hill" and the Agrippian tribunal, however, would never have dreamt of advertising his thesis through the media of the Parthenon or the intrigues of the Roman court. He had one illuminated text. He stood in the overpowering radiance of one vision. He refuses to be drawn into or allow his message to be drowned by the clangour of science, the casuistries of parties, or the babble of schools. His preaching stands as clear and clean from transient circumstantial phases of byway discussion as his personality stands transfigured above the beggarly elements of the world. His theme is—"Christ and him crucified." It is Christ made unto us "wisdom, and righteousness, and sanctification, and redemption." All history and experience shone afresh under this superexcellent glory. All human intelligence, human traffic, human emotion, and human aspiration, were leavened with hues of celestial beauty and transhaped in the light of this gospel. When this preacher searches for his imagery of the Incarnation, he turns not to the lantern flashes that reflect the running waves of the unquiet sea. He treats of birth, of creation, of resurrection, of those permanent, endless, exhaustless forces of life God himself sustains in the living universe, and whereof Christ is the sum and crown as to the eternal destiny of mankind. This is "gospel" preaching. It may find its avenue of approach in the "meanest flower that blows." It may delve beneath the deepest thought of nations that dated before the pyramids. But its characteristic is the constant principle and historic prophecy of the person of Christ wider and deeper than the expanding needs of all humanity.

Survey charts of revised sciences and shifting populations may change age after age, but the stars shine for us as they shone for Abraham in Ur of the Chaldees. It would be well

if our minds were more strongly fixed upon the all-creative and fundamental elements of the gospel delivered to our charge, and with less tendency to digress into brittle phases of experience which any sudden turn of affairs, any incursion of a great sorrow or joy, may shatter like glass. It is true that "life is a many-colored dome of glass," yet our main duty is not to preach about the shifting lights that swing under the dome so much as remind ourselves and others that it "stains the white radiance of eternity." True gospel preaching is timeless, ageless, elemental. By so much it is also vital, and operates on affairs by the law of what seems to us indirection, but in reality the viewless and incessant power behind all visible structures. Thus the preacher can afford to be old-fashioned alongside the sweetest and purest messengers that speak from the face of nature. He repeats the accents of the "still small voice" bound to linger after the wind and earthquake and fire. Solemnized by the Divine message; calm in his confidence as the patient herald of the living Christ—the preacher may gladly proclaim the word which shall become in men's hearts as the "dayspring from on high" and still teach them that light is sown for the righteous and gladness for the upright in heart.

The Protestant Episcopal Church and Christian Unity

(Continued)

By the Rev. William T. Manning, S.T.D., Rector of Trinity Church, New York

(By Permission of The Constructive Quarterly)

IT is a sign of growth in the spirit which must prepare the way for reunion that, with singular breadth of view, some of the most trusted Protestant leaders show a real and sympathetic understanding of the position of the Episcopal Church. There could hardly be a better example of this than that given by the Rev. Arthur Judson Brown, secretary of the Presbyterian Board of Foreign Missions, in his recent volume, in which after expressing his hearty agreement with Bishop Montgomery that we do not want to reduce our convictions to "a least common denominator of Christianity," he adds:

"Meantime, those of us who are not Anglicans should do that justice to their principles which we expect them to do to ours. The Anglicans have a noble vision of the union of the people of God, a union which is to include all the historic branches of the Christian Church—Protestant, Roman and Greek. For that union they ardently hope and earnestly pray. . . . They seem unyielding to Nonconformists because they feel that any impairment of their position to suit a particular communion on one side would jeopardize to that extent the ultimate acceptability of their position to communions on the other side, and that they have no alternative but to adhere to their Church through good and evil report, confident that in time the scattered and separate groups of Christians will find in that Church either their common point of rally and reunion or a principle of historic continuity that will be an indispensable contribution to the Church of the future. . . . And while we may not share the conviction of many Anglicans that it will come on the basis of their Church, we are not prepared to hold aloof from them because they adhere with unflinching fidelity to the Church which they reverently believe is called of God to be the unifying principle of a divided Christendom. Let us rather work with them wherever we can, honouring their loyalty to their faith as we expect them to honour ours, and joyfully believing that the Spirit of God will in His own way and time bring us all to the desired haven of Christian fellowship." (*Unity and Missions*, pages 223, 224.)

Such words are a happy illustration of the comprehensive spirit in which the questions relating to unity are now being considered.

Anglicans, however, are far from holding that Christian reunion can come only "on the basis of their Church." They do not hold or feel that their own Communion rises to the full ideal of Catholicity. The Episcopal Church does not desire to see all Christians made into "Protestant Episcopalians." What the Anglican Communion desires and prays for is that in God's own way she may, together with all Communions, be lifted up into a realization and manifestation of the unity that is in Christ, fuller, holier, more Catholic, than is now seen in any Communion in the world. And to this end the Episcopal Church believes that it is her duty, and that of all other Communions likewise, to hold in faithful trust those principles which they believe to be essential and which they regard as vital to Christianity.

Christians of all names should unite, as fully as possible, in practical and social work. This involves no compromise of principle or conviction. If the movement for Protestant Federation related only to forms of civic and social endeavour, it would present no difficulty. But its work is not limited to this sphere. Its prospectus states clearly and specifically that its purpose includes union in religious work.

Its aim is to combine the Protestant Churches and to bring about, as far as this is possible a "United Protestantism."

Quite naturally, therefore, its platform embodies and bases itself upon the Protestant principle as to the Church and the Ministry. To this principle it is explicitly and definitely committed. The doctrine of "the essential oneness of the Christian Churches of America," upon which the Federation movement is founded, cannot possibly be reconciled with what the Episcopal Church believes to be the teaching of the New Testament, and of our Lord Himself, in regard to His Church.

From this doctrine of the essential oneness of all "the Churches," upon which the Federation platform is built, it follows indisputably, just as the Protestant Communions which are united in the movement believe, that an Episcopally ordained Ministry is unessential, and that the faith of the ancient, undivided Church with regard to the priesthood is a mistake,

and official acceptance of the platform signifies endorsement of this position.

The facts here set forth involve no criticism of the platform as such, nor do they furnish any argument against the Federation of Protestant Communions. For them the platform calls for no sacrifice of principle. But it is clear that no Communion which holds the ancient doctrine of the Ministry and Sacraments can, without surrender of faith, commit itself to the Federation Movement.

The Episcopal Church can not rightly be expected to enter into federated union in religious work on a platform which presupposes and assumes that the doctrine which she holds as to the Church, the priesthood and the sacraments is not only unessential but untrue.

There are many ways in which Catholics, Protestants, Jews and all others can unite and co-operate to their own benefit, and to the great advantage of the community. But plainly they can not, without sacrifice of conviction, unite in the ministrations and propagation of the Christian religion.

Before there can be union in religious work, there must be agreement as to the essentials of faith. Without this an outward reunion would not be a manifestation of unity. It would probably be a manifestation of the view that belief is of no importance, and of an absence of any definite faith whatever.

It is natural, however, that the Protestant Communions should form federations and enter into united religious work. In many cases the differences between these Communions are recognized by themselves to be only of minor importance. There seems to be every reason why, Communions which are practically indistinguishable should so unite. For the Protestant Communions Federation may prove, and we pray that it will prove, to be a great gain. But for the Episcopal Church, under present conditions, and until much further progress towards a true unity shall have been achieved, it would be something far more serious than a mistake.

If the Episcopal Church were to adopt the principle on which federation in this country is based, and on which union of religious work in the Mission fields is proposed, she would cut herself off from the fellowship of the Anglican Communion, she would destroy all prospect of her nearer approach to the rest of the Catholic world. she would cast away the hope that God has given her of helping to mediate between, and draw nearer together, the great separated parts of Christendom, Orthodox, Catholic and Protestant, and she would surrender that which she believes that she has received from Jesus Christ in trust not only for herself but for her Protestant brethren, which she believes that they will one day rejoice to claim as their own, and which many of the wisest and most devout among them to-day would grieve to see her depart from, or treat lightly.

The principle which must govern all our actions in regard to co-operation and union with others in religious work was set forth by the Bishops of the Anglican Communion assembled at the last Lambeth Conference in the following carefully drawn resolution:

"This Conference reaffirms the resolution of the Conference of 1897 that 'Every opportunity should be taken to emphasize the Divine purpose of visible unity amongst Christians as a fact of revelation.' It desires further to affirm that in all partial projects for reunion and inter-communion the final attainment of the Divine purpose should be kept in view as our object; and that care should be taken to do what will advance the reunion of the whole of Christendom, and to abstain from doing anything that will retard or prevent it."

And the Archbishop of Canterbury, in his recent statement with reference to the Kikuyu controversy, a statement the great moderation of which no one has questioned, says:

"If for the sake of securing what looks like a gain in the direction of Church Unity, or of attaining in the Mission field

a nearer prospect of a Church in the true sense 'native' we were to treat the question of a threefold ministry as trifling or negligible, it is obvious that we might do irreparable ill to the future life of the Church of Christ, in that region of the earth."

Looking at the matter only from the practical point of view, any action on the part of the Anglican Communion or of the Episcopal Church which would tend to impair or obscure its historic position as to the Ministry and Sacraments would show a short-sightedness, and a lack of statesmanlike vision, strange indeed. It could be explained only on the assumption that we had come to believe in nothing more than a United Protestantism and had no real hope or desire for the reunion of Christendom.

The belief as to the Church and the Ministry which the Episcopal Church holds is that which was held by the whole Christian world for fifteen centuries and which is held by three-fourths of the whole Christian world to-day. Clearly it would be as mistaken in policy, as it would be wrong in principle, for the Episcopal Church in this matter of her fundamental belief to abandon the position of the majority in order to align herself with the minority, and that a very greatly divided minority.

Whatever the difficulties and obstacles, whether the prospect is encouraging or discouraging, the ideal of the Episcopal Church must for ever be the ultimate reunion of all Christendom.

In all her prayers and plans and efforts, she must have this ideal ever in view. All that she undertakes must be in conformity with this final aim. She can not even entertain the suggestion that because such reunion seems far off she may cease to believe in it and strive for it.

She must welcome any and every step which makes truly in this direction but she must try every proposed measure by the touchstone of this her abiding faith and hope.

She can do nothing for the sake of a seeming temporary gain which would weaken her central position, or lessen her power to help towards the realization of this ultimate ideal, because she believes that this, and this alone, is in accordance with the prayer and the purpose of the Church's Divine Head.

The Episcopal Church has placed herself officially on record through her General Convention, as believing that it will be a true step forward if Christians can be brought to consider together fully and frankly, but in the spirit of love and forbearance, the things as to which they are not agreed. With the conviction that the true approach towards reunion is to be made not by ignoring or minimizing real differences but by honest effort, with the help of God's grace, to face and deal with them and, believing that "the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order," she has ventured to suggest the calling of a World Conference and to ask that all Christian Communions throughout the world, which confess Our Lord Jesus Christ as God and Saviour, will unite in arranging for and conducting such a Conference.

To some this method may seem a slow one. But in efforts towards Christian reunion there can be no place for haste or impatience. God alone is able to bring this to pass and He awaits our readiness to yield ourselves to His Will and to the guidance of His Spirit. The fact that this method is slow is perhaps one of its chief recommendations. We must not try to run ahead of grace. And the way of Conference would seem to be the only one that is now open to us. How else, so far as we can see, can there be advance towards deeper mutual understanding and closer agreement except through consideration and brotherly discussion of the matters that divide us.

We are sometimes asked what the Episcopal Church is prepared to concede, as though this were a necessary preliminary to Conference. The answer is that

no Communion is asked to say whether it will concede anything. All are asked simply to confer. The purpose of meeting in this way is to understand more fully the position of those from whom we differ, to enter more clearly into what others think, what their convictions are, on what grounds they hold them and why they feel them to be of vital importance. In a conference men come together not to argue but to explain, and if possible to make more clear their positions to each other.

If concessions are to be made by any, these would naturally come after the gathering, as a result of it, and not before it. It has, in fact, been agreed by all from the beginning that in connection with the World Conference there should be no discussion of points of difference until the gathering itself meets.

We hope that when the time comes, the Episcopal Church will be found ready, for the sake of reunion, to concede everything that can rightly be conceded. But she can not concede anything believed by her to be a matter of principle or an essential part of God's revelation of Truth, nor would she desire to see any other Communion do so. We should no more think it right that others should do this than that we should do it ourselves.

Concession, whether by individuals or by Communions, is morally justifiable only in matters which are seen to be non-essential. No one has the right to sacrifice a real conviction for the sake of fuller intercourse or closer fellowship.

The true manifestation of unity can not be brought about by concession, on either hand, of that which is believed to be essential. The way toward reunion must be prepared by fuller faith, truer sympathy, and growth in the knowledge and spirit of Christ our Lord. Reunion in Him will come not by surrender of the truth, or of that which is believed to be such, but by deeper entrance into the truth, under the guidance of God's spirit, so that all may progress toward a common mind.

In this growth of sympathy and understanding direct personal contact, human fellowship, is a most important factor, and it is the opportunity which it provides for such contact, through the years of preparation as well as at the gathering itself, which seems to constitute one great value of the method of Conference.

The conference is suggested in the hope and belief that truer understanding of divergent views may lessen some of the difficulties and remove others entirely. It is believed that, at least in some cases, candid and loving consideration will show that those who seemed furthest away from us in belief are nearer than we thought, that they are emphasizing a part of the truth of which we had in some measure lost sight, or a principle which we need more to emphasize. We do not pretend to know how the different principles can be reconciled. But we do know that God is able to do that which is far beyond our power or knowledge, and we believe that such an effort as this is according to His Will.

It is definitely provided that no Communion can be in any way compromised by the presence of its representatives at the conference. It is to have no legislative powers of any sort. It is not the business of the conference to arrange terms or to formulate definite plans of reunion between separated Communions. Any such action could be undertaken only by the Communions themselves. The aim of the Conference would be to inspire and prepare the way for action. It is to be only a conference on Faith and Order looking towards Christian reunion, and in its carefully restricted scope perhaps lies its hope of service. Certainly no principles can be impaired or compromised by participation in a conference at which each communion, through its own chosen representatives, shall have full opportunity, without limitation, and with the assurance of patient and sympathetic hearing to present to all who are assembled the truth which it holds and believes.

The fact that such a conference, to include the whole Christian world, Ortho-

dox, Catholic and Protestant, can be seriously considered, is in itself epoch marking and it shows that we are progressing on the road towards reunion. It is the first time since the separations of the sixteenth century that there has been such a proposal to bring together Christians from all communions, with the thought of reunion in their hearts and prayers, on the basis of belief in the Godhead of their Common Saviour. It is at least encouraging that after centuries of estrangement and division Christian men should now be planning to come together for face to face consideration of the things which have separated them, not to sacrifice conviction, but to speak the truth faithfully to each other in love with the hope of finding the way to closer fellowship.

Who shall measure the moral and spiritual influence of such a gathering, its effect upon the minds, the imagination and the faith of men, or the results that may flow from it?

The difficulties in the way of bringing about a World Conference of this character are manifest, but the progress so far made has been greater than the most sanguine would have dared to anticipate five years ago when the proposal was made. Already more than fifty religious communions in all parts of the world, including the Anglican communion in its various branches, have identified themselves with the undertaking, and have appointed commissions or committees to represent them.

Assurances of support for the movement have been received from high dignitaries of the Eastern Churches and the matter is under favourable discussion in the Holy Orthodox Church of Russia. The proposal has also received the warm commendation of many eminent dignitaries of the Roman Catholic Church, and, through the Papal Secretary, Cardinal Gasparri, His Holiness, Pope Benedict XV has recently expressed his personal interest in it with the assurance of his prayers for the right guidance of the undertaking and for its prosperous issue.

At the precise moment when the present war broke out, a deputation was about to start from this country to lay the matter formally before the authorities of the Churches in Europe and the East. This mission has only been deferred, and it is to be carried into effect just as soon as the conditions admit of it.

It seemed at first as though the breaking out of the war were an almost fatal blow to the hopes for the World Conference. In God's ordering it may prove to have been far otherwise. As a result of the fearful experience through which the world is passing men may be more ready to listen to suggestions of this nature. Out of the great struggle may come forces making powerfully for closer union and concord. With all its horrors the war seems to be bringing the world into closer relation. It is opening doors, casting down barriers and drawing the ends of the earth together. On the whole we may believe that it making towards world-brotherhood. It has compelled men to see more clearly than ever the weakness and ineffectiveness of a Christianity disunited, and divided against itself. It is suggesting to many the relation of a United Christendom to the hope of a lasting world peace. It is bringing men to see that the only real hope of peace for the world is in the religion of Our Lord and Saviour Jesus Christ. May not one result of the war be an opportunity without precedent in history for some such effort, some such coming together of the Christian forces, as the World Conference movement proposes?

And may not all Christians of whatever name be rightly asked to pray, at their masses and at their prayer meetings, for God's guidance and blessing for this effort which has as its only object the drawing into closer contact and understanding of all who believe in and love the Lord Jesus Christ, and the bringing somewhat nearer of that unity for which He Himself prayed, and still prays, the need of which was never so tragically manifest as it is now?

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The Church in the West

AT a recent meeting the Rural Deanery of Winnipeg passed unanimously a resolution strongly supporting the repeal of what is known as the bilingual law and followed this up by waiting on the Government and formally presenting the resolution passed.

Under the existing law in any school section where there are ten children speaking one foreign language the trustees on petition are empowered to appoint a teacher speaking that language. English must be taught according to the law, but it seems clear from the evidence adduced that in many cases this provision was not effective. Worse even than this was the fact that the result of the law might be that there would be no school of any description in a section owing to a dispute as to which of two or more languages the teacher should speak. In one case, for example, a dispute between Poles and Ukrainians led to the school being closed for nearly two years.

The result is that there are growing up in various parts of Manitoba communities essentially foreign, whose members, by their ignorance of English, are debarred from many avenues of success and too often are left at the mercy of unscrupulous persons who exploit them for their own selfish ends. A Polish friend with whom I was discussing the matter said conditions under the bilingual law were so fraught with danger that he felt convinced its continuance for ten years longer would bring the probability of a rebellion of the Slavonic people in our midst if any change was then made. Bilingualism must be dealt with effectively in the immediate future, or we must reconcile ourselves to the permanent establishment in our midst of communities foreign in sentiment and aspiration as well as language. Whether he is right or wrong in his conviction it is well to remember that he knows these people intimately and that their history proves them to be capable of facing any risks for a cause they hold dear.

It was in consideration for the interest of our fellow-citizens of foreign birth from loyalty to the mother tongue and regard for the future of Canada that the deputation from the Rural Deanery of Winnipeg insisted that the language of instruction in all schools should be English. Experience has shown that a provision that English should be taught is not sufficient. A teacher knowing English imperfectly and dealing with children ignorant of it, will almost inevitably drift into the use of the language familiar to both, and the lesson in English become more perfunctory and, perhaps, more infrequent. Moreover, if instruction in English is to be effective, English must be the language of instruction. The comparatively fruitless hours many of us have spent in school, so far as conversational purposes are concerned, in studying foreign languages proves this. The same fact was illustrated by the experience of a foreigner speaking English in teaching his little girl. He found that if he gave her the meaning of an English word in French—the language she spoke—she almost invariably forgot it. If on the other hand he made use of her scanty knowledge of English to explain the word in question she almost always remembered it.

Bilingualism, it will be noticed, is not, as is sometimes supposed, a question between English and French, but between English and any foreign language. As a matter of fact, however, the difficulty is almost entirely confined to the Slavonic languages and French. The Scandinavians, Icelanders, Germans and Italians are anxious that their children should be instructed in English. This fact in itself is a strong argument against the contention of the French and Slavs in favour of the present bilingual system. If the more progressive peoples among us readily accept English as the language of instruction we may well distrust the pleas of the less progressive for a bilingual system. This argument, moreover, gains addi-

tional force when, as appears to be the case, the enthusiasm for bilingualism is the result of political and ecclesiastical agitation.

The opposition to bilingualism in the schools is not opposition to foreign languages in themselves. Many adults of foreign speech coming to Canada cannot be expected to learn English and it would be a serious matter if any barrier arose between them and their children. Such separation happily does not occur and it is noteworthy that most of the younger criminals of foreign speech are found among those who have drifted apart from their parents. Moreover, the educational value of a second or third language is generally admitted. If, then, a foreign language already known can be retained and give admission to another literature, this is so much gained.

It is a sad reflection that if this problem had been adequately dealt with when these people first came among us the present serious problem might never have arisen. And if it is to be solved satisfactorily now, the work of the schools must be supplemented by an intelligent sympathy on the part of our people generally. If we persist in regarding our immigrants as foreigners beneath our consideration, foreigners they will remain and as the prey of the political agitator prove a constant menace to our national life. They have done much toward building up the West by railroad construction and the hard work of the unskilled labourer and in bringing wild lands under cultivation, and it is only just that we should open to them the prospect to success by instruction in the language of the country they have made their home, and by kindness and friendliness, whenever occasion offers, help them to make an intelligent contribution to the Canada of the future which will be theirs as well as ours.

Only yesterday when I went to look up a friend in one of our newly raised battalions I unexpectedly ran across another friend from Poland. He showed me with pride the corporal's stripe that he already wore and told me that he was attending classes with a view to qualifying for further promotion. I have no doubt, for I have known him for years, that he will do his duty with the same self-devotion as has won our admiration among his countrymen in the Russian armies. His contribution to our cause is due, if one can judge, to the fact that his lot has lain among English speaking people who have received him with sympathy and friendship, and I cannot doubt that the same treatment will bring the same result among his countrymen generally.

G. H. B.

Intercessory Hymn for Soldiers

(Tune—"Evening Prayer," Hymn Book No. 25)

I

SAVIOUR to Thy watchful keeping,
Humbly we this night commend
All our lov'd ones, arm'd for battle,
Truth and honour to defend.

II

May Thy Presence rest beside them
When their hearts are sad and lone;
Give them joy and peaceful slumber,
Happy dreams of friends and home.

III

Let Thy Holy Spirit shield them
When the conflict rages 'round;
Grant them courage, faith, endurance,
Victory at Thy hands be found.

IV

Then at length this warfare ended,
May they all their souls confide
To the Father with the Spirit
And Thyself for 'aye to abide.
H. EARLE, Port Credit.

Montreal Diocesan Synod

By Our Special Correspondent

THE 57th session of the Montreal Synod met on Tuesday, Feb. 8th, 1916. The opening service was held in the Cathedral. The Lord Bishop presided. The dean was gospeller and Dr. Paterson Smyth, epistoler. The Rev. A. H. Moore, M.A., preached the sermon. He directed the major part of his remarks to priestly preparation for the war mission, urging that we all bring our gifts and resources to the feet of Jesus that they may be blessed by Him. After lunch the Synod met for business, and after the roll call and necessary organization, the Lord Bishop read his charge.

THE BISHOP'S CHARGE

In the earlier part of his charge to the Synod, the Bishop reviewed the financial position of the diocese, and the lack of theological students of Canadian birth, remarking: "The supply of clergy is becoming an ever increasing problem. From whatever cause the fact remains that comparatively few of our theological students are of Canadian birth, and of these few are from the well-to-do class.

"Whether it is that the luxury to which wealth accustoms them unfits them for the privations of the clerical life or whether the materialistic conceptions of life so prevalent renders them nugatory to appeals of the spiritual, it is hard to say, but the fact remains that had we not students coming from the old land and Newfoundland our colleges would be almost empty. This ought not to be. We need the best of our young manhood for the work of Christ and His Church.

"During the war we desire that they should take their places in the fighting line. We need just such men in the ranks of the ministry as are now at the front, showing courage, endurance, resourcefulness and the noblest traits of manhood. We do not want anything less than the best, least of all do we want shirkers."

Coming to the war the Bishop continued: "We as a people are facing very great tribulation. The horror of war is being intensified by the cruelties which are a departure from established rule and which mark the return of man to his original type. When our hearts are torn by the dangers to which those nearest to us are exposed, when we hear of failure to achieve success here and there, when forebodings overwhelm us as we hear of further combinations against us by an unscrupulous foe in our very midst, where shall we look? To Whom shall we go?

GIVING OUR BEST

"We are giving our best manhood, we are willing to sacrifice our wealth, nothing we withhold, if by its sacrifice we can win this war and assure freedom and righteousness in the world. The cry goes thus 'give us men and more men, munitions and more munitions,' and gladly do we respond. It is surely right that we should freely do all these things. The nation trusts the Government to ask for whatever is needed to end this war victoriously. Whatever the Government says is necessary we as a people are ready to give. The response has been wonderful—far beyond our most sanguine expectations. The Church has stood up loyally behind all these movements, has worked heartily for them, has gladly co-operated in every way. No blame can be attached to the Church for any failure to further in every way these warlike preparations. We have done it as a Church because we have felt that it was our duty to God and to our people.

NEED FOR TURNING TO GOD

"This war will not be won until this nation as a whole turns in true repentance to God. With all my heart I believe that God is saving us by His power from defeat, in spite of our many blunders; that God is withholding victory, because if victory came to a people morally and spiritually unprepared, it would injure rather than help them; with all my heart I believe that God is prolonging the days of our

tribulation, in order to give us time to repent and turn to Him, that victory may find us ready to use our power for His glory, and the good of mankind, and not only for our own selfish advantage and material enrichment; with all my heart I believe that just as soon as this people does turn to God and puts its trust in Him, and dedicates its life to Him, then will the days of our tribulation be shortened and victory will crown our effort, because God will be in the power of our army and navy, and when God's power is fighting for us no power of heaven, or earth, or hell, can defeat us. It is God's power that will determine the issues of this war, not man's.

"This may sound visionary and impractical to the men of the world, but it will not to those who know God. The men of the world may say that this is the product of the narrow mind of the mere ecclesiastic. If they will not listen to a Bishop of the Church let them listen to the voice from the fighting line, the voice of a man in action, a war hero, a man as manly and as true as any among them—Admiral Sir David Beatty, who wrote to the society for the Propagation of Christian Knowledge—"England still remains to be taken out of the stupor of self-satisfaction and complacency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue. When she can look on the future with humbler eyes and a prayer on her lips then we can begin to count the days towards the end."

The Bishop said it was with the deep conviction in his soul that he had urged the Church in this diocese to arouse herself from all formalism and stupor and put forth every effort to awaken the souls of men that they might turn to God in this terrible tribulation and so hasten the end.

"Let us hush for a time the voice of criticism, all too prevalent of late, let us cease the very whisper of partisan strife, let us sink everything else for the moment, and let the Church set herself to this one thing to bring the souls of men back to God," he exclaimed.

Bishop Farthing also dealt with the various aspects of Church work in the diocese, gave a resumé of his episcopal acts during 1915, and said that the roll of clergy numbered 144, four more than at the end of the previous year. He referred to the permission given to the Khaki League to use St. Andrew's Home for returned soldiers, and deplored the idea, which was contemplated by Macdonald College, of employing lay teachers for religious teaching.

In closing an eloquent address Bishop Farthing urged all present to greater exertions in the future, saying:—

"We must be inspired to bring souls to God. We must pray with earnestness, until we sweat blood, as the Master did in Gethsemane; we must work with all our energies and all our talents that all men may be brought under the saving grace of the Gospel."

"Surely at such a crisis as this the Church dare not remain idle, or go on with its usual routine. We must pray and work, we must preach the old Gospel. We may have to put it into the words of the peasant, but let us see that we put before them the whole Gospel."

At the close of the Bishop's charge, Dr. L. H. Davidson suggested the appointment of a committee to consider the charge.

The following officers were appointed:—The Rev. F. L. Whitley, M.A., was appointed clerical secretary *pro tem*. Mr. W. L. Bond, K.C., was appointed to the position of lay secretary; Mr. George Dunford, re-elected honorary treasurer; and Mr. George A. Savage and Mr. E. C. Pratt elected auditors.

The second day of Synod was altogether occupied in the consideration of

THE REPORT OF THE EXECUTIVE COMMITTEE

Matters of interest in this report were the work of a committee to prepare a new map of the diocese, the gift of \$1,000.00 from Mr. Gordon Coombs for the endowment of St. Stephen's, Chambly, and the question of the reorganisation of the office staff, which the committee referred to the Synod for instruction. The funds of the diocese are in good shape, there being a balance of \$4,514 to the credit of the Mission Fund. The superannuated clergy allowances were increased. The grants to the missions were passed. The sum of \$5,500 was voted to the Bishop for suburban and Church extension work. A welcome item was that the matter of St. Edward's Church was in a fair way to be settled by means of a bill now before the Legislature.

The following note from the committee was then discussed by the Synod:

"That the Executive Committee would call the attention of the Synod to the vacancy caused by the death of the Rev. Canon Baylis, and before filling the office request the instructions of Synod, as to whether the Chief Executive Officer in the Synod office should be, as in the past, a clergyman, or that a layman be appointed—in both cases with such additional assistance as the Executive Committee may find necessary or advisable."

The discussion was long and keen and ended in the whole matter being referred back to the Executive Committee, which will endeavor to solve it at its March meeting, the problem as to whether a clergyman or laymen shall be in charge of the Synod office.

The third day found Synod considering the reports of its various working committees. First came that of

THE MISSIONARY COMMITTEE

which was presented by the Rev. J. J. Willis, who accompanied his presentation with an address full of hope and encouragement. The receipts for Missions were slightly below the figures of 1914. In the case of the diocesan missionary gifts the decrease was offset by an increase in the guarantees on stipends and therefore the high financial status of the Mission Fund is not impaired. The rural deaneries reported increased offerings to M.S.C.C., thus rising up to the appeal of the Missionary Committee to strive to overcome the expected deficiency in city contributions to M.S.C.C. The new apportionments for 1916 were accepted. In an excellent address the secretary of the committee, Rev. E. P. Judge, spoke of the great value of the Lennoxville Summer School and urged upon the clergy greater attention to the rule of Synod in re quarterly remittances. In conjunction with the L.M.M. a scheme of education has been suggested and it is hoped to cover the whole diocese this year. Special attention is to be given to the work amongst the aborigines of Canada and the great responsibilities about to devolve upon the Church in that connection. In connection with this educational campaign the Bishop is to appoint a representative in each deanery who will keep in close touch with the committee.

OTHER REPORTS

The Sunday School Committee's report was presented by Dr. Rexford. Reference was made to the necessity of a greater circulation of "Our Empire" and the local committee was instructed to take steps to increase the circulation in this diocese. The apportionments for 1916 were accepted.

The Venerable Archdeacon Smith in his report on Church work in the lumber districts referred in most appreciative terms to the self-sacrificing work of Rev. W. J. H. Lummis and Rev. C. Reid.

EDUCATION

A very important report on education was presented by Dr. Rexford. After defining the relation of the clergy to the schools in Quebec the report dealt with the attempt about to be made to discontinue the services of the clergy as instructors in religion in the Normal School. The following resolutions were passed:—

1. That this Synod places on record its deep appreciation of the privileges in

regard to religious education afforded by the Day Schools in this province and desires to urge upon the members of the clergy the great importance of their privileges and their manifest duty to co-operate with the teachers and educational authorities in securing the best results from these privileges.

2. (a) That this Synod regards the religious and moral character of the teaching staff of the province of primary importance in the education of our children and desires that candidates during their course in training should be inspired with high ideals and with a vision and an enthusiasm for the moral and religious development of the children committed to their care.

(b) That this Synod believes that the keen sense of personal responsibility, and the conscientious devotion to duty which has generally characterized the graduates of our Normal School in the past has been largely due to the emphasis placed upon religious instruction by the ministers of the church in charge of religious instruction as well as by the consistent Christian lives of members of the staff.

(c) That this Synod, therefore, feels bound in the interests of religious education in this province, to express its deep regret at the proposal to discontinue the plan of religious instruction which has been followed by our teachers in training for over half a century, and to discontinue the services of the clergy in this connection.

3. That this Synod respectfully requests the Protestant Committee of the Council of Public Instruction:—

(a) To withhold its approval from the proposal to withdraw the religious instruction of the teachers in training at Macdonald College from the clergy who have been entrusted with the work for more than half a century and to place it under the regular staff of the Teacher Training Department of Macdonald College.

(b) To preserve to the teachers in training in this province the full privileges of religious instruction now being provided in accordance with the recommendations of the Teacher Training Committee, and

(c) To secure, in the case of any radical change in the present arrangements for religious instruction, to the Church of England the continuance of those rights and privileges in relation to religious instruction of teachers in training of her own communion which she has enjoyed since the inauguration of teacher training in this province.

4. That it is the opinion of this Synod that in an educational system where the teaching staff is almost exclusively composed of women and a large proportion of whose pupils are girls, women would be able to render important services as members of School Boards and therefore this Synod would welcome such changes in the School Law of the province as will render women eligible for election as members of School Boards.

5. That this Synod is of opinion that the time has come when the conditions of our large centres of population in this province demand the careful consideration of our educational authorities with the view of introducing such compulsory elements into our School Law as will secure for each normal child in our community such instruction and discipline and such familiarity with the standards and ideals of Canadian life as shall fit him for the duties of citizenship.

6. That this committee be continued with instructions to confer with similar committees of other communions with a view of securing common action upon these important matters; and that the committee be empowered in co-operation with the Bishop to make such representations to the Protestant Committee and to the Government as may be deemed advisable from time to time.

Other reports which received the due attention of Synod were as follows:—Diocesan paper, Rev. A. H. Moore; Memorials to deceased members, the Dean; French work, Rev. W. Sanders; Jewish work, Rev. D. J. Neujewitz; study of diocesan missionary work, Rev. E. E. Dawson; Better observance of the Lord's Day, Rev. Canon Renaud; Temperance,

moral and social reform, Rev. J. E. Fee; Financial Statement and Auditors' Report, the treasurer. Dr. Parrock, of Bishop's College, Lennoxville, visited the Synod as usual and presented a very encouraging statement of the affairs of that institution.

The Lord Bishop announced the following appointments:—Revs. F. A. Pratt and J. J. Willis to be his domestic chaplains; Rev. A. T. Philips, to be rural dean of Clarendon; Rev. W. A. Howard, to be rural dean of Shefford; Rev. H. Charters, to be rural dean of Brome.

The decree concerning the boundaries of St. Matthew's, Montreal, was confirmed. The canon on social service, adopted by the last general synod, was handed over to the committee on temperance, moral and social reform, to be reported on for action at the next Diocesan Synod.

The usual missionary and Sunday School meeting was held on Wednesday evening with a fair attendance. The Lord Bishop presided. Splendid addresses were given by the Rev. R. Tippet on China, and the Rev. R. A. Hiltz on the work of the Sunday School Commission.

At the close of the Synod an honorarium of \$150 was voted to the Rev. F. L. Whitley, who in his usual earnest and tactful manner has discharged the duties of clerical secretary since the death of Canon Baylis, and will continue to do so until the executive committee settles on the successor.

We hope to publish the results of the elections next week.

Book Reviews

A Syrian Love Story and Other Sermons by the Ven. J. Paterson-Smyth, B.D., Litt.D., D.C.L. Hodder & Stoughton, Limited, Toronto. Cloth; \$1.00.

Clear in statement, sound in doctrine, quickened by imagination and full of interest are these sermons by the Archdeacon of Montreal. We consider the congregations fortunate to whom they were addressed, and hope this volume will find many readers. Two of the sermons

specially impressed us:—"An Old Man's Easter Memoirs," a beautiful imaginative sketch of St. John's talks with his followers in his old age, and "The Church" preached before the Synod of the Diocese of Huron, which takes a thoroughly sound and commonsense position on the question of Church Union.

The Church in the Fighting Line, by the Rev. D. P. Winnifreth, M.A., chaplain to the forces. Hodder & Stoughton, Limited, Toronto. Cloth; \$1.00.

Mr. Winnifreth was chaplain in charge of an infantry brigade attached to General Smith-Dorrien's command. He was present at the battles of Mons, the Marne, and the Aisne, in the race for the sea and the blocking of the enemy's attempt to reach Calais, and tells his story from the standpoint of an army chaplain. His modest narrative is full of incident, but there is no attempt to be sensational. Throughout it all shine the heroic cheerfulness of the soldiers and the devotion of the non-combatants, chaplains, doctors and stretcher-bearers alike. We cordially commend this most interesting book, which is well illustrated by numerous photographs, mostly taken on the spot. General Smith-Dorrien writes a preface and the Bishop of London a foreword. We should mention, what the author does not, that he received the distinction of being mentioned in despatches by Sir John French.

Notes for Confirmation. Candidates by the Rev. C. Travers Melby of the Archbishops' Western Canada Mission. Price, 10 cents.

Whilst there is naturally nothing new in the contents of this little booklet it attracts attention by the method with which the notes are arranged. Either as a syllabus before the instructions are given, or better still, as notes to be used by the candidates after each instruction, it will be found of great value by those engaged in preparing classes for confirmation. We recommend the clergy to write to Mr. Melby at the Railway Mission House, Regina, for a copy and we expect a good many will decide to use it.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE SCRIPTURE vs. CHURCH TEACHING

To the Editor of CHURCH LIFE:

Dear Sir,—In the correspondence re the "Quicunque Vult" Mr. Ed. Harper Wade writes in your paper on January 3rd as follows:—"The scriptures, and not Church teaching, are our final court of appeal," but omits to say on what authority he bases such a false heretical idea.

The scriptures (as understood by himself) and not Church teaching may be his final court of appeal—but for us they never have been, and never can be, thus severed from the Divinely created and guided teacher, the Church. That he should make so ignorant a blunder proves how futile, and utterly impossible, it is for him to discuss theological matters with Churchmen. He may hold what *theories* and *opinions* he likes. He may even think they are superior to his neighbour's, but unless they are substantiated by the authority of the Church, they remain merely the *ideas* of Mr. E. H. Wade.

In this independent, anti-Church position he has no right to any discussion of Church matters with churchmen.

A churchman is one who, not only has been made a member of Christ's mystical Body by Baptism, but who also has *faith* in the Holy Catholic Church, and is consequently loyal to Christ's Church. Mr. E. H. Wade may have been baptized,

but it is evident he does not "*believe* in the Holy Catholic Church" or he would not repudiate her authority and office.

Mr. E. H. Wade, and many in the same unfortunate position, could so easily find their way back on to solid ground, if they would quietly consider that it is Truth, and not *mere speculations*, which we seek—and that *that* Truth which is based on authority. A churchman accepts the Creeds, the Sacred Ministry, the Sacraments, the Bible, on the authority of the Holy Catholic Church. By God's appointment the Church is *our* final court of appeal.

F. E. PERRIN.

N. Lonsdale, B.C.,
January 27th, 1916.

THE ATHANASIAN CREED

The Rectory, Catarqui.

To the Editor of CHURCH LIFE:

Dear Sir,—May I ask A. Malone to let your readers know in what particulars he thinks the Athanasian Creed is "unscriptural" and contrary to the "Faith once for delivered to the Saints"?

WILLIAM ROBERTS.

Combermere, Feb. 10, 1916.

To the Editor of CHURCH LIFE:

In a stray copy of CHURCH LIFE I found a letter that says, "The Athanasian Creed has driven more pious people out of the Church than all other causes combined." Will the writer of that epistle tell us how many have left the Church for all causes? How many for each cause? We used to believe that only God can read the secrets of all hearts, but now we are surely compelled to believe that this critic of the

Athanasian Creed is equal to God. Maybe, however, this is just a case of the extreme self-satisfaction and presumption wherewith many meddle with matters that are too high for them, the Athanasian Creed in particular.

S. D. HAGUE.

THE E. C. U. AND PROPRIETARY CHAPELS

To the Editor of CHURCH LIFE:

Dear Sir,—I trust you will allow me to say a few words in respect of the English Church Union and a kindred matter. Some time ago I received a communication from Vancouver respecting it and soliciting my support. Something of the kind I feel sure we need, but my objection to that Union is that it claims the liberty to vary from the Anglican Standard, the Liturgy and Articles in the direction of Rome, thus encouraging and keeping in countenance those who vary from the same legal standard in the direction of Protestant dissenters.

We hear a great deal in praise of the comprehensiveness of the Anglican Church and of schools of thought, but considering the tangle into which matters have drifted it would be more correct to say in the words of Bishop Cosins, who took part in the last revision of the Liturgy, that the Ornament Rubric had fallen into disuse because every negligent priest was suffered to do as he listed and is so suffered now, not only in regard to that rubric, but to all the rules of the Prayer Book.

Here in Peterborough I am deprived of the privilege of attending public worship on the appointed holy days and Litany days and conforming in other respects to the Liturgy simply through the stubbornness of all four rectors, who disregard the plain rules of the Prayer Book. It is difficult to understand how they can reconcile it to their consciences thus to act after taking the solemn obligations that they believe and will teach the doctrines of the Prayer Book and will faithfully obey its rules. As a remedy for this state of things I propose the institution of proprietary chapels, institutions well known in England, in connection with the Anglican Church a congregation must first be gathered together which need not be very large but all of one mind in desiring strict conformity to the Liturgy and sufficient funds be raised to build a small temporary chapel and stipend and residence for the incumbent, investing the same in a body of legally incorporated trustees, also all of one mind with the congregation. The Liturgy and Articles should be inserted in the trust deed, besides the Rules specified that have customarily been neglected and a fixed meaning assigned to such as have been diversely interpreted. Thus the trust deed should prescribe a Choral Eucharist every Sunday at mid-day and baptisms and catechising after the lesson at shortened evensong in the afternoon and full choral evensong and Litany in the evening.

The Gregorian chant is sanctioned and provided for by the Toronto Synod and is of a much simpler and more congregational character than the modern Cathedral Mission.

There are a large number of places both in town and country parishes where Church accommodation is lacking where such missions might be set on foot without interfering with any old established parish churches, subject of course to the canonical authority of the Bishop.

E. SOWARD.

OUR NATIONAL SINS

To the Editor CHURCH LIFE:

In your issue of February 10th I find a letter from "Nemo" in which he calls for a clear-cut issue on what are our national sins for which God is calling us to "self-humiliation and repentance." It is right that we should quite frankly confess in a definite way what we ought to recognize to be our national sins. National sins, I take it, must be such acts of a national character which appear to be contrary to the will of God. Some such acts are clear-cut and outstanding,

some are insidious and only national in the sense that they are characteristic of the people as a nation; though expressed definitely in a more personal way; and these are, perhaps, more the logical sequence to some overt national act or state declaration which is in itself a sin as contrary to the law of God than the actual sin of any individual. Divorce is contrary to the law of God and yet the State has committed itself by granting divorces and recognizing as a marriage a subsequent union of one divorced during the lifetime of a husband or wife. Is not this a national sin with all its sad consequences of weakening the family life of those who make up the citizens of the country. Again the government of our country, by setting itself against religious instruction in our so-called national school systems, has deprived its citizens of the right to have their children, in the ordinary course of their education, instructed in those matters that deeply concern their religious life—an exception is made in some of our provinces for those who profess themselves to be members of the Roman Catholic Church; but even this privilege is given "grudgingly and of necessity," and I fear would even now be removed if it were in the power of our parliaments to do so. Does not this constitute a national sin as contrary to the will of God?

Can we not recognize in these two blots in our national life a state influence that is against religion, and which quite naturally leads the national life to a condition of indifference to the Christian faith.

We have made our day of General Thanksgiving a secular holiday rather than a day for real heartfelt thanksgiving to God for all His goodness to us as a nation. These, I think, indicate some national sins that need national confession and national conversion.

A FATHER.

ACKNOWLEDGMENT

Dawson, Y.T., Jan. 25, 1916.

To the Editor of CHURCH LIFE:

Dear Sir,—I wish to acknowledge with many thanks the receipt of \$346.32 through the Rev. T. G. A. Wright, 95 Maple Street, London, Ont. This sum is made up of contributions given from time to time by kind friends, in answer to an appeal made by Mr. Wright for the purpose of erecting church buildings at Carmacks. Contributions have also been received from the W.A. and other sources. A neat little church and mission house have been erected at this place, where the Rev. C. Swanson holds services. We still need some furnishings for the church and house, but both are sufficiently advanced to be used. It is a great satisfaction at last to have suitable buildings erected at this place. I wish now to heartily thank each and every one who contributed, and especially am I deeply grateful to Mr. Wright for his interest and perseverance in the matter.

ISAAC O. YUKON.

ADMISSION TO HOLY COMMUNION

To the Editor, CHURCH LIFE:

Dear Sir,—There was an excellent article in your last issue by the Rev. W. T. Manning, rector of Holy Trinity, New York, on the subject of Christian Unity. I make the following extract from this article: "In her doctrine of the Church and the Priesthood, the Anglican communion aligns herself with Catholic Christendom, and it is this fact which makes it impossible for the Episcopal Church, without surrender of fundamental principle, to identify herself with the present movement for Protestant Federation. . . or to enter into united Protestant work in the mission fields or elsewhere." The Protestant work referred to would involve admitting to the Holy Communion, in the Church, of members of any, or all, of the Protestant denominations.

As bearing upon this point I was much struck by a passage which occurs in the first lesson for matins of to-day. Exodus 13: 43-48. "This is the ordinance of the passover. There shall no stranger eat thereof. . . And when a stranger shall sojourn with thee, and will keep the

passover to the Lord, let all his males be circumcised, and then let him come near and keep it. . . no uncircumcised person shall eat thereof."

It is universally admitted that the Passover was the forerunner, and the type, of the Supper of the Lord, and the fact that God Himself ordained that none could partake of the Passover, unless he were an Israelite, or admitted by circumcision to the privileges of an Israelite, points most clearly and emphatically to the law of the Church that no outsider can be admitted to the Holy Communion; but that, if any such desires to receive the Holy Communion at the hands of the Church, he must be admitted to membership in the Church, and conform to the discipline of the Church which requires that none may approach the table of the Lord unless he receive, as far as it is possible, or at least intend to receive, confirmation at the hands of a Bishop.

I do not remember having seen this pointed out before.

SUTHERLAND MACKLEM.
40 Glen Road, Feb. 12, 1916.

Personal Mention

THE Bishop of London whose visit to the front last spring was so welcome to the men expects to make another visit some time in Lent.

* * *

The Rev. D. J. Watkins-Jones is leaving his parish of Macleod, Alberta, at the end of the month and hopes to sail for the Old Country on March 22nd.

* * *

Mr. Percy Grainger was the guest of the Rev. F. Graham Orchard, Trinity College School, Port Hope, last Thursday, when the school had the privilege of sharing a concert such as seldom falls to the lot of boys to hear.

* * *

Dr. Hubert Carleton and Mrs. Carleton sailed from New York on Saturday for Bermuda, where they intend remaining several months.

* * *

Rev. Arthur French, rector of the Church of St. John the Evangelist, Montreal, left last week with his daughter Miss Dorothy French for an extended trip to the Orient. On the advice of his physician, letters will not be forwarded. Mr. French will not return to Canada until the late summer, when he will resume his work at the Church of St. John the Evangelist.

* * *

The Rev. W. H. Dunbar, who was until recently rector of Thorndale, has been appointed rector of Listowel, Diocese of Huron, in succession to the Rev. H. M. Langford, who was recently appointed rector of Berlin. Mr. Dunbar will take up his new duties in the near future.

* * *

The Rev. W. B. Armstrong of the Diocese of Fredericton, left last week to spend some weeks in Bermuda. For some time Mr. Armstrong has not been very well and it is hoped that his sojourn in the sunny south may completely restore him.

* * *

The Rev. Harry Bruce, who has been rector of Orchard Park, N.Y., for the past two years, has accepted work under the Bishop of Ottawa and will commence his new duties May 1st.

* * *

We are pleased to be able to state that the Rev. G. Holmes, rector of Selkirk, Man., who has been seriously ill, is now making progress towards recovery.

* * *

The Rev. Canon Motherwell, rector of Stamford, Ont., has been elected a member of the National Geographic Society, Washington, D.C.

* * *

The Venerable Archdeacon Raymond was unable to attend the recent session of the Synod of Fredericton and he was greatly missed. His recent illness has left Dr. Raymond very weak but each day brings its quota of strength and it is hoped he will soon be able to take up once again his active duties.

Obituary

THE REV. J. B. H. DONE, PRIEST

The passing of the Rev. J. B. H. Done at St. John, N.B., evoked sympathy on all sides. A young, energetic priest, conscientious and faithful, he came from England to serve in this country his God and Church. His first charge was Queensbury and Southampton, N.B. Afterwards he was assistant priest at the Cathedral, Fredericton, and after Dr. Collins left in August he had charge of the Church of St. John Baptist, St. John, until Dr. Young, the newly appointed priest, arrived at the end of November. During his stay here he did most excellent work and won the admiration and regard of all. Taken ill, he submitted to an operation, but it was in vain, and on February 3rd he passed to the Church beyond.

Very solemn and impressive was the funeral service held on Saturday afternoon, at the Mission Church St. John Baptist, and the large congregation present showed the esteem in which he was held. A requiem celebration had been held in the morning and those entering the church for the funeral service saw the body in a handsome casket lying in the chancel surrounded by six tall candles, and a crucifix at the foot, the altar being draped in black. On the coffin were a number of wreaths and crosses sent by the trustees, the choir and several friends. At 2.30 the procession of clergy and choir entered the church headed by the crucifer and candle bearers, the right reverend the Bishop being present, preceded by the Rev. W. P. Dunham, who acted as chaplain and carried the crozier. Nearly all the city clergy were present in their robes and a number from other parts of the diocese who were in the city from the synod and remaining over for missionary Sunday. The opening sentences were read by Rev. J. V. Young, priest-in-charge, and the whole service was choral with the full dignified ceremonial of the Church. The prayers were by the Rev. J. Bennett, of the Cathedral, and the Rev. L. R. Sherman, and the concluding ones by Rev. J. V. Young, while the lesson was read by the Bishop. The hymns were "The King of Love My Shepherd Is," "O What the Joy," and "On the Resurrection Morning."

At the conclusion the Nunc Dimittis was chanted while the body was borne down the nave by the pall-bearers, the Rev. G. P. Scovil, Rev. L. R. Sherman, Rev. H. G. Alder, Rev. H. T. Montgomery, Rev. P. Coulthurst and Rev. J. Bennett. Coaches were then taken to Fernhill cemetery, many of the clergy attending in their robes, the final service being held in the chapel. The committal prayer and benediction were said by the Lord Bishop. "Eternal rest grant him, O Lord; And may light perpetual shine upon him."

THE REV. THOMAS ARTHUR FAWCETT, PRIEST

The Rev. Thomas Arthur Fawcett passed away at St. Catharines last week. Mr. Fawcett took his Arts degree from the University of Toronto and was graduated in theology from Wycliffe College. He came to St. Catharines as curate of St. Thomas' parish in August, 1905, and remained till August, 1907, when he went west to seek health. He was at Nanaimo, Vancouver Island, for some time, later going to California and finally returning east. He could not escape, however, a growing ossification of the joints which made life painful. Recently he was taken to the hospital where he died. Though suffering for so long from an affliction under which few could keep up, he bore the load without murmur and did what he could in every way to make his life useful. May he rest in peace.

Locum Tenens Wanted

THE Bishop of Quebec will be very glad to correspond with any clergyman who is willing to come to the Diocese of Quebec as "locum tenens" in a parish on the Gascé Coast, while the rector is at the front acting as chaplain in the Army.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Bishop of Kingston
OTTAWA—RT. REV. J. C. ROPER, D.D.	Kingston, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Ottawa, Ont.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Regina, Sask.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Quebec, P.Q.
SASKATCHEWAN—RT. REV. J. A. NEWMHAM, D.D.	Winnipeg, Man.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Prince Albert, Sask.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Toronto, Ont.
	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

GOD THROUGH THIS WAR CALLS US TO RIGHTEOUSNESS.

The Archbishop has issued a pastoral in which he says in part:—

"This should be no ordinary Lent; for this is no ordinary year. . . . We have been keen about recruiting—and generous in support of Patriotic and Red Cross Funds . . . and enthusiastic as to the importance of munitions of war—but how little concern there has been about national sins; and how little realization of the fact that a nation's success and permanence depend less on the strength of its battalions than on the reality of its righteousness. . . . I now call upon you, dear brethren, not merely to observe the coming Lent in the usual way, by restraining yourself in the matter of food, amusements, and other personal indulgences, and by using the season as a time of special spiritual discipline, conforming rigidly to the customary rules of private prayer and public worship—but I ask you to make serious preparations for the season by using the days immediately preceding Ash-Wednesday as days of solemn meditation and prayer.

"In larger parishes and missions, wherever circumstances permit, I recommend a pre-Lenten Mission of ten days beginning with Sexagesima Sunday . . ."

PORT ARTHUR

At a meeting of Sunday School teachers in St. John's parish hall all present unanimously volunteered to take part in the canvass of the parish in preparation for the War-time Mission in St. John's Church from February 27th to March 5th. It was also decided that the Communion service in St. John's Church on the first Sunday of each month should be observed as a Corporate Communion for the officers, teachers and confirmed members of the Sunday schools in the city.

At St. John's Church on Sunday morning, February 6th, a very large congregation attended the memorial service in memory of the late Captain L. W. Bingay. Canon Hedley preached an eloquent sermon from Romans 12:11. The Dead March in Saul was played and appropriate hymns were sung.

SAULT STE. MARIE

INDUCTION OF THE REV. W. H. TRICKETT

The Rev. W. H. Trickett, formerly of Little Current, was solemnly inducted as rector of the Church of St. John the Evangelist, Sault Ste. Marie West, on Wednesday of last week. His Grace the Archbishop of Algoma officiated and was

assisted by the Ven. Archdeacon Gillmor, who carried the pastoral staff, and the Rev. W. S. G. Bunbury, rector of the pro-Cathedral. The service was very well attended despite the fact that the weather was very bad; a snowstorm accompanied by a gale was raging at the time. The service commenced with the processional hymn, "We love the place, O God." Evensong was sung by the Rev. W. S. G. Bunbury and the Archdeacon read the lessons. Immediately before the sermon came the induction ceremony. The various declarations were assented to and the wardens, Messrs. Oswald Davies and Chas. Bullock made the accustomed declaration and presented the key of the church. The Archbishop's sermon was most eloquent, taken from the word "Watchman," out of the first special lesson appointed for the service. The interesting service closed with the recessional hymn, "Thy way not mine, O Lord," sung with great feeling. Following the service the A.Y.P.A. served refreshments in the rectory at which a large gathering assembled.

ALGOMA DEANERY MEETING

On the invitation of the Rev. W. S. G. Bunbury, rector of the pro-Cathedral, Sault Ste. Marie, the Algoma Deanery, which now includes, for the time being, the Manitoulin Island, met at the pro-Cathedral February 1st and 2nd and 3rd. Proceedings began on the evening of February 1st with evensong, at which service the Rev. J. Tate, incumbent of Thessalon and Rural Dean, preached the sermon. The following day was set apart as a Quiet Day and was conducted by His Grace the Archbishop, who delivered in all six addresses, which were of much spiritual help and comfort to the clergy. At night a public missionary meeting was held in the parish hall which was very interesting. The Archbishop took the chair and the speakers were the Revs. S. F. Yeomans, J. Leigh and W. H. Trickett. Thursday was set apart for business, etc. The Rural Dean celebrated the Holy Communion at 7.30. After matins came the Greek study which was conducted by the Ven. Archdeacon Gillmor. Papers were read and much helpful discussion was entered into. During the day the Archbishop addressed the clergy on the proposed pre-Lenten mission which is to be held throughout Canada. His Grace hoped that all the clergy of parishes and missions would endeavour as far as possible to hold a mission, and suggested many ways, so as to cover scattered mission districts. The deanery meeting throughout was a most helpful and successful one. The next meeting will be held (D.V.) in Thessalon some time in June.

CALEDONIA

SMITHERS

Bishop Du Vernet visited this mission lately and inspected the improvements made in the interior of St. James' Church. By doing away with part of the rooms at the back a very neat interior chancel has been formed with vestries on either side. Rev. Heber Greene secured some voluntary help for this work, lending a hand himself so that the actual cost was not very great. The Bishop also inspected the new parsonage for which he had let the contract but had not seen it since it was finished. It is a well built cottage on a hill facing the Hudson Bay Mountain. This mountain with a magnificent glacier cradled on its breast, is an inspiring sight, especially with the after glow of the sun upon it. Unfortunately the debt on the parsonage does not seem to melt away any faster than does the ice on the mountain.

Word has been received by Bishop Du Vernet from Kitkatla of the drowning of Thos. Ridley, one of the most highly respected natives of that village, and churchwarden of St. Peter's Church.

He went out fishing on January 20th and his boat capsized during a fierce snowstorm. All the village boats were out hunting for him on the night of the 20th in the hope that he might have made shore, but it was not until the 25th that his body was found. The funeral was conducted by Mr. George Oliver, lay reader, on the 29th.

EDMONTON

MEETING OF THE ARCHDEACONRY OF EDMONTON

The Archdeaconry of Edmonton met in St. Paul's Church on February 1st for the third time since the formation of the diocese. After the celebration of Holy Communion the morning session was held and two excellent papers on the subject of Christian Science were read by Revs. Carruthers and MacMichael.

Two interesting addresses on "Miracles" were delivered by Rev. T. Robinson and Rev. Ingram Johnson and a spirited discussion followed.

Luncheon was served by the ladies of St. Paul's W.A. and the afternoon session began with a lucid and comprehensive review of the changes effected in the revision of the Prayer Book by Ven. Archdeacon Webb.

On motion of Rev. Canon Howcroft, seconded by Rev. W. Leversedge, it was decided to send Rev. C. Carruthers as a delegate from the Archdeaconry of Edmonton to the annual provincial convention of the Alberta Temperance and Moral Reform League in session during the week at Calgary.

FREDERICTON

S. S. TEACHERS' ASSOCIATION

The recent meeting at which the new president, the Rev. G. F. Scovil, was in the chair, drafted the programme for 1916 as follows: March, St. Luke's Church, subject, "School Management"; May, St. Mary's, subject, "A Sunday School Workers' Library (the use and abuse of Lesson Helps)"; July, the Good Shepherd, subject, "Story Telling"; September, St. Paul's, subject, "Children's Services"; November, St. Jude's, subject, "Mission Study"; January, 1917, the annual meeting will be held at Stone Church and there will be an illustrated lecture on "The Organized Sunday School Work of the Church of England in Canada."

HURON

ST. MARY'S

"Eddyism, falsely called Christian Science" was the subject of a paper given by request of the Ministerial Association, in this town, by Rev. W. J. Taylor. It was a thoroughly analytical and exhaustive treatment of the subject in which not only the system but Mrs. Eddy's life was reviewed. The writer pronounced it one of the most blasphemous and deadly

heresies the world has known. The paper won universal approval.

MONTREAL

BISHOP'S PUBLIC ENGAGEMENTS

Friday, 18th Feb., 8 p.m., Confirmation at Beauharnois; Sunday, 20th Feb., 11 a.m., preach in St. John the Evangelist Church, Montreal; 7 p.m., preach in St. Mary's, of Montreal; Wednesday, Feb. 23rd, preach at St. Vincent de Paul Penitentiary; Thursday, 24th Feb., 8 p.m., address local council of the Brotherhood of St. Andrew; Sunday, 27th Feb., 11 a.m., celebrate and preach in St. Cuthbert's, Montreal; 7 p.m., Confirmation in St. Stephen's, Westmount; Wednesday, 1st March, 10.30 a.m., celebrate and preach at the annual service of W.A., in the Cathedral; 2.30 p.m., speak at opening of W.A. Convention, 8.15 p.m., preside at W.A. annual missionary meeting; Sunday, 5th March, 11 a.m., preach in the Church of the Advent, Westmount, 7 p.m., Confirmation at St. Lambert.

NEW WESTMINSTER

W. A.

The February meeting of the Diocesan Board was held in St. Paul's parish hall on the first day of the month. Owing to the illness of the President, Mrs. Owen, first Vice-president, took the chair.

The corresponding secretary read several letters of interest. One from Mrs. Hamilton telling of the journey to Japan and saying that she had almost recovered from the accident which had befallen her in Revelstoke. Mrs. Walter Taylor, late vice-president of the board, and now residing in Toronto, wrote thanking the board for their kindly Christmas greetings.

Rev. F. W. Casselis Kennedy sent in estimates for the alterations required in the West End Japanese Mission, but as there are no funds available the matter was laid over until the annual in May.

The report of the Chinese workers amongst women and children of the first entertainment and Christmas tree given to the children at the Chinese mission, is to be embodied in the minutes of the meeting.

The reports of all the secretaries were short but on the whole satisfactory. The parochial branch reports showed that the missionary work was being accomplished, although in some parishes under great difficulties. A fire which had occurred in Quesnel, during the bitter cold weather, obliged the secretary and treasurer of the branch, living in the same house, to escape for their lives, and having no time to save either the papers or material belonging to the W.A.

The Extra-cent-a-day Fund, amounting to \$16.00, and the collection, bringing the sum up to \$20.00, was voted to the expenses of a missionary who wishes to return to her English home.

The rector of St. Paul's, Rev. H. G. King, gave an address at the noon-hour full of spiritual thought on the faith of the lame man at the pool of Bethesda.

The members were deeply stirred and saddened to learn that Mrs. Owens, who had been called away from the meeting, was met by the heart-breaking tidings of her only son having been killed at the front.

NIAGARA

ONE-FOURTH OF ALL CLERGY IN THE DIOCESE GOING

Standing Committee of Synod of Niagara met at the Cathedral school-house, Hamilton, February 8th. Present: The Bishop in the chair, Ven. Archdeacons Davidson and Forneret, Very Rev. Dean Owen, Rev. Canons Daw, Howitt, Sutherland, Garrett, Spencer and Belt, Revs. Dr. Renison, L. W. B. Broughall, J. A. Ballard, H. F. D. Woodcock and D. R. Smith, Messrs. G. C. Coppley, C. S. Scott, Hon. R. Harcourt, F. Smye, A. B. Lambe, J. G. Allan, K. Martin, J. C. Ingles, W. Nicholson and E. Kenrick.

The business was mostly of a routine

nature. Reports were presented by the various sub-committees showing that the funds were all fully invested, and interest in investments well paid up. It was reported that the war had affected the diocese to a considerable extent, as besides the depletion of many of the congregations by enlistments, no less than 19 of the 77 clergy of the diocese, or one-quarter of the number of active clergy, have left or are leaving for the front as chaplains, combatants or in other capacities. Also four out of the seven divinity students of the diocese have gone to the front.

The next meeting of the committee was arranged for the 27th of April, and the Diocesan Synod will be held in Hamilton on the 30th and 31st of May.

W. A.

The monthly meeting of the Anglican Women's Auxiliary to Missions was held in the schoolroom of Christ's Church Cathedral on Wednesday, February 2. Dean Owen opened the meeting with prayer and gave an instructive talk on the first missionary sermon preached by St. Paul. A new girls' branch has been organized at St. Peter's. Three new members have been appointed to the literature committee—Mrs. G. W. Tebbs, Mrs. Newsome and Miss Dudley. The thank-offering now is \$920. Much more must be done to reach the sum hoped for. Twenty-seven babies have been added to the babies' branch. Their annual letter was read by the secretary, Mrs. O. S. Clarke. Mrs. Hobson, diocesan treasurer, urged the need of keeping up the pledge funds. Miss Jacob made a strong appeal for helpers for the work at St. Faith's. A house committee has been appointed—Mrs. Wm. Carey, Mrs. J. W. Sutherland, Mrs. Morris, Mrs. Cockburn and Miss A. Gavillier, convener. Interesting letters were read from Archdeacon Scott, of Dyneon, B.C., and Miss Strickland, of Tarn Taran, India. Two members of the literature committee gave the Current News. Mrs. Gwyn, of Dundas, read portions of a letter from the Rev. Mr. Peek, Baffins Land, asking for special prayers for his Eskimos, who are left this year without a white leader. Miss M. Ambrose gave a short sketch of an article in the Mission World on the work among the Indians of the Northwest. As the C.M.S. is withdrawing its grants it has become a great responsibility for the church in Canada. Members are reminded of the half-hour prayer meeting held Wednesday afternoons at 3.30 in the central room, 19 West Cannon street.

GUELPH

The Bishop was in the city on Sunday, taking part in the services at St. James' Church.

ST. CATHARINES

Christ Church held its forty-fourth anniversary on Sunday.

NOVA SCOTIA

Rev. Noel Wilcox, Canon Hind's successor as assistant to Dean Llwyd at All Saints' Cathedral, preached for the first time therein on the evening of Sunday, February sixth, making a strongly favorable impression.

He is the possessor of a strong, clear voice, with a "carrying" quality, and full of something which is a greater factor in the effectiveness of the spoken word than speakers generally realize—sincerity. It is a quality instantly recognized or instantly missed by the pew, who are not slow in detecting pretence and sham.

On the evening of Thursday, February 10th, a congregational reception by way of welcome to Mr. and Mrs. Wilcox was held in St. Luke's hall, there being a very large attendance.

The admirable editorial in last week's issue of CHURCH LIFE on the subject of "Cathedrals," in which reference was made to the campaign about opening in Nova Scotia with a view to raising the mortgage debt on All Saints' Cathedral, so that its consecration may take place on next All Saints' Day, was very fully

appreciated by churchmen throughout this diocese. As stated in the news columns a fortnight ago, the Cathedral, which is truly a monument to the mature and dauntless energy of our beloved diocesan, a leader in all good works since the day of his consecration, has won, under the earnest, able ministry of Dean Llwyd, fuller and fuller recognition as a Diocesan institution and not just a parish church. There are hundreds who have learned, with good reason, to love it, as a veritable "Shekinah" and shrine of the Holiest, and these would make large personal sacrifices looking to its consecration on next All Saints' Day. But quite aside from this and from the recognition of its significance as a diocesan institution, there is a general and a strong feeling of loyalty to Archbishop Worrell. Never has he, not even during the last sorrowful two years, permitted ought to interfere with the performance of what he, with his supremely high ideal, considered to be duty—it has been said with truth a hundred times, that he is the hardest worker in the diocese. His splendid example has rallied all true-hearted and loyal churchmen and churchwomen to this movement. CHURCH LIFE's editorial reference was, therefore, the more appreciated by them.

Already one Nova Scotian now living in Ottawa—A. DeB. Tremaine—has expressed his interest in the form of a generous contribution to the fund. Doubtless other subscriptions will come from other parts of Canada and of the United States as news of the movement reaches them. Whatever the claims of the various war funds, shall not churchmen remember, as the place whence comes all strength—both to fight in the trenches and on the sea and to serve at home—is the Mercy Seat? Dear to us as never before should be the Temples of the Lord, the Houses of Prayer, to-day. "Our help cometh even from the Lord who hath made heaven and earth." Shall the shrines sacred to Him who is as a Covert from the tempest and the Shadow of a great rock in a weary land be forgotten, or lightly relegated to the last place in interest.

Rev. A. R. P. Williams, rector of Stewiacke, has just undergone, in the Victoria General Hospital, Halifax, a very serious surgical operation, his condition being such that no hope whatever of his recovering can be entertained.

The annual meeting of the Alexandra Society of King's College, just held, was one of the most gratifying it has ever held, the officers elected being as follows: The president, secretaries, treasurer and auditors re-elected. Delegates to the annual meeting in Windsor, Mrs. Fenerty, Miss Forbes. Executive—All the officers and Mrs. Hardy, Mrs. Holloway, Mrs. Boggs, Mrs. Fenerty, Mrs. Taylor, Mrs. Welch, Mrs. Shaw, Mrs. Le Pine, Mrs. Baldock, Lady Fraser, Miss Smithers, Miss Ogle, Miss Godfrey, Miss Bowman, Miss MacNab. The usual vote was made towards the salary of the Alexandria professor of divinity. The address of the president, Mrs. W. L. Payzant, gave a very clear and interesting account of work done during the year, expressing also the sense of loss in the death of the patroness of the society, Mrs. Worrell, and sympathy with members of the society who are in sorrow. The programme for the ensuing year includes a tableaux vivant and musical entertainment and the usual Christmas sale.

LUNENBERG

CONFIRMATION AT ST. JOHN'S CHURCH

Another milestone in the spiritual life of St. John's Church was passed on the 23rd ult., when the Archbishop of Nova Scotia was present for the Apostolic Rite of the Laying on of Hands. The male candidates were twenty-two in number, half of whom belonged to the Overseas Battalions at present stationed in Halifax. These men had received permission from their commanding officers, on request of the rector, to come back home and receive a blessing and Confirmation in their ancient church before proceeding abroad. It was a solemn moment when the newly confirmed soldiers, headed by Sergt.

King, came to the altar rails to receive their first communion. There were eighteen girls confirmed.

The Archbishop publicly congratulated the rector on the confirmation class which he had presented, and spoke words of admiration to the men of the 85th Battalion. His Grace said that he knew something of the 85th, and that the men in front of him were worthy representatives of that splendid body of men.

In the afternoon the rector accompanied the Archbishop to Blue Rocks, where Rev. T. Pilkington presented ten males and four females for Confirmation. There would have been more but the Eastern points contingent could not come over owing to the high seas.

ONTARIO

KINGSTON

On Sunday evening, at the request of the officers of the 14th Princess of Wales' Own Rifles, Dean Starr conducted a special service in St. George's Cathedral in memory of the late Capt. Geo. T. Richardson, the popular young Kingston officer, who was killed in action last Wednesday.

OTTAWA

OTTAWA

Rev. J. F. Gorman, rector of St. John's Church, and Mrs. Gorman held a largely attended reception last Wednesday at the new rectory for the members of the parish. The Bishop of Ottawa and Mrs. Roper also received with them.

A. Y. P. A. TO EXTEND WORK THROUGH WHOLE DIOCESE

The regular monthly meeting of the Local Council of the Anglican Young People's Association was held in St. George's parish hall, Ottawa, with the president, Mr. Noel Smith, Ottawa, in the chair. It is the desire of the executive to extend the work of the A.Y.P.A. throughout the Diocese of Ottawa, and definite steps are being taken in that direction. His Lordship Bishop Roper, who attended the January meeting, is heartily in sympathy with the movement being spread throughout the diocese, and has promised his hearty support. The local branches throughout the city are all very active despite the fact that quite a number of their young men are wearing the King's uniform in different parts of the Empire, whilst those at home have organized many entertainments on behalf of patriotic purposes.

QUEBEC

QUEBEC

THE MISSION

At the last moment the Rev. A. W. Gough, of London, found himself unable to fulfil his engagement to come to Quebec to take the mission. His place will be filled by the Rev. C. E. Sharp, rector of St. Thomas', Toronto, who will commence the mission on Ash Wednesday and conclude it the second Sunday in Lent.

St. Michael's, Bergerville, holds its mission the end of March and the Rev. I. A. R. Macdonald, of East Angus, is to be the missionary. Shawinigan Falls and Richmond have also made arrangements for their mission. A central committee is now at work distributing forms of prayer and services for use in time of war and literature on the message of the mission and also supplying the clergy with books and literature for their preparation. Preparatory to the Mission in Richmond, the Bishop is holding a Quiet Day for clergy and workers this week.

ST. MATTHEW'S

The late Lieutenant Cyril Talbot Burney Croft, a candidate for the priesthood and lay reader in Quebec during the year before the war, was commemorated at a Requiem Eucharist at St. Matthew's Church on Saturday morning, February 12th. Mr. Croft met his death while training for the Flying Corps. R.I.P.

DANVILLE

The Rev. H. O. N. Belford, of Elgin, Man., has been appointed incumbent of Danville.

RUPERT'S LAND

RIVERS

The annual meeting of the vestry was held on the 12th ult. and showed a very satisfactory balance sheet. Since the appointment of the new rector the Rev. Harry P. Barrett, in June last, the debt of \$300 has been cleared off. The wardens, Messrs. H. H. Nesbitt and R. A. Withers, were re-elected as was also the secretary-treasurer, Mr. Chas. W. Angel.

WINNIPEG

The deanery of Winnipeg met in Holy Trinity hall on Tuesday, February 1st, to consider the missionary apportionments and the question of bi-lingualism. It is suggested that instead of waiting until the end of the year the missionary campaign be throughout the whole year. The apportionments are almost identical with last year and the deanery accepted them as suggested. A central missionary committee was appointed.

The question of bi-lingualism brought out some excellent speeches and the motion to wait upon the Provincial Government passed unanimously. The government received the delegation on Friday afternoon and after being introduced by Rural Dean McElheran, the following speakers presented the case for the deanery:—Mr. C. W. Rowell, Mr. E. D. Martin and Mr. Madely Crichton.

The premier thanked the deputation and promised them careful consideration of the request.

The annual distribution of diplomas and prizes for those who were successful in the S. S. Advent Examinations took place in Holy Trinity Hall on Thursday, February 4th. The hall was well filled and after an excellent musical programme, the Primate gave a short address and the presentations were made to the many successful scholars. Rupert's Land made a very good showing for the year 1915, due greatly to the inspiration sent forth by the Sunday School Field Secretary.

The Retreat which is to be held in Winnipeg during the week February 14th-18th, promises excellent help to the clergy and lay readers. Many clergy have signified their intention of being present.

St. Alban's Church, Winnipeg, has just placed new pews in the church.

Great sympathy is expressed here for the Rev. C. C. Owen, whose son is reported killed in action.

MORDEN

On Thursday, February 10th, in St. Thomas' parish church, a brass plate was unveiled in the chancel. In September last two standard size silken flags were erected in the chancel in honour of the men of Morden who have rallied to the colours. The inscription on the plate explaining this is as follows:—

"To the glory of God and in grateful recognition of the devotion to King and Country forthcoming in the manhood of Morden at the call to arms in the Great War, these flags are erected, September, 1915. Give peace in our time, O Lord."

A unit of the Southern Manitoba Battalion is being recruited and trained here under Lieut. O. Barker. This unit is even more cosmopolitan than the former one recruited here, having in its ranks a sprinkling of Mennonites.

Lieut. Barker is of that type of officer in which British Army tradition abounds. Courteous and firm and possessed of the qualities of a Christian gentleman, he has the confidence of his men and of the citizens.

He and others of the unit who are members of the Church of England are regular worshippers at St. Thomas'.

SASKATCHEWAN

NORTH BATTLEFORD

BISHOP CONFIRMS CLASS AT ST. PAUL'S

On Sunday evening, January 31st, a large congregation was present to witness the Apostolic Rite of Confirmation being given to 19 candidates, 10 men and 9 women, by the Right Reverend Dr. Newnham, Bishop of Saskatchewan. It was a pleasing feature of the ceremony that among the candidates were six soldiers of the North Battleford unit, preparing for overseas service. Rev. Dr. Langfeldt had been preparing the candidates since the beginning of Advent and presented them to the Bishop last Sunday night. Evensong was sung by the rector, assisted by a large choir. The Bishop's words to the candidates were wholesome advice for the Christian life and welfare, urging the candidates to avail themselves of the Holy Spirit's power given them by faith in this Apostolic practice, handed down to the Church in this manner from Apostolic times. After each candidate had given his or her loyalty to Christ and His Church, the candidate knelt at the altar rail, receiving the "Laying on of Hands."

In the sermon for the congregation the Bishop spoke earnestly on "National Repentance and Confession. He exhorted the people to be more seriously minded, to humble themselves before God and to avoid excess in pleasures.

The newly confirmed received their first communion the following Sunday morning at the 11 o'clock service.

TORONTO

On Sunday morning the Bishop dedicated a large west window in St. John's Church, Norway, a memorial to five men of the congregation who have fallen at the front. The window was the gift of a parishioner and was executed by the Luxfer Prism Co. and is a very fine piece of work, the subject being "The Raising of Lazarus." The Bishop based his address upon the words "Lazarus, come forth." The rector, Rev. Major W. L. Baynes-Reed, and Rev. A. S. Madill, both took part in the service.

TORONTO

A meeting of the ruridecanal chapter of West York was held at Deer Park on February 8th and was well attended. After celebration of the Holy Communion at Christ Church at 8 a.m. the Bishop conducted a Quiet Hour at 10 o'clock and this was followed by a study of Acts 4:1-7, led by the Rural Dean. In the afternoon Rev. W. H. Griffith Thomas gave an interesting address on "Russellism," for which he was tendered a hearty vote of thanks. It was decided to hold a Quiet Day at Thornhill some time before Lent. The next meeting of the chapter will be at Sutton on May 8th and 9th.

For St. Nicholas' Church, which was recently destroyed by fire, some \$4,250 has already been subscribed, which, with the insurance, makes well over \$8,000 available for a new building. It is planned to raise \$5,000 more and build a brick church in the center of the Birchcliffe district or in the neighbourhood of the Kingston road.

The vestry met last week with the rector, Rev. C. E. Luce, in the chair. It was decided to leave the choice of a site to the building committee. The new church is planned to seat 250, and will have a roomy basement, which will be used as a Sunday School.

The Bishop is conducting a course of addresses to S. S. teachers in St. Alban's Cathedral on Wednesday evenings, and illustrating the teaching methods by the lessons for the following Sunday.

A Missionary Institute will be held at St. Matthew's parish house, First avenue, Toronto, on February 23rd and 24th. There will be devotional services, study classes, special conferences and public meetings, to be addressed by the Bishop

of the Diocese, the Very Rev. Dean Owen, the Rev. Rural Dean Cayley, D.D., the Revs. Dr. T. W. Powell, Dr. Boyle, T. G. Wallace, M.A., Dr. W. T. Hallam, R. A. Hiltz, M.A., A. L. Fleming (of Baffin's Land), and others. Programmes will be supplied on application to the local secretary, the Rev. A. E. Bruce, St. Stephen's parish house, Bellevue avenue.

ST. MONICA'S

St. Monica's Church has contributed seventy-five men for service at the front.

TRINITY EAST

More than 300 members of the congregation have enlisted, 59 of whom are members of the men's Bible class and 49 from the Boys' Brigade.

NORTH TORONTO

ST. CLEMENT'S

Sunday, February 13th, there was held in St. Clement's Church, Toronto North, a service "in memoriam" of Harold Heber Owen, son of Rev. Cecil Owen, rector of Christ Church, Vancouver. The young man left the above mentioned city in August, 1914, as Lieutenant in Duke of Connaught Rifles. At Valcartier he resigned his commission and was made Sergeant in Medical Corps. In June following he entered the trenches as Lieutenant and distinguished himself for his courage and splendid leadership, being seven times recommended for the D.S.O. He taught in St. Clement's Sunday School for two years and for a time was in the choir. Harold Heber Owen was a very earnest and devout young man and exerted a strong influence for the right. The service was very beautiful and in the congregation were fourteen of his relatives participating in the worship. Celebration of the Holy Eucharist followed the memorial service when 119 received the Blessed Sacrament. The address was made by the rector, Rev. A. J. Fidler, the text being "In Paradise."

Sunday, February 6th, a most interesting service was held in the above named church. Two hundred and fifty men of the 127th Battalion with their brass and bugle bands paraded to service at 11 a.m. The singing of the National Anthem and the old hymns by the vast congregation was most inspiring. The church and parish hall were crowded to capacity, even the platform in the rear of the hall was occupied. The Rev. A. K. Griffin and Mr. D. A. Radcliffe assisted and the rector, Rev. A. J. Fidler, preached a straightforward sermon, taking as his text, "Quit you like men, be strong." 1 Cor 16:13.

PENETANGUISHENE

The West Simcoe Rural Deanery Sunday School Association will hold a conference in All Saints' parish hall, Penetanguishene, on Monday, February 21st.

PETERBORO

Five hundred copies of "Features of our Faith, Position and Practices," the booklet by Canon Davidson, have been ordered for distribution at the parochial missions to be held this Lent in the Diocese of Quebec.

YUKON

DAWSON

ST. PAUL'S

In accordance with a circular letter issued by Bishop Stringer the following services of intercession on behalf of our national cause have been held:—

December 31st a watchnight service was conducted, when special emphasis was laid on the need and quality of penitence.

January 1st at 7.30 p.m. at a service of preparation, Bishop Stringer and the Rev. J. A. Davies delivered addresses on the urgent need of intercession.

At the special services on Sunday, January 2nd, the appeal of the Governor-General on behalf of the Patriotic Fund was read. The rector preached at the morning service and Bishop Stringer in the evening. The attendance at all these

services was most encouraging and the interest shown was real and earnest.

Commissioner Black, who is a member of St. Paul's congregation, is now taking a course of military training at Victoria, B.C., whereby to fit himself for the rank of captain. It is expected that he will return to Dawson in March, and, after taking command of a second Yukon contingent comprising 250 men, will proceed to the front.

The Kaiser at the Crib

THE field-grey of the long military cloak is flecked with blood. His forehead is furrowed by the deep lines of a menacing frown, the trembling fingers of his right hand feel after and intertwine themselves with the inert fingers of the left. Before the Crib, in the blue wreaths of the incense, the Kaiser bows his helmet, surmounted by the golden eagle.

"Lord," he prays, "two great Powers are Thine; they are placed at Thy service. Thou art on our side, O Lord. I am Thy lieutenant, not merely Thy sergeant, as were of old the kings of France. As another Constantine, I have affixed Thy cross to my crown, the accoutrements of my gallant soldiers bear Thy Name. Thou wilt share my triumph. Until now we are victorious. The clang of my charger's hoofs sounds a knell in the hearts of wives and mothers. Where I pass the grass never springs again. . . Lord God of the German armies, bless Thou the German Emperor!"

But the Christ-child, dimly seen in the shadows of the Crib through the blue wreaths of incense, seemed only to grow pale.

* * *

Raising his head, the Kaiser prayed again:

"I have vindicated Thy glory, I have caused the nations who misunderstood me to feel and fear Thy power. I have made the fierce flame of burning towns and acrid incense of the battlefield to mount up toward the heaven where Thou reignest. Leaving Europe on its knees, I shall traverse the ruins of the world to plant everywhere Thy cross and my flag. I shall climb at Jerusalem the hill whereon Thou didst die, there to bestow the accolade of knighthood upon the Grand Turk. For I am Thy lieutenant, Thy sword bearer; it is Thy wrath which thunders in the roar of my cannon. Thou art, Thou hast been, our God from of old. . . Lord God of the German armies, bless Thou the German Emperor!"

The burning eyes of the Kaiser, piercing the sweet shadows of the incense-cloud, saw the Christ-child grow pale again, as He lay in the Crib.

* * *

Once again he prayed, and now his voice trembled.

"Why art Thou silent when I speak? Have not I done and suffered enough for Thee? Millions of my soldiers lie dead on the fields of battle. The ravens are weary of their feast. My German people, nourished upon Thy word, yet clamour to me for bread. Bread! I have none for them, I have but my sword and Thy Gospel. I have said to them, 'Believe in God: your enemies shall be His: kill, burn, it is for His glory!' And may our good German hands build on the ruins of the world the temple where—thanks to us—Thou, Lord, shalt reign! Be with us as Thou wert of old, as Thou wert yesterday! Yesterday and to-day, bless Thou the German Emperor!"

* * *

And then, in a voice soft and sorrowful, the Christ-Child at last made answer.

"I would fain bless thee, but I cannot. In Belgium last winter I lost My way. I took shelter beneath a hedgerow, white with hoar-frost, swept by the icy wind. All at once some drunken soldiers, in field-grey uniforms, sprang upon Me. They spoke German. I had no defence but My smile and My tears. What had I done to them? Nothing; I was afraid. To punish Me they drew their swords. . . How can I bless thee, without My hands, the little hands of a Child . . . which they have cut off?"

—From the French of Julien Flament, Infirmier.

The Crown of Empire

ENGLAND of our fathers and England of our sons,
Along the dark horizon line the day-dawn glory runs,
For Empire has been ours of old, and Empire ours shall be—
His grip is on the world to-day whose grip is on the sea.

O England of our fathers and England of our sons,
Above the roar of battling hosts, the thunder of the guns,
A mother's voice was calling us, we heard it over sea,
The blood which thou didst give us is the blood we spill for thee.

O England of our fathers and England of our sons,
Along the dark horizon line the day-dawn glory runs,
For golden peace is drawing near, her paths are on the sea,
He grips the hearts of all mankind who stands for liberty.

FREDERICK GEORGE SCOTT,
1st Canadian Division.
France, Dec. 1915.

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WINNIPEG

SASKATOON

Women's Work and Social Service

ONE of Dr. Arthur Shadwell's illuminating studies opens *The Nineteenth Century* for this year—"The Only Way to Lasting Peace." Dr. Shadwell knows his Germany and he has done much to enlighten our minds as to the nature of German ambitions, the methods of German *Kultur*, the meaning and reality of German hate. With regard to the "futile peace talk" which keeps coming from and being fostered by German agents, "if it provokes us all to clearer thinking," he thinks, it may have a good effect.

We are reminded that among our adversaries there is only one will, German's, and Germany "is outlaw," in the phrase of Hilaire Belloc. The war cannot be ended by negotiation or compromise, because no treaty with Germany would be worth the paper it was written on. German credit is gone, because she has not only dishonoured her own signature, but has justified the repudiation on principle, so that no one, even among her own allies, or neutrals, can trust her again.

Enthusiastic pacifists, he shows, ignore this, ignore the effect of the doctrine that "might is right, and that necessity—which means the interests of Germany—overrides all rules and obligations." So they fail to see that the peace they desire

"Would impose the necessity of perfect and constant preparation for war, because any weakness on the part of the Powers who possess anything that Germany wants, in her present frame of mind, would be her opportunity for the renewal of the war. Competition in armaments would be intensified, and the only security would be a bristling front. Guarantees (of partial disarmament, for instance) would be worthless; the German preparations would be made in secret, and the Powers who carried out the bargain would be the victims of a confidence trick."

The writer shows that far from abating a jot of her original claims, Germany has simply reconstructed the plans upset by the entrance of Great Britain and the failure of the advance on Paris. The "first peace kites" were sent up then, when a draw was suggested, and Germany's policy has since been directed to a speedy conclusion of this war as advantageously as possible, in order to prepare for the next. The recent insult of her approaches to Belgium—designed no doubt to sow distrust among the Allies—are a good illustration of this method. Her present immediate aim is to secure peace and build a strong Central Empire, forcing Austria into a German economic league, including Belgium and probably Holland and the Balkan States. This would give leisure and opportunity to prepare for "a final reckoning" with Great Britain, arranging terms meantime with France and Russia, or failing this, preparing

eventually to deal with all three of the great Entente Powers. If Germany could prepare peace now, this programme would be feasible and would, from the German point of view, retrieve the blunder of the present war.

* * *

Dr. Shadwell points out how these facts are obscured by different schools of teachers amongst us. The pacifists are trying to administer a drug, but even more dangerous is the confused thinking of those who regard Germany as a power with whom we might and at some time shall negotiate. No one thinks of negotiating now, but the holders of this view look forward to a time when the military situation will have changed more to the advantage of the Allies. They think of Germany always as she is. She is somehow to be worsted and forced to admit it, but she will still be the same Germany. This assumption underlies the plans for dealing with German trade, and unconsciously coincides with the German view, which after the war looks for a continuation of enmity, transferring operations to the commercial field.

Then there is the view that Germany is already beaten and requires only to be "polished off." . . . All these views picture Germany as she is now, and all assume an end to the war by a bargain with Germany as one integral power. But all terms arranged at any time with Germany as she is, would be open to this objection, that it would be impossible to rely on their observance; peace would be an armistice devoted to further preparations for war. To those who argue that Germany must be so weakened and crushed that she could not begin again, the answer is that this would be to adopt the very policy and methods against which we are at war, and that it would be impossible in practice.

* * *

What then of the future?

"The Germany whom nobody can trust is the Germany that has revealed herself in this war; the Germany that acknowledges no law or obligation but her own interests; the Germany that tears up treaties, murders non-combatants and neutrals wholesale, plots arson and outrage and crimes of violence in neutral (i.e., friendly) countries; that maltreats prisoners of war, and violated even the few strict rules of warfare unconditionally laid down in its own cynical war-book, which allows almost everything by way of exception under plea of necessity."

As long as Germany remains on that moral plain and in that moral state, there can be no peace. The only way to win is to convert that Germany into a different one, and for this the German people must be convinced that they have been following lying prophets, and worshipping false gods. They must come to their senses and of themselves throw their gods in the fire; they must learn "to burn what they have adored." They will do this when their own gods fail them and they find that the worship they have been taught brings disaster.

It will be a tremendous task. The Germans are creatures of drill and habit, not prone readily to fashion new beliefs or principles, and they will not do it till they have been reduced to desperation. Moreover, as the writer shows, it is the German people who have got to be convinced. The people and army are one. The Kaiser, never popular before, has become so since the war, while the Crown Prince, because of failure as a soldier, has fallen in popular esteem. Sir Thomas Barclay, in a dramatic sketch, "*The Sands of Fate*," has pictured the Kaiser halting between divers influences, finally driven to decision by the crowds outside the palace cheering for war. "I wanted peace," he says to the Chancellor, "now I want war. Those shouts of triumph are the shouts of the nation behind me." An imaginary scene, of course, yet one which "represents with singular felicity the inter-play of the several influences and their relative importance."

It is not "all the fault" of the landed gentry and the war party. The great urban populations are not under their influences and when these join hands it is because some larger motive governs and unites them.

* * *

Of all the influences which are responsible for the German mentality, Dr. Shadwell emphasizes two as supreme.

(1) The teaching of the intellectuals.

"All the plans and projects; all the arguments and excuses for outrages; all the forensic tricks and dodges; all the talk about Kultur—a word of which everyone but the professors must be sick; all the theories—intellectual, historical, geographical, political, economical, social—about Germany's mission, past, present and to come; all the proofs of German superiority, and the incomparable merits of German bodies, minds and souls; the contrasted inferiority of the rest of the world in general and the unqualified rottenness of Germany's enemies in particular; all these are furnished in a copious stream, from which Kaiser, generals, ministers, press and mob drink and derive their mental sustenance."

This is the source of the national *nubris*, that overbearing insolence which, as the Greeks believed, drew down the peculiar wrath and vengeance of the gods. A madness whose victims think themselves above all law.

"Thinking, which calms most people, inflames the Germans," was said of them a century ago, and we receive daily examples of the inflam-

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matory character of their thought and of its terrible power to debase and to demoralize.

* * *

(2) The second great influence has been the material success which has reconciled Germany to Prussianism, and seems to the people a convincing proof of their divine mission to purge the world by slaughter. They hailed the war as another step to greatness, a vindication of their own claims as super-nation, and hoped to find in the eventual increase of riches and power a recompense for the sacrifices of the present.

They are on the whole well satisfied with themselves, and their military situation has enormously improved, at least on the map. We have as yet made no progress towards converting them from their idols, except that they have learnt to respect the soldiers of the Allies, especially our own, whom they formerly most despised. This is a good beginning, for German arrogance rests on belief in their immeasurable fighting superiority. They still ridicule our fleet, though its mastery of the submarine menace is the greatest achievement of the war till now. Respect for our soldiers is a beginning, but we have a long way to go before we convince them that they are not demi-gods with a mission to purge and convert the world. To reverse it all is a task that will require the utmost courage and determination. It will not be done by assuring ourselves they are beaten, but by realizing the magnitude of the task and formulating the elements necessary for its accomplishment. German success has been due to preparation, to unity of direction, and to confusion and vacillation and incompetence on our side. We have largely made good our unpreparedness; we recognize and are endeavouring to remedy our weaknesses, but we

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cannot achieve the unity of direction due to a single will embodied in the Kaiser and supported by the nation. As long as this remains, there can be no possibility of peace, because they will all be of the same mind still.

A competent neutral observer recently emphasized the fact that "Germany unity was still absolute."

"When that unity begins to crack, we shall have the first sign of the conversion which must precede real peace. It will only come by an internal break up in Germany, which will be the prelude to a new order. It will happen if we stick to the task and put all the strength and endurance we have in it; but not otherwise."

* * *

I have followed Dr. Shadwell's arguments entirely, for the article is so impressive in its dispassionate wisdom that it is of great value in clearing our minds and strengthening our wills. Some people in Canada are still allowing themselves to say, "It is not our war"; and for every person who says this or thinks it, the national resolve, even the Imperial resolve, is weakened by just what his support could mean. We cannot

afford to have in our midst even one person who hugs to his breast any such false illusion. It is of great interest in connection with Dr. Shadwell's argument, to quote the *Speciator's* comment on the wonderful cartoons of the great "neutral" artist, W. Louis Raemakers (just published by Hodder and Stoughton in book form at two pence).

"We would like to see it sold by the million, till every English house (or rather every house within the Empire) receives a copy, and every man, woman and child understands the message of blood and tears contained in its pages. When they understand, they will make the resolve, 'Never again.' That and no blind and useless passion of vengeance, no imitation 'hymns of hate,' must be the lesson. Things have gone much too far for retaliation. We must seek redemption, though part of that redemption may well be just punishment."

"It will happen if we stick to the task and put all the strength and endurance we have into it, but not otherwise."

HONOUR BRIGHT.

Edmonton Diocesan Synod Opens with Charge from Bishop Gray

THE third Synod of the Diocese of Edmonton commenced with even-song at All Saints' pro-Cathedral on Tuesday evening, February 1st, at 8 o'clock. The clergy and lay delegates, as well as a large general congregation, were present to listen to

THE OFFICIAL CHARGE

of Right Rev. Bishop Gray, of Edmonton.

After expressing his thanks to the clergy and lay workers of the diocese, His Lordship reviewed the present state of affairs. The war had, naturally, led to many difficulties, but no setback had been caused to the Church work already begun. Five priests of the Edmonton Mission were serving as army chaplains, while two of the lay members had sealed their devotion and loyalty to their country with their lives.

Bishop Gray expressed his sense of the great work accomplished by Rev. Canon W. G. Boyd, the acceptance of whose resignation from the headship of the Edmonton Mission was a matter of very sincere regret to him, a regret tempered by the knowledge that Canon Boyd will retain the rectorship of St. Faith's parish.

There was great need of a change of attitude on the part of the laity towards the sacred ministry as a calling for their sons. They placed no obstacle in the way of their serving their country in the army. Should they hinder them from the service of the Lord?

Brief mention was made of the questions of a proposed Anglican College in the Provincial University, the new canons of the diocese and the bishopric endowment fund. The importance of the due co-operation of the laity in Church life and work was emphasized. His Lordship also spoke with thankfulness of the forward movement which was being made in temperance work, and expressed satisfaction that the Anglican Church had been able to take her place during recent events, working upon her own lines.

Thanks were due to the great Church societies—the Society for the Promotion of Christian Knowledge, the Society for the Propagation of the Gospel, and the C. and C. S. Women's Work in the Church, especially in the

Women's Auxiliary, was of increasing value and importance.

Mission work must be emphasized repeatedly as being of the very essence of our Lord's teaching. Excellent as was the work already done by men in the Church, it was necessary to make a far clearer demand upon a fund of devotion which undoubtedly existed among them. Due organization of the demand was essential to the success they sought. The question would become of even greater importance after the conclusion of the war with the return of many men whose whole view of life would be deeper and more serious than ever before.

ON WEDNESDAY, FEBRUARY 2ND

The Synod convened at 10 a.m. in All Saints' schoolroom for the purpose of organization and business. The Bishop of Edmonton presided and was supported by the Chancellor of the Diocese and Archdeacon Webb.

Canon Boyd moved an amendment to the canons for the purpose of extending lay representation. The amendment was put to the Synod and lost.

The Bishop of Edmonton, in introducing the canon which has to do with lay readers, emphasized the importance of using the ministrations of the laity to the utmost extent.

Archdeacon Webb presented the report of the committee appointed to consider the Bishop's charge.

The committee in their reply to the Bishop's charge expressed their affectionate esteem for His Lordship and dealt with the various counsels therein.

The committee agreed with the Bishop that the laity of the Anglican communion should be urged to encourage their sons at an early age to give themselves to the ministry of Christ's Church. The committee also recommended that a committee of business men be appointed to deal with the vexed question of the Bishopric Endowment Fund.

Archdeacon Webb then moved the adoption of the report which was carried. The Synod then returned to the discussion of the revised canons.

The Archdeacon of Edmonton, the Rev. Canon Boyd and others, both clerical and lay, spoke of the necessity of

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providing a living wage for the parish priest. The Archdeacon said that a constantly itinerating clergy would disappear if the clergy received adequate stipends. An interesting debate followed on various canons and the Synod adjourned at 6 p.m.

CO-OPERATION OF LAITY

His Lordship pleaded for the co-operation of the laity. The Bishop called the attention of the Synod to an observation recently made by Sir David Beatty, namely, that the war had made a profound impression on the French nation from a religious point of view,

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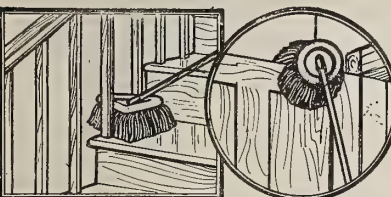
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but that the English people remained untouched.

Bishop Gray said that the clergy were absolutely powerless apart from the loyal and consistent support of the laity. We must, he said, learn the lessons of the war. The Bishop concluded his remarks by appealing to the laity present for suggestions. Archdeacon Webb reminded the Synod that the Diocese of Calgary already had organized a week's mission which was to begin February 15th and that he had been invited to address the Calgary clergy before the parochial missions began. He then gave an outline of the course which the Anglican clergy of Calgary proposed to follow.

The Bishop then introduced the subject of Prayer Book revision. The clergy, said the Bishop, had already had the matter brought before them, but that he proposed to give an outline of the changes contemplated, for the benefit of the lay delegates, who had as yet had no opportunity of discussing the matter.

The Rev. A. E. Blood strongly opposed in general terms the changes made. The Synod adjourned at 10.15 p.m.

Archdeacon Webb spoke in favour of immediate action being taken with regard to the superannuation of the clergy. Mr. Petch supported the Archdeacon and the motion was carried.

The Rev. A. W. McMichael, seconded by the Rev. E. E. Winter, moved a resolution of appreciation of the services rendered by the Rev. W. W. Alexander to the Edmonton Diocese. Bishop Gray spoke most highly of the personal character and work of the incumbent of Ponoka, and the surrounding district. He (the Bishop) had travelled with the Rev. Alexander about his district and had personal experience of his self-sacrificing work. The resolution was carried with much enthusiasm.

The Rev. Canon Boyd presented the report of the Committee on Religious Education. The report referred to the high personal character of the school teacher in this country and expressed the hope that the authorities responsible for the training of the young would maintain this high standard, and again to the need of definite religious training in the public schools. The report was adopted by the Synod.

REPORT ON TEMPERANCE REFORM

The Rev. Canon Howcroft submitted the report of the Committee on Temperance Reform. The report referred to the action of the French and Russian nations with regard to prohibition, and also to the successful campaign conducted last summer in the Province of Alberta. The committee recommended that the Anglican clergy and laity should back up by moral suasion temperance principles. The adoption of the report was moved and carried.

The report of the secretary-treasurer was presented and adopted. Mr. Gamble was re-elected secretary-treasurer. The Rev. Canon Boyd thanked Mr. Gamble for his courtesy to the clergy. Mr. Denby was re-elected auditor to the Synod unanimously.

The Rev. McKim presented the report of the Committee on Sunday School Work and explained the object and aims of the Sunday School Commission. The adoption of the report was moved and carried.

A. H. Petch moved and the Rev. F. E. Mercer seconded a resolution of appreciation and admiration for the work done by the Rev. Canon Boyd in building up the Edmonton Mission. Archdeacon Webb called the attention of the Synod to the quality of Canon Boyd's work. Bishop Gray (who had already expressed his gratitude in his charge) again said that he hoped to have the canon's valuable advice and support for some time to come. The motion was carried by acclamation.

The Rev. McKim moved a resolution

of appreciation for the noble example of Lieutenants C. W. Selwyn and J. K. Digby (formerly lay members of the Edmonton mission) who had given their lives for the principles of liberty and justice. The whole Synod solemnly rose to the vote.

SYNOD WELL CONDUCTED

Before the Bishop dismissed the assembly, Canon Boyd congratulated Bishop Gray on the business-like and effective way in which His Lordship had conducted his first Synod. The Bishop closed the Synod with the benediction.

ELECTIONS

The following were elected as delegates to the next General Synod: Archdeacon Webb, Canons Boyd and Howcroft, and the Rev. McKim and Messrs. Ford, Kirkpatrick, Petch, Emery, Browne.

Delegates elected for the next Provincial Synod were: Archdeacon Webb,

Canons Boyd and Howcroft, Revs. Winter, McKim, Johnson, Mercer. Messrs. Petch, Kirkpatrick, Chancellor Ford, Pinckney, Mount, Browne and Emery.

The following were elected to serve the Executive Committee: Canons Boyd and Howcroft; Revs. Winter, Johnson, McKim; Messrs. Petch, Kirkpatrick, Emery, Pinckney, Browne and Dodman.

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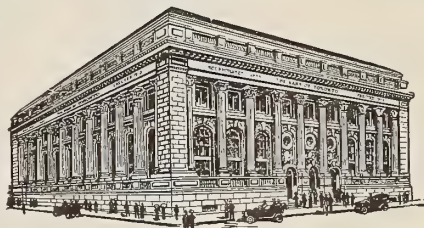
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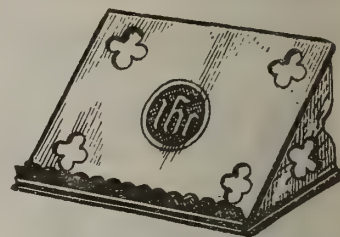
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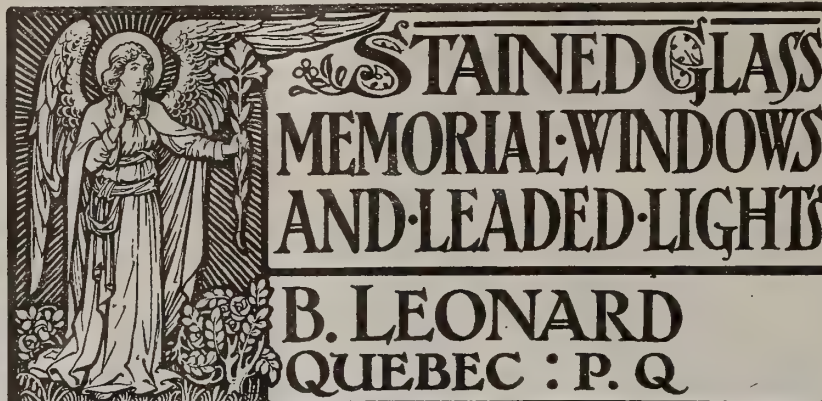
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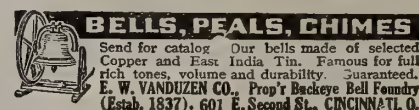
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Church Life.

VOL. VIII., No. 8

TORONTO, THURSDAY, FEBRUARY 24, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

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The Week

Sexagesima

THE Collect, Epistle and Gospel for this week do not seem to be very closely connected, perhaps there was never any intention of connecting them, but we may see running through them a sort of continuation of the thought of last Sunday. Then, under the aspects of a race and a work to be done, we had commended to us the virtues of self-control and diligence; to-day we are exhorted by example and by parable to cultivate those of fortitude and honesty.

But first of all comes the Collect with the warning, so often repeated in these prayers and so necessary, of our own helplessness without divine help. The petition, it is true, is for aid against adversity; but if that aid is to be effectual it must surely involve the building up of the Christlike character in us, and thus include growth in virtue.

In the Epistle we have St. Paul recounting some of the labours and perils through which he has gone in carrying out the commands of his Master. He does it reluctantly, being forced to it by factious opposition to himself as an Apostle in the Church at Corinth. But since he has to do it, he does it boldly, thus by the way giving an additional illustration of the very virtue which his statement sets forth. For there we see, in words all the more forcible because of their simplicity, a picture of a courage which could never be daunted, an endurance which nothing could overcome. Persecutions, sufferings, bod-

ily weakness, weariness, disappointment, ingratitude, were all met with a sturdy courage which, however it may have been rooted in the natural character of the man, acquired its fine quality from his faith and trust in his Master.

Long before Christ came fortitude was regarded as a virtue, even by those to whom the true God had never been clearly revealed; but we must not forget that it has never ceased to be a virtue. And if we are bravely to meet all dangers and overcome all enemies, ghostly and bodily, we must see to it that our wills are made strong by the same grace that enables St. Paul to fight the good fight.

The Gospel sets before us another view of the Christian character. It is in those who are of "an honest and good heart" that the good seed takes root and grows. The words "honest and good" represent an expression in the original Greek which stands for all that a man ought to be. Perhaps we get sufficiently near to its meaning in the parable if we take it to mean sincere or genuine. At any rate the parable shows us plainly enough what it does not mean. It excludes fickleness, shallowness, liability to be turned away from God by outward things. We are warned, too, not to mistake temporary excitement for that steadfast purpose which the service of God requires.

One thought more. Lent is near. The increase of religious observances, the decrease of worldly distractions, alike favour the sowing of the good seed of the Word. Let us take heed how we receive it. Let the soil of our hearts be so prepared by devotion and self-discipline that it may take root and spring up and bear fruit to our own salvation, to the good of our fellows, and most of all to the honour of our Lord and Saviour Jesus Christ, to Whom with the Father and the Holy Ghost be glory forever.

The Cost of War

RUSKIN once called war a game. It is by far the costliest game nations can pursue. Statistics of the present war-debt in the various nations engaged are of such colossal proportions no human mind can really grasp their significance. England, for instance, is already mulcted to the extent of nine billion dollars. France and Germany have made an expenditure of six billions each. Canada has voted an amount equivalent to fifty dollars per capita throughout the Dominion. The end is not in sight. From the ethical viewpoint it is clear that the disruption of moral

forces puts a frightful tax upon national resources. Needless to point out that the whole sum put into the Church exchequer and Christian missionary enterprise is but a drop in a shower compared with munitions of war. Yet what an incalculable difference in the bargain.

The Spirit of Endurance

THERE has been no hesitation in voting these stupendous donations, and no frigid objections against loosing the purse-strings. On the contrary, though money is being poured out like water, the situation is cheerfully accepted. The spirit of patriotism has risen with grim determination that counts not the cost so the struggle be carried to a successful issue. What a lesson for the Church to read, mark, learn and inwardly digest. The moment the gravity and supreme importance of her claims and mission are felt, enthusiasm will draw on Christian talent, time, money, as a lamp on its oil vessel. And sacrifice will be cheerful as music played under its light.

The Winged "Hymn of Hate"

RECENT Zeppelin attacks on six counties in England resulted in fifty-nine deaths and one hundred and sixty persons injured, not to reckon the destruction of property. The tale of horror makes pathetic reading. It has roused the populace into a demand Parliament should devise some better means of protection and the aerial fleet be strengthened. The appointment of Sir John French as commander-in-chief of this flying corps is the first step. Unfortunately, as Mr. Balfour confessed, England has been backward in making due provisions against such terrible raids. Luridly do they illustrate the warning given by Maximilian Harden from Berlin—though all men knew it before—that Germany will stick at no scheme, no instrument, no device, however brutal, to gain her ends. Where the moral sense is atrophied what is left but the animal lust of the "ape and the tiger"?

A More Rational Voice

CONTRARY to the general trend of the Hun press, the "Vorwärts," a Socialist organ, condemns the murder of non-combatants alike on national, political and humanitarian grounds. Hatred only genders more hatred and scandalizes the national character. This is the plea. It is

perfectly true. Yet if there is one thing proven it is that the human conscience is not secured under secular socialism or any other compact apart from true religion. Conscience smashed to dust under German atheism. Conscience can only be restored to power when the worship of God is restored in the hearts of the people. Slowly and inevitably we are coming to that conviction which indeed is the first and last lesson it is given the Church to teach the nations.

The Council of "Sweet Reasonableness"

AS an instance, Convocation of the Church in England has put on record its disapproval of vengeful reprisals so far as innocent men, women and children are concerned. The ruthless fury of the enemy's methods are not worthy of a nation that desires fair play, even in the painful stress of war, and to do nothing it might afterwards have to review with regret. This is the right-minded attitude. It is the right of the Christian gentleman in contrast with the blind and bullying madness of an armed giant. As we hope and pray for victory, we must come up to the "hill of the Lord" with clean hands. David had but a sling in his hand wherewith to meet the frothing rage of Goliath. Yet he picked the five stones for his wallet out of the brook. He fought and won with wave-washed jewels.

The Lesson of a "Penny a Day"

THE scripture for "Septuagesima" puzzles us because we try to apply the commercial standard to the kingdom of heaven. All the labourers in the vineyard (long hours or short) receive a penny. Does not this cross the law of justice? Not so. Reward is in the effort, not in the prize. God rewards the average man of one talent if faithful, as fully as the man of ten talents. The effect of idleness is simply rust corroding mind and heart because life seems so worthless and its day so dull. The moment we are willing and turn to service, we have all the blessing Christ can give, all the joy and zest the oldest saint can feel. Now if we come to the vineyard in a niggardly, bargain-making spirit we may get our penny. It may be a pennyworth of recognition or of fame or of fair repute or of self-flattering pride or of a place in Church or in heaven. But we have reckoned too low. We have lost by calculation. We never

can be satisfied by the golden penny we think is owing us. They know nothing of art who work at art for wages. Only when with hand, mind, and soul we yield ourselves to the enthusiasm of Christlike service do we enter the joy of our Lord. Sunshine is not commercial. It cannot be bought nor sold. It mixes in with the song of the labourers and the ripeness of the growing vines, as men toil. Pharisees wanted "fee first." They missed the kingdom of heaven altogether. None of them knew the incorruptible wealth of the woman who came "last" and with precious spikenard anointed Christ for burial. The sunshine came back upon her from the garden of Arimathea.

A Sample of Amalgamation

THE political alliance of Germany with Turkey seems to have "gone to the head" of certain theological savants who just now are busy apologizing for Islamism as a worthy religion, partner with Christianity, and "no longer a missionary objective" but "must be left to its own inner religious development." These experts forget that under the "inner religious development" of Islamism a hundred thousand Christians have

been put to the sword. But perhaps this is a mere detail. Canadian Churchmen may be glad to reflect that the faith taught them is a treasure requiring no strong alloy of Turkish metal to make it workable. Stablished in historic truths no man can jumble, Anglicans at least are freed from the tortuous and agonizing sophistries of a liberalism that thumbs conscience like soft lead into any crack it seems convenient to fill. It is a poor sign when the measuring rule can be bent any shape to fit a jagged and bulging wall. Let us be thankful we have a creed.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

Mrs. Alan Macdougall.....	\$2.00
G. L. Jarman, Bancroft.....	1.00
Santa Claus, Depot Harbor Sunday School	2.00
Total for week.....	5.00
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	\$528.75

We shall be pleased to acknowledge and forward other amounts as they come in.

Our Old Country Letter

FEBRUARY 3rd, 1916.

ANYTHING written by the Bishop of Lichfield is sure to be good, and here is an extract from his recent letter on "The Church's Message in time of War,"—"What then is the Church's Message? We have not thought exactly alike. That is inevitable in a community like our own. Nor was it unnatural that many of us should be troubled and perplexed. The situation is perplexing. War is a hateful and antichristian thing. We know that better than ever. But we felt that falsity to trust and treachery to others would be more antichristian even than war. It was, therefore, the Church's duty to try and strengthen the nation's hands. Be brave and fear not, trust God and persevere till the Prussian menace to right and liberty is overcome. That was and is part of our message. But it is not the whole. While the war is not of God's sending but of man's self-will, yet it expresses God's judgment against sin. He is showing the inevitable result of a civilisation largely based on selfishness, a civilisation which had left God out of the reckoning. We are not in the hands of a blind fate, but within the purging and redeeming purpose of a God who loves us. We must be ready to submit to that purging and to accept that redemption. Therefore the message of the Church is—repent. It is never a popular message. It is always pleasanter to confess the sins of Germany than to confess our own. But it is a true and necessary message. We must examine ourselves and confess our sins and by God's grace seek amendment. . . . There must be a greater reverence for the majesty of God, more fervent worship, more real prayer, more zeal in winning men for God, a more self-forgetting spirit of venture—in a word, a great deal less of self and a great deal more of God.

"Now this renewal in the mind and life of Church and Nation cannot be forced or hurried. We cannot dictate to the spirit of God. But we can hardly doubt that in this 'Day of the Lord' He is

calling the nation to honour His Name, to seek His kingdom and to do His will."

* * *

I have written a good deal to you from time to time on the matter of the clergy as combatants or not at this time. There are not a few people who think that by not bearing such part they are missing a God given opportunity for regaining that influence over the manhood of the nation which they have certainly to a great extent lost in the littleness of past years. I am not sure that I altogether dissent from this in the case of the young and able-bodied. But here is some of the recent speech on the subject in the House of Lords, of the Archbishop of Canterbury, which is for Church people decisive. He said, "There is no question, if we look back along the history of Christendom, that the technical law of the Church forbids the clergy to be combatants. But it is not upon that that I and those who think with me rest our concurrence in the provision which this Bill makes" (of exemption from fighting).

"The nation has, I believe, recognised to the full that there is something other than physical force required for the successful conduct of this war—moral earnestness in our corporate life, deliberate self-denial and self-discipline in our homes, quiet and buoyant courage in hours of stress, anxiety and sorrow, and an eager and high resolve on the part of a united people on behalf of what is just, righteous and true. These, it goes without saying, are assets not less important to our cause than even ships and guns. I venture to say that if these assets are to be safeguarded, they need to have a religious basis behind them, and if that background is to be unimpaired at such a time as this, we must have men in the field of war, in the preparation for the field of war, and in the home life of the country, whose special business and privilege it is to help to make these principles a reality and to further and strengthen them in every possible way. The clergy are such men. They have that

special duty, that special privilege, assigned to them. They may have inadequately discharged it many a time. But they have that obligation upon them, and the nation, quite rightly in my view, declines to relieve them of it.

"First they are wanted in the field itself for a ministry which is being eagerly welcomed there. Testimony is abundant as to its effectiveness. We have at this moment between 600 and 700 clergy of the Church of England, apart from those of other denominations, actually serving abroad, and we who have responsibility for the clergy are ready to send a great many more as soon as the military authorities tell us that they will allow their presence and that they can find opportunity for the use of them. When I speak of more than 600, I am speaking of those in the army only. When the number of clergy serving is spoken of, the very large number in the navy is sometimes forgotten. In the next place, the clergy are wanted, and wanted intensely, in our camps and barracks, and especially in our hospitals, at home. There are between 500 and 600 men serving now and giving their whole time in our home camps, hospitals, barracks, and elsewhere. And the ministry of these men is as I can say from abundant personal knowledge, being welcomed with an almost pathetic readiness. In addition many many hundreds are combining work on behalf of our soldiers with their ordinary parochial work. In the hospitals the need is immense, and is being, I think, splendidly supplied in all parts of the country. But besides all this, men are wanted at this particular juncture, in our ordinary parishes, up and down the land. There never has been a time when the strain of anxiety, the cloud of sorrow, and the need of personal counsel, pressed so heavily on practically every home, rich or poor, and a great many of the barriers which have at ordinary times made difficult the work of the parish priest, are at present swept away. The clergy have access at this moment to a degree hitherto quite unwonted, to the ear and heart of the people. The oppor-

tunity is there to an extent that has never been known before" . . . Let us pray that it may not slip! For I fear that often enough "the hungry sheep look up and are not fed"—or are fed with the chaff of futile argument and tradition.

* * *

On next Sunday, with the approval of our Archbishops, Intercession will be made throughout the whole of Great Britain on behalf of the "sorely stricken Armenians, who are being slowly but surely exterminated by the Turks."

* * *

The rector and churchwardens of the beautiful Church of St. Margaret, Westminster, almost under the shadow of the Abbey, and about the wonderful East Window of which I remember writing to you—have placed the Church at the disposal of the members of the Overseas Forces in London for any services or other religious ministrations which they may require. The official representatives of the Dominion of Canada, of the Commonwealth of Australia, and the Dominion of New Zealand are in complete sympathy with this proposal and are co-operating in the necessary arrangements. An inaugural service for members of the Canadian Forces will be held at noon on Thursday next—the anniversary of the day on which the first Canadian contingent reached France. A similar service for members of the Australian and New Zealand Forces will be held at the same hour on the following Wednesday, Feb. 16th. On Sunday afternoon, too, there will be various short services for the men from so far away, who are doing their brave part to help us.

I am often struck with admiration of the fine athletic young fellows I meet in Canadian uniforms. I am sure their hearts are as fine. I am glad to read of this kind of help and comfort for them in their turn. Canada is a daughter to be proud of truly, and New Zealand and Australia the same.

An Introduction to Scientific Theology

By Rev. D. Convers

THE preface to the Athanasian Creed in the Twentieth Century begins: "It is some twenty years ago that the present writer first read the Athanasian Creed. He has never forgotten the startling pleasure it gave him. Accustomed as he was to vague statements, its lucid definiteness opened up possibilities of mental satisfaction of which he had indeed dreamt, but which he had scarcely hoped to realize. While, perhaps, it added nothing to his knowledge it made that knowledge more real, by co-ordinating its parts into that kind of related structure which is called a science."

As it introduced him to scientific theology; so with me. I remember well when I first heard it and read it, but it was over forty years ago, when I was deciding to apply to become a candidate for Holy Orders. The rector of the parish began a sermon thus: "I intend to preach this morning on the Athanasian Creed. First, let me read it to you."

Of course, I expected it to begin "I believe," and equally, of course, it did nothing of the kind. I was puzzled, and found myself wondering "Is that a creed?" After the service I borrowed an English Prayer Book, got some one to show me the place, and going to a hill nearby I lay on the grass and read and re-read many times, puzzling over the riddles, "Is that a creed?" and "Why do men like Dr. Pusey and Dr. Liddon and our rector, Rev. George C. Betts, care for that which does not touch ritualism?"

Is it a creed, a profession of faith? The only creeds I had heard of began, "I believe"; this did not. It ended, however, "This is the Catholic Faith." There was a clear distinction between beginning and ending, but I could see no important

difference. The one was the first person, singular number; the last verse of the other was in the third person. A distinction, doubtless, but no real difference. While the Apostles' and Nicene Creeds began in the singular; verse 30 of the other had, "we believe and confess," in the plural—another distinction without a difference, as it seemed to me.

The rubric says it should be said "instead of the Apostles' Creed"; then, if not itself a creed, it is "instead of a creed"—which is again a distinction with no essential difference. The two I knew put the present faith in the foreground, and only implied that people should persevere in so believing to the end; but "Athanasius' Creed" set perseverance in faith in the foreground and left us to infer there was present faith, because they joined in saying the *Quicumque*, another distinction without difference. As the rubric directed it is to be sung or said by the minister and people standing, as other creeds are said; it is *their* act as in the other case and may be regarded as directed to Almighty God, or to ministering angels around them, or to any outsiders that may hear, or to one another for mutual cheer. I could see no distinction at all in this matter. My conclusion was that this "Confession of our Christian Faith" was a genuine creed, and I have seen no reason to change in the years since. But nevertheless it was unlike the Apostles' and the Nicene Creeds. They are creeds and *nothing more*. Might it not be possible that it was a creed and something more than a creed? That was quite a different question, which I did not enter on during that summer Sunday afternoon in 1872.

But I worked at my other puzzle. I (Continued on page 117)

AN EVANGELIST ON PAPER

PRINT is the index of power. Its introduction changed the face of nations. The field is the world. Seed-thoughts are sown prophecies of truth stirring to harvest. Literature is knowledge of affairs. Good literature is the power of living forces. Despite defects, society is much safer and saner to-day than it could be before the printed page appeared. The average modern man touches life at a thousand points unknown to the scholar of ancient time. Thus far is he more alive and alert and better furnished to grasp and use the real values of human existence. A few parchments circulated in the early Christian Church proved a mightier factor for the defence and spread of the faith than had Cæsar backed the struggling cause with his mailed legions. Christianity—humanly speaking—conquered and rose by publicity.

A newspaper has a twofold effect. It brings the private mind into public company. It brings the public mind into the open air. What the university at its start stood for among the elect aristocracy of talent, the modern journal stands for to-day in society at large. The university was founded in the notion of organizing all parts of knowledge so as to school and broaden the individual mind in the fairer humanities and the finer arts. This is the motif of a sound journal. Converse with the best minds is culture. Converse of the best minds on the noblest topics is the soul of culture. Trash may be left to cobwebs and mould, and the narrower its dark nook the better. It is the quality, not the quantity, of our reading which makes for health. There is this specific feature about a Christian journal, namely, its topics are clean as light is clean, and wholesome as bread is bodily strength and stay. Like rich gems bitten out by fire from sands and clay, so does a spiritual page refine the texture of our thoughts and we have a sense of new values in human nature when the conscience is lustrated under its cleansing ray.

A noble truth cannot have too much scope. It should branch like a tree, strike on the open air like its blossoms, and garner seeds each whiff of breeze can blow over wider areas to be quickened by its living treasure. Stars by their very height and beauty are lords eminent of all the brisk spaces through which their fluent beams can shine and play. What of the Church and its mission? The Church is not a secret faith. It is not a local assemblage. It is no more sectarian than the sea nor insular any more than the sky. Its services, its worship, its sacraments, its teachings, and its fellowship are catholic—that is to say “public” in the widest sense. The Church is the Divine idea of humanity. This is the glad news we are to herald. This is the lofty ideal to be brought down from the mountain-top and purveyed to the multitude in the streets. It follows that we need the broadest and most capable missionary agency modern skill can proffer. What better evangelist than the printed page? In olden time the parish was all the world men knew. In our day the world is every man’s parish. Print has largely made the difference.

There are many and salient reasons why every Churchman should buy and read a Church paper. It tells what work is being done in every quarter. It presents the biography and fortunes of the living Church in our midst. It gives us the “matter of a day in its day.” It upholds the tenets and principles Anglicans count vital to the Christian body politic. It can teach how history, scripture and experience are the strong premises of our logic. And the printed message can reach a thousand homes at once, even where other agents are barred.

A mouth-piece of this kind can make onlookers and strangers better acquainted with, give more earnest heed unto, the reason of the hope that is in us. Plenty of people would be with us if only they had less vague rumor and more sound information of what Anglican Churchmen believe and teach.

A public paper gives the reader a great coign of vantage. He sees “Church affairs” not like odd shadoofs each with its bucket in some hidden gully of the Nile. Rather the whole delta of human life freshed by the overflow of Divine grace making the “waste places” glad. Wherever the Church spires to the view, men are justly proud of its influence and achievements.

Finally, a public chronicle rallies personal effort and augments personal faith. Children listen for sea music in the shell. One coin by itself has not the value of the same coin in a big heap. When a worker realizes that he is comrade and partner with myriads of talented souls knit together in one sacred commonwealth, he treads firmer, he breathes a more invigorating air, he toils as earth grows generous under arch of daylight. It is precisely this vision of larger perspective and brightening hope the printed page can bring home to us.

An Introduction to Scientific Theology

(Continued from page 116)

I had often heard my rector called a “ritualist,” whatever that meant on the lives of the different people; indeed, I think I had myself used the same word. But I looked to him as a leader, and also to Drs. Pusey and Liddon, whom then I never expected to see in the flesh. For the sake of my Sunday School class I had worked out a kind of compendium of the two creeds in the American Prayer Book that seemed of use; it ran like this—“The creeds begin with God, end with naming blessings for ourselves and the two parts are joined by ‘The Holy Catholic Church’”; in other words, God blesses us in, or by, or through His Church, or in another order, we get blessings from God through, in, or by the Church. My synopsis laid strong stress on the Church, and I could see how the directions of the Church were important and I was sure that should I ever be ordained I should do my best to light candles, wear vestments and burn incense. And here were men whose teaching I followed eager about a formulary which did not mention the Church. Why?

Then and there I got my great introduction to systematic theology; scientific, organized into a hierarchy of doctrines in which some were fundamental and others a superstructure which would come crumbling about your ears if I wavered in my loyalty to foundation truths. I had made my communion that morning, and been happy in the thought “Christ has blessed me, entering my spirit to make it His temple and palace” and remembered being pleased at the pretty picture the chancel had framed in the glow of the sunshine. But what became of all that if Jesus Christ was not actually God? And how could Jesus Christ be God incarnate if the Trinity were denied? My happiness on that day was bound up with the Truth of the Trinity. It was the foundation stone on which rested as a wall the divinity of Christ, on which was placed as a second storey the Church which was His Body; and above that, the Sacraments; and as a floor higher up the ritual and ceremonial, the general setting of the Sacrament and as a kind of cornice or roof my emotions, feelings and thoughts. All were interlaced together, each could not be parted from the others without destroying whatever life was in my religion. My ritualism shrank that afternoon into littleness compared with the matters of the Incarnation and Trinity stated in the Athanasian Creed. My happiness was a reason why I should thank God for being Triune, God the Son for being incarnate of a pure Virgin; for building His Church, which had ordered vestments (in the “Ornaments Rubric”) while obeying His command, “Do this in remembrance of Me.” That morning gave me a new reason for trying to strengthen my faith in each doctrine and helped to quicken into life the whole body of my religion. All became like a living organism where each

member served all the others; or like a vault where each stone strengthened and upheld the others. I walked away from the hill to return with thanks the prayer book I had borrowed, knowing that I had learned or rather had begun to learn a very valuable, but a very large lesson, that I could not hope to master in many a long year.

The Athanasian Creed, an organic whole of intertwined truths, in which each strengthens and confirms the others, and which can not part with any as an animal of low organization can lose a leg and scuttle off apparently little the worse for the mutilation.

Is Dr. Philip Schaff right in classing it with what he calls “Ecumenical Symbols” or universal creeds like the Apostles’ and the Nicene? Or which other respected writers call “Catholic Creeds”? To go into that would take more room than I have left so I must postpone it.

But there is room enough for us to laugh together over the definitions or details given as the distinctive mark whereby a catholic or universal creed is parted from denominational or sectarian professions of faith by writers of books or of letters that have come within my ken. For I am glad to say that I have had quite a number of letters sent me by both the clergy and laity in Canada.

One says no creed has a right to be called catholic so long as a “single good man refuses to receive it,” but he could have said there was no such thing in fewer words than his letter contains.

Another tells me “it is sectarian because the evangelical denominations which constitute the Church do not receive it.” But the “Disciples of Christ” are commonly deemed evangelical and they object to any and all creeds. In Indiana they are all styled by outsiders Campbellites; they usually there use the word Christian when they mean followers of Christ other than themselves, and pronounce it with a long “i” as if it were Christ-yans when limiting the word to themselves; but they have no creed.

A third says, it is not catholic because held “by Papists, the only church that is not catholic.” May I suggest that upon mature deliberation, the author of that sentence may find reason to conclude that he spoke before he had thought much about the subject.

A fourth—“Not being used by the Greek Church in any of its offices it cannot be called rightly catholic”—has probably omitted something he intended to say. For surely that respected writer would hold the Nicene Creed, or rather Niceno-Constantinopolitan, was catholic in the (almost) two centuries before it was used in offices. As the councils concerned were owned, so their creed was, even if not recited in offices.

Another—“It lacks the authority of a council.” But the Apostles’ Creed does also. I hope some day to go into the grounds of the claim of the creed to our loyalty, but meanwhile may I ask any who follow my article sympathetically to say a prayer for the Church in Canada, using, perhaps, the Collect for the Fifth Sunday after Epiphany.

The Curing of Tapster Fogg

By H. A. Cody

EVERYONE in Pretensia knew Tapster Fogg and his peculiarities. He was a shrewd business man, conducting a large general dry goods store on Main street. He was a progressive citizen, taking a keen interest in all civic affairs, besides being Grand Skookum of the society of the Royal Eels. But he was a hard man to please, and nowhere was this shown as much as in church matters.

Tapster Fogg had gone from church to church in an effort to find one which would suit him. He had drifted at last to St. George's, but was there only six weeks when he began to show signs of discontent. He said various things to his wife about the unsociability of the people at this church, and told her that he had about made up his mind to stay away from church altogether, as all churches were about the same. His wife reasoned with him, but all in vain.

That very week he met the Reverend Matthew Brewer, rector of St. George's, on the street.

"Just a minute, parson," he began. "You seem to be in a hurry this morning."

"I am," was the reply. "I have just been called to see one of my parishioners who is very sick."

"Oh, that's it, parson? Well, I guess you must have a good many sick people in your church, eh?"

"No, not any more than in any other parish."

"But there seems to be something wrong with the whole bunch at St. George's, parson."

"Indeed? And in what way?"

"Why need you ask? You know as well as I do that they're all half dead and alive. I've been going to St. George's now for six weeks and not more than a dozen people have spoken to me during the whole of that time."

"But you were always treated courteously, I trust, Mr. Fogg," the clergyman remarked. "You were shown into a good seat each time you were there, were you not?"

"Oh, that was all right. But so few spoke to me. I went in and came out, and that was the end of it. There is too much coldness in your church. A stranger should be made more welcome; received with open arms, so to speak. I have about made up my mind not to go to your church any more. You should see to it, parson, that a change takes place. I may then go back, but not before."

The rector was about to reply, and try to reason with the man. But he was in a great hurry, and had no time for discussion just then. He bade him good morning and passed thoughtfully on his way. But that very afternoon he asked two of the most faithful and dependable men of St. George's to come to the rectory that night. They were Alec Tyler and Sam Dobbins, who knew the parish as well as their rector.

That night for a couple of hours these three discussed the Fogg problem, and planned a concerted line of action. They were well aware that the remarks uttered by the dry goods merchant formed the stock objection of many indifferent people in reference to attendance at church. The old-time arguments and heart to heart talks would do little good, so they believed. More practical and drastic methods must be used, and they determined to try the experiment upon Tapster Fogg.

Two days later the rector met the merchant as he was hurrying along the street.

"A moment, Mr. Fogg," he began. "May I have a word with you?"

"Sure," was the curt reply. He imagined that the clergyman was about to ask him for a subscription to the building fund for the new Sunday schoolroom.

"What I am going to say," the clergyman continued, "may be somewhat unpleasant."

"Is that so, parson? No bad news, I hope. Your wife's not ill, eh?"

"No, not at all. It's in reference to your store."

"My store?"

"Yes, I've been dealing at your store for almost five years now, and have bought nearly all of my clothing there. But I have about come to the decision that I must go elsewhere after this."

"Dear me! What's wrong, parson? Have you been unkindly treated by any of my clerks?"

"No; not that."

"Haven't the goods you received been always up to the mark?"

"Yes."

"Well, what in the world then is the matter?"

"Your store is too cold, Mr. Fogg, that's the trouble. I go in and come out and that is the end of it. I don't know half a dozen people in your establishment. No one ever shakes hands with me, and I hardly ever see you."

"But you get what you go for, parson, don't you?" the merchant asked in amazement. "What more do you want?"

"But don't you think you should be more sociable, Mr. Fogg? You should give a customer a warm welcome, receive him with open arms, so to speak."

"Such a thing is impossible, parson, and is not at all expected. A customer comes to my store, not to be made a fuss over, but to get something he needs. We are always busy there and have no time to make any palaver over the hundreds of people who come into the store every day."

"Oh, that is your way of looking at it, Mr. Fogg. But I think you should make a great change, and when you do I may go back."

"Why, parson, you are the most unreasonable man I ever met." The merchant was now angry. "You come to my store, you are courteously waited upon, you get what you want, and still you are not satisfied. Common sense should tell you that no man could expect more."

"Very well, Mr. Fogg," the clergyman returned, as he started to go. "Think over what I have said, and it may do you more good than you imagine. So, good day."

Tapster Fogg walked toward his store in no pleasant frame of mind. The more he thought about what the clergyman had said, the more angry he became. He had never been spoken to in such a manner before, and he wondered if there was anything wrong with Mr. Brewer's mind. But when once within the store, engaged with his many duties, he for a time forgot all about the incident.

That afternoon he was hurrying over to the bank, when he met Alec Tyler on the way. These men had known each other for years, and had always been on friendly terms.

"Hello, Tyler," was Fogg's greeting. "Glad I met you. There's a great play on at the Opera House to-night. Suppose we go. We haven't been there together for years. My wife has company invited for to-night, so she can't go. You'll come, won't you? I've tickets for two."

Alec Tyler looked at the merchant for a few seconds, while a twinkle shone in his eyes.

"No, Fogg," he replied. "I've about made up my mind not to go to the Opera House any more."

"The devil! What do you mean, man?" "It's simply this, Fogg," Tyler explained. "I've been going to that Opera House for years now, and never once has any notice been taken of me."

"But you were always shown to your seat, were you not?"

"Oh, yes, that was all right. But none of the company ever spoke to me. No one ever shook hands with me, or made me welcome."

"Why, such a thing is never done, Tyler. It's not expected. Besides, you didn't go there to be made a fuss over. You went to see the play, didn't you? Now, I don't care a snap whether I'm spoken to or not. I don't want them to make a fuss over me. I don't go there for that."

"They might make you feel more at home, though; embrace you with open arms, so to speak."

"Tut, tut, man, how could they? You are unreasonable, Tyler, to expect such a thing. There are so many entering at the same time that it would be utterly impossible to make a fuss over each one. Then, there isn't time. The curtain goes up soon after you enter, and where is the chance to do any talking at

the door? You go in and come out. You get what you go for, which is to see the play. Don't be so foolish, Tyler. What's come over you? You'll get over this childish notion before night, so make up your mind to come."

"No, I tell you I can't. I've made up my mind not to go. They need a change there, and when they make it then I may go back. Thank you, all the same, for your invitation. So long."

Tapster Fogg continued on his way to the bank deep in thought. He could not understand what had come over Tyler that he should talk in such a peculiar manner. Then he remembered that the clergyman had said similar things about his store. It is strange, he mused, that those two men should be afflicted with the same fantastic idea. Then his face brightened, and his eyes twinkled with merriment. The whole thing struck him as a great joke. He button-holed the first friend he met, and told him the whole story about Tyler and the clergyman.

"Say, Ned," he concluded, "haven't I often mentioned to you the saying of some famous man 'That there are many people in the world—mostly fools?' Ha, ha, ha! To think of those men being made a fuss over, and received with open arms when they go to the Opera House or to my store."

Tapster Fogg was fond of horse-racing. Not that he owned a horse or did any betting, but he liked to attend the races and watch the noble animals as they sped around the track. The great race of the season was to take place the very next day at Hillsdale, about fifty miles from Pretensia, and Fogg was looking forward to the event. He didn't want to go alone, and as his wife did not care for racing, he was looking around for someone to accompany him.

He was just leaving his store that morning when he met Sam Dobbins. Here was the very man who would go along. Sam was fond of horses, and he was quite sure that he would not refuse.

"You're the very man I'm looking for," he exclaimed, as Dobbins drew near. "Come with me to Hillsdale to see the race. We can catch the train in an hour's time and get dinner there before the race comes off."

Dobbins hesitated as he looked at Fogg. He did want to go, and it was hard to resist. But he felt that he must stand by the agreement which had been made at the rectory a few nights before.

"I'm afraid I can't go," he at length replied.

"Why, what's to stop you?" Fogg queried.

"It's the train; that's what's the trouble."

"The train? Why it will take you there."

"I know that, Fogg, very well. But you see, I've about made up my mind not to have anything more to do with the C.P.R."

"Why, man, what do you mean?" Fogg cried in amazement. "What's coming over you?"

"I've patronized that company for years," Dobbins remarked, "and when I go to the station, or go on board one of their trains not one of the company ever speaks to me, or makes me feel at home. That's the whole thing in a nutshell."

"Fogg's eyes were now big with astonishment, and he looked at Dobbins, believing that he had taken leave of his senses.

"Say, old man," he cried, "is there anything wrong with you?"

"Not a bit of it," was the emphatic reply. "I'm as sensible as I ever was, and know what I'm talking about. I go to the depot over there, buy a ticket, get on board the train, travel for hours, and not one of the company ever comes around to shake hands with me, or make me feel at home."

"Dobbins, are you a fool?" Fogg asked. "You know as well as I do that such a thing should not be expected. You get what you go for, don't you? You buy your ticket, and get good value for your money. Why should you want the officials running around making a fuss over you? Now, I don't expect such a thing. Be reasonable, man, and talk sense. How could you expect the company to make a fuss over every person who bought a ticket? Now, look here. You are a warden of St. George's Church, so I understand, and do you think it possible for you to meet everyone who comes—?"

Fogg suddenly paused, and a strange flush suffused his face. He looked keenly into Dobbins' eyes and detected the humorous expression lurking within their depths. He recalled the conversation he had with the clergyman and Tyler, and they, too, had uttered puzzling words of a similar nature. In an instant the meaning of the whole thing flashed into his mind. What he had said to Mr. Brewer about St. George's came back to him. Strange that he had forgotten it. He had been calling these men fools, and yet he had said the same things about the church. There was a difference, however, for he had been in earnest, while they were only making believe. It was a put-up job, and he felt like kicking himself for being so stupid.

At first he felt angry when he thought of how he had been duped. This soon passed when he looked into Dobbins' honest, smiling face. He realized how real were the three men who had worked this little trick upon him, and that it was done for his good.

"Do you see the point, eh?" Dobbins enquired. "You're not mad, are you?"

In reply Fogg stretched out his hand. "Put it there," he simply said. "I've been a fool. You three men have taught me a lesson, and I deserved it. But you'll never have to repeat it."

"Well said," Dobbins joyfully replied. "I am certainly glad. I guess I can go with you to the race now after all."

Results of Scholars' Examinations

ADVENT, 1915.

THE results of the Scholars' Examinations, as conducted by the Sunday School Commission in Advent last, have just been issued. The list shows only the relative standing of the best candidates from each diocese submitting papers to the Central Examining Board. There were 574 candidates who passed the examinations successfully and are entitled to the Commission's certificate. Lack of space prevents the publication of their names.

In spite of the difficulties attending the Sunday School work of the Church during the past year, we are again able to record a slight increase in the number of applications for papers. Applications were received from fifteen dioceses for 2,324 sets of papers, an increase of 162 sets over the year 1914. These applications were divided amongst the different grades, as follows:

Junior, 908; middle, 912; senior, 504.

The report of the Commission's examiners is a most encouraging one and shows that many of our Sunday Schools are doing splendid work, no less than 49 obtaining a first-class standing out of the 107 candidates whose papers were eligible for submission to the Central Board.

The honour of heading the list in the three grades belongs respectively to the following: Junior Grade, William Speechly, St. John's Church, Pilot Mound, diocese of Rupert's Land. Middle Grade, Barbara Withers, St. Agnes' Church, Carberry, diocese of Rupert's Land. Senior Grade, Helena Tyson, St. Agnes' Church, Carberry, diocese of Rupert's Land.

These candidates are, therefore, the winners of the medals awarded respectively by Grace Church Sunday School, Toronto, a gentleman in the diocese of Rupert's Land, and St. Alban's Cathedral, Toronto.

The total number of certificates issued as a result of the examinations was 574, an increase of 53 over the preceding year. These certificates have been mailed to the diocesan Sunday School secretaries or their deputies, who will see that they are forwarded to the different parishes after having been signed by the Bishop.

The Sunday School Commission extends hearty congratulations, in which *Church Life* joins, to the successful candidates and especially to the winners of the medals, as well as to the rectors, superintendents and teachers who were responsible for preparing them.

The examiners for the Commission were as follows:—Junior, Revs. P. M. Lamb and L. Swallow; Middle, Revs. Canon Smith and H. A. Bracken; Senior, Revs. W. A. Fyles and H. E. Horsey.

The Standard of Revolt

By the Rev. Walter J. Carey

TWO things are brought home to me through this war. Firstly, that an ordinary Anglican religion won't do: it doesn't save souls in any volume. That is sufficient condemnation, therefore it must be scrapped. Secondly, that the only forms of religion in the Anglican Communion which have any life in them are the Evangelical and the Sacramental. The intermediate phases simply don't count. The ordinary conforming Anglicanism which makes a man declare himself "Church of England" on enlistment is despicable in its fruits. It carries no atmosphere, no courage, no conviction; it is hesitating, impotent, unsaving. I know the reality of a Wesleyan who has "found Christ," or says "Christ found me ten years ago." I know the reality of the sacramentalist who lives by his prayers and communion, and probably by his confession.

On board a ship these are the men a chaplain can depend on; they turn up to services, they bring others, they are alive.

And the surprising, terrifying fact is that dignified clergy often do not know this. They are hypnotized at the cathedral by the little bodies of educated and rather ecclesiastical laity; they simply do not know the masses and their utter, complete dissociation from and ignorance of vital religion.

Bishops are to themselves, and others of us who know, dignified and consecrated persons: to the sailor a bishop is simply "a nice sort of bloke," "a good plain speaker," and the Archbishop is miscalled in all sincerity "the Archduke." These are actual artless phrases, and they symbolize a whole world of ignorance and detachment. I imagine that a real religion, reduced to a minimum, consists *theoretically* in a personal knowledge of and affection towards God as Father and Jesus as Saviour and Holy Spirit as Life-giver (to Church and individual); and *practically* of prayer, a clean and useful life, and Communion made with a clean conscience. This seems just A.B.C., but is it to the general? Believe me, that religion often stands or falls by Balaam's ass or Jonah's whale, and these being discredited push religion completely out of a man's life. His religion is vitally mixed up with excrescences like these.

Why is it? I have said before in these columns and need not repeat that it is mainly owing to the fact that our teaching, our formularies, are too difficult; they attempt too much. They are designed as if their hearers and disciples were all of the moral and mental calibre of Dean Church or Bishop Paget. That explains the undoubted fact that the Church of England, though eminently a truthful and honest Church, free from exaggeration and superstition, and holding a seemingly impregnable position of historical truth, has no hold on the uneducated at all. Men like Dolling and the Pollocks do wonderful things, but they are individual spasms; they are unrelated and unauthoritative: too often such efforts flare up and die away. What is to be done? Are we to meet our returning soldiers (of whom I am informed that 90 per cent. get the religious instinct in the trenches) with the same heavy teaching, the same unilluminating exhortations to a dreary morality (for it is dreary without religious love), the same hopeless services when they sit semi-animate listening to monotonous interminable prayers and anthems in which they cannot join? We ask too much, we strain them beyond reason. I have been a priest fifteen years, yet I declare that when I go to a cathedral service and hear the priest beginning the series of prayers after the third collect I have a feeling of something like despair.

I know that it takes me all my concentration to mean all those seven long prayers which follow. When I take sailors to such a service and hear that terrific succession of admittedly beautiful prayers begin, I feel I could rise and

say, "Have mercy on my poor boys; they can't follow all this; shorten it and make it real."

And then, after the service, I see all the canons and dignitaries filing off to their tea; and my boys look at them with great admiration, as if they were enjoying the spectacle of the Great Mogul, without the inkling of a suspicion that these are *their* bishop, *their* canons, *their* fathers in God and personal friends. It's piteous, it's ludicrous, it's maddening.

Now are we to put up with it forever? Are we to sit down permanently to these two untouching circles, the dignified, respectable, educated clique, and the other great lamentable mass of the untaught, the ignorant, the unconverted, the dwellers outside the gate of cultured Anglicanism?

For myself I swear not. I raise the standard of revolt: I call on others, the young, the generous, the enthusiastic, to do the same. Dignified Anglicanism has failed. It is at its best morality with a coating of Christian sentiment. We want and mean to have conversion to a wholehearted love of Jesus Christ, and prayer and sacraments by which He is admitted into us and them to rule and save our souls, and direct us to noble and inspiring ends.

Let us band together, let us have a programme, let us make trouble.

We must, of course, purge ourselves and see that we are wholehearted Evangelicals and sensible Catholics. We shall be Church of England men ourselves; Catholics because the Church of England is but an insular part of a much wider and grander whole; Church of England because our lot is cast in her and not else-

where, and insubordination and playing with essentially Roman characteristics leads only to futility and individualism unless they are sanctioned by our authorities as customs (like the Three Hours' service) well worthy of imitation.

In spite of all the difficulties and tangles made inevitable by the lamentable fact of religious divisions there is yet a great and glorious work to do. We can teach them the simple and glorious doctrines of devotion to Jesus and of new life in Him: we can feed them with His Life in Holy Communion: we can gradually lead them to worship, and to adequate penitence, dealing with the latter subject honestly and fairly, and neither maximizing nor minimizing the two strains of thought and teaching given respectively by the Church at large, and by the Church of England in particular.

We will band together after the war: we will have a programme; we will see whether we can have two or three days' missions at public schools and get people like Dolling and Stanton to take them, men who were both Catholic, Evangelical and sane. We will try to fix as a standard book of elementary teaching on which we will all work: let us say Tomlinson's little book, "My Prayer Book," which contains all the essentials of a real religious education. We will wage war against the stiffness, academic exclusiveness, aloofness of the average English Church: we will try and persuade the great moderate section of the Church of England to alter or else to commit "hara-kiri," so that only Evangelicals and Catholics are left, with perhaps a dozen Broad Churchmen carefully tethered somewhere to keep us critically and historically sane.

Then we shall have a working alliance between Evangelicals and Catholics, engineered by the grace of God and common sense—and then we'll convert England by the loving grace of our Lord and Saviour Jesus Christ.—*The Church Times*.

"Moses' Uncle"

Canon Scott Holland and Mr. Mackay Join in the Fray.

MR. WALTER CAREY'S article, "The Standard of Revolt," which we reprint above, inspired a striking utterance from the Rev. H. F. B. Mackay at All Saints', Margaret-street, London, for a report of which we are again indebted to *The Church Times*.

Preaching from the words: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they that bear witness of me; and ye will not come to me, that ye may have life." (St. John v. 39, R.V.), he said:—

Some time ago I was at Paddington Station on my way to a train. My train started from an island platform and thither I went, preceded by a porter carrying my baggage. As we turned up the staircase of the platform out of the subway, I noticed a group of officials standing absorbed in earnest conversation. At the top of the steps I was arrested by a voice behind me which said: "I beg your pardon, sir, may I speak to you." I turned and found a superior official touching his cap. "Certainly," I said, "what can I do for you?"

"Will you tell me who Moses' uncle was?"

"Moses' uncle!" I said.

"Yes, sir, Moses' uncle."

"I am very sorry," I replied. "I have not the slightest idea who Moses' uncle was. Why do you ask the question?"

"Well, sir, my boy got it in his religious examination. He is a sharp boy and he expected to do very well, but he's been bothered pretty well out of his life by the question. The poor little kiddie couldn't sleep, so I got my Bible and I tried to help him, but I couldn't find out, and I asked my mates just now down there, and they didn't know, but seeing a reverend gentleman coming along we thought he'd be sure to know."

"Well," I said, "I am very sorry. I wish I could help your boy, and I also

wish he wasn't taught such rubbish in the name of religion; that sort of stuff has nothing to do with religion at all."

"No, sir, it don't seem to have much to do with it. Good morning, sir."

Then I caught my train.

Well, now, who was Moses' uncle? Nobody here knows. I found out by turning up the genealogical lists in Exodus, Numbers, and Chronicles. He had three uncles, brothers of his father Amram, Izhar, Hebron, and Uzziel. I do not tell the tale in order to give you this valuable piece of information, but as the starting point for some reflections on the condition of our English religion.

Mr. Walter Carey has been writing breezy letters to *The Church Times* from his Majesty's battleship *Warspite*. Mr. Carey, who went to Pusey House when I came here, got the attention of athletic young Oxford, the young Oxford which counts socially, as nobody else has done in my remembrance, except, of course, the Bishop of London; and he did a more remarkable thing than that; he not only kept together Fr. Stanton's Monday evening congregations at St. Alban's, Holborn, he carried the work on and even increased the numbers. Since the war began Mr. Carey has been with the Navy, and lately he has been dancing a lively sword-dance on the deck of his battleship round the theme of conventional English religion. He headed his first letter "The Standard of Revolt," and the beginning may be summarized thus:—

"Two things are brought home to me through this war. First, that an ordinary Anglican religion won't do; it doesn't save souls in any volume. That is sufficient condemnation, therefore it must be scrapped. Secondly, that the only forms of religion in the Anglican Communion which have any life in them are the Evangelical and the Sacramental. The intermediate phases simply don't count.

The ordinary conforming Anglicanism which makes a man declare himself "Church of England" on enlistment is despicable in its fruits. It carries no atmosphere, no courage, no conviction; it is hesitating, impotent, unsaving.

And the surprising, terrifying fact is that dignified clergy often do not know this. They are hypnotized at the cathedral by the little bodies of educated and rather ecclesiastical laity; they simply do not know the masses and their utter, complete dissociation from and ignorance of vital religion."

Mr. Carey puts this appalling situation down to three things: to the preaching of the clergy, so rarely about the things that matter; to the Prayer Book, which he says, is really only suited to people like Dean Church and Bishop Paget; but more especially to the way the Prayer Book is used.

Are we to meet our returning soldiers, he asks, with the same heavy teaching, the same unilluminating exhortations to a dreary morality, the same hopeless services where they sit semi-animate listening to monotonous, interminable prayers and anthems in which they cannot join?

Are we to put up with this for ever? he asks, and continues:—

"For myself I swear not. I raise the standard of revolt: I call on others, the young, the generous, the enthusiastic, to do the same. Dignified Anglicanism has failed. It is at its best morality with a coating of Christian sentiment. . . . We will wage war against the stiffness, academic exclusiveness, aloofness of the average English church: we will try and persuade the great moderate section of the Church of England to alter or else to commit 'hara-kiri.'"

Well, that is a pleasant genial fighting spirit, and there is a lot of truth in what Mr. Carey says. But the man who tries to make that change in England will suffer many things. Wesley and Whitfield suffered many things, so did Simeon, Pusey, Newman and Keble.

It is often said that the opposition of the majority of the Catholic revival means a dislike of Catholicism. That is not true. The majority attacked Evangelicalism while it was the English forward movement in precisely the same way; in both cases the opposition meant not England up against Catholicism, but sin up against Jesus Christ, crying: What have we to do with Thee?

Mr. Carey is serious, and he may well be, for the path along which he proposes to lead the young, the generous, and the enthusiastic is the way of the Cross.

What has to be done to get rid of ordinary conforming Anglicanism? Two things: First we must get rid of Moses' Uncle. St. Paul got rid of Moses. He suffered a thousand martyrdoms in doing so, but he did it. He got rid of Moses.

We have to get rid of Moses' Uncle. We must try to make the English stop teaching the Bible to our children in that sort of way. The English have put Bible history between English children and Jesus. Out of Bible history they have fashioned an anti-christ. They feel they must teach something they can label Christianity; they can't and won't preach Jesus, so they have snatched up the Bible and said, If we teach the stories which this book contains we are giving children all they are able to assimilate; later on will be time enough for people to say more to them about the Person of Jesus.

That later on never comes. The children grow up knowing a string of Bible stories, and thinking it a bore to go to church; they cease to believe the Bible stories and they are quite justified in ceasing to believe in them: they have never been given any solid reason for believing in them. And all this applies to some people who come to a church like this; they will go on coming here and making no effort to get their children taught here; they like the services, but would rather their children were taught a lower doctrine; by a lower doctrine they do not mean Evangelicalism, they do not mean conversion and personal union with the living Jesus through the Holy Ghost,

no, that is what they are really afraid of. It is that expressed in the Catholic terms and accomplished through the Catholic means that they are afraid of here—not the vestments and the incense, which they like. No, the rather lower doctrine is, "Moses' Uncle," the string of Biblical snippets on week-days and Morning Prayer on Sundays.

I saw a public school boy the other day after his first term at his public school. "What is the chapel like?" I said. "Oh I don't know."

"How often do you have Celebrations?" "Once a fortnight."

"What are the services like?"

"Well, the singing is very loud. Father came down for half term, and said it was a nice, hearty service, but I think it's an awful row; you see it is the fashion for the fellows to yell the hymns."

"Do you get good sermons?"

"I don't know. I can't understand them."

"Do they preach the power and love of Jesus Christ to you?"

"Oh, no, sir, nothing of that sort."

"What, then: diligence, courage, that sort of thing?"

"Yes, sir, that sort of thing."

Japanese chivalry, Bushido in fact, coloured by a certain amount of Christian sentimentality: that is what most sermons to boys come to. And these poor lads don't get what some of the boys of elementary and secondary schools get—Catholic teaching on Sundays from the Church of their choice. They are taken in their holidays to the pew of some moderate church, and once more find their devotions culminating in Hopkins in F.

I had not been for years to that sort of service until last summer, and last summer I went twice or three times to a crowded holiday church for choral Matins, and it made me shudder to see rows of nice boys and girls and young men and women, sitting, standing, and crouching, with bored resignation, or mere stolid indifference. Poor things; they are the disciples of Moses' Uncle and the Kings of Israel and Judah. Votaries of that extraordinary religion which ends with the little zigzags on the Mediterranean which denote St. Paul's missionary journeys and which leaves the blessed Apostle apparently interned for all eternity in the hired house at Rome. No, the Bible handled that way is the English anti-christ. We must get rid of Moses' Uncle. That is the first point.

And the second is that we must introduce the young people we have delivered from Moses' Uncle to our Blessed Lord, who is ever waiting for them in His Church. We must teach them the Gospels diligently, but the Gospels as commentaries on the present-day life of Jesus in the midst of us. That is what the Gospels were originally framed to be—commentaries on the life of Jesus with the faithful in the Church. We must teach them the Old Testament, too, but the Old Testament as further illustrating this, illustrating the Faith as it illustrates it in the Mass and the Divine Office.

We must even venture to introduce young English people to the Mother of Jesus, to whom at present the majority of English boys do not take off their hats.

And, further, to the friends of Jesus: St. Paul, for example, no longer zigzagging in the Mediterranean or interned at Rome, but enthroned in Heaven, always completely accessible, and able to be even more "jolly useful" to a fellow than "my godfather at the War Office," of whose potency we hear so much.

And the life of Jesus in the midst of us means the life of Jesus in the most Holy Sacrament of the Altar. No longer must our poor children be told that the Blessed Sacrament is "the greatest of gifts," "the most solemn of services," "the most sacred of memorials"—all that solemn balderdash uttered in the tone in which one tells a ghost story, by means of which the moderate Church has evaded speaking the truth. They must be led to the tabernacle and taught that Jesus is there more intimately and effectively than He was in the upper chamber after His Resurrection. They

must be taught to pray alone and in silence, as Jesus prayed—not reeling off strings of selfish requests to a God they hardly believe in, but whispering deep intimate confidences into Jesus' ear as dear children confide their deep, intimate secrets to the elders they love.

Young people who speak to God like this have no difficulties about their confessions, about being candid with the Church; they set themselves against gross sins and they try to be really straight-living. It is a hard fight, and they have troubles and set-backs, but they try; they are not sullen and furtive: usually they are happy; at the worst they are silent and wistful.

Well, that is the work Mr. Carey has pledged himself to do. He will have an army against him. Of men? No, chiefly of women. The women of England are the enemy, not the men; an army composed principally of mothers, multitudes of whom are determined that their children shall not be more religious than they are. The majority of the women of England are not united to our Lord Jesus Christ. Convert the women and the country is won for our Lord; but there will be some martyrs before that happens.

Yes, there are some situations which can only be remedied by resistance unto blood. And such a situation has been reached in the spiritual condition of England to-day.

CANON SCOTT HOLLAND'S VIEW

In the current number of the *Commonwealth*, Canon Scott Holland in his own inimical manner endorses all that Mr. Carey has been writing in our columns recently. He says:—

"Our friend, everybody's friend, Walter Carey, has taken up his position in a conning tower in the grey North Sea, and turned it into a prophetic out-post from out of which he sings the burden of the English Church. He uses the eyes and the hearts of his sailor-boys, and then, with one foot on land and another on the sea, he says what he thinks of us and of our doings, through the columns of *The Church Times*. And what he says is very keen and real and well worth hearing. He has got, through his recent experiences in the fleet and in camp, a valid estimate of what counts spiritually, and of the degree to which we are failing to supply it. He does not doubt his Church; but he does ask her to deliver her message in a shape that can actually reach the simple man in us, and do its proper work in him. Our incomparable Liturgy does everything except this. It is noble, pure, spiritual. But it does not manage to enter in at lowly doors. It does not explain itself in terms of flesh and blood to Jack and Tommy. And the chief criminal blocking the way is your Church Dignitary. He is the exact embodiment of the musical service which remains hung up in air, remote, inhuman, odd. So Mr. Carey says. I know exactly what he means; for I am one myself. We are the least Apostolic-looking creatures out. We make everything absurd. We are such guys. It takes such years to explain our existence: or to convince people that we have souls. We look so far more prim and starch than we really are. We conceal so successfully our actual humanity. We wear the air of freaks that have escaped from a museum. It only Fr. Carey would tell us how to get rid of ourselves! If he won't, we will revenge ourselves by making him a Church dignitary some day, and then we shall see what happens. In the meantime let every one read, study, and digest what he is saying. It is quite first-rate. It is the real thing. We, above all, of the league of Spiritual War, ought to learn from him what is the religion which will really be wanted for those who come home from war."

BISHOP FARTHING, of Montreal, says that the playing or singing of "God Save the King" is not a signal for people to put on their coats. It is a hymn and a prayer, and should be treated as such. Most people seem to forget that.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE ATHANASIAN CREED

To the Editor of CHURCH LIFE:

Dear Sir,—I would like to point out the inconsistency of Mr. Malone in taking one of the XXXIX Articles to bear out his opinion and taking no notice of Article VIII which says, The Three Creeds: Nicene Creed, Athanasian Creed, and that which is commonly called the Apostles' Creed ought *thoroughly* to be received and believed: for they may be proved by most certain warrants of Holy Scripture. The Athanasian Creed is so called, not because it was written by St. Athanasius, but because it set forth the doctrine he spent his life in defending. The Creed states in magnificent language the Church's faith in regard to the Holy Trinity and the Incarnation. The warnings of the creed are taken from our Lord's own teaching and are only addressed to Christians who know the Catholic Faith and wilfully reject it. Read St. Matt. xviii 8, xxv 41; St. Mark ix 43-46, xvi 16. As this creed was written against Arianism, which side is Mr. Malone going to be on, Arian's or the Church's?

NFLD. CATHOLIC.

St. John's, Nfld.

PROHIBITION AND THE BISHOP OF FREDERICTON'S ADDRESS

To the Editor, CHURCH LIFE:

Dear Sir,—As one of the clergy of the Diocese of Fredericton, I feel morally and spiritually inches taller because of the splendid stand taken by our Lord Bishop on prohibition. No one in his seven senses thinks that prohibition is a cure-all, but all the same if prohibition don't get there all the way, it does some of the way, and that implies no standing still. It is our plain duty to line up with the *Chief* in this matter. A whole lot of us are absolutely tired out combating that *ancient lie* that the Church of England is afraid to move in this direction. One of my best friends, a doctor of divinity in another Church, told one of our Western politicians that the province where he lived was getting tired of staggering men and broken hearted women. As an individual clergyman I don't propose to sit down and be told that temperance reform has slipped into other and denominational hands. No, sir! Don't you believe it. If, as some hothead temperance reformers would have us believe, we as a Church were the wood, hay and stubble that we are sometimes vividly painted as being, why should we worry about the glorious bonfire we would make when His Lordship has so splendidly, sanely and intelligently defined just what—just *exactly what* we are after in prohibition. We are not the least bit behind anybody else in wishing to see a thing of the past of a business which has no right to be a thing of the future. Personally as an humble priest I know some who will rise up and call both Bishop and Church blessed if we see this matter through when the right time comes. Believe me, it is the country parson who oftentimes sees the reverse side of the shield, and it is a mighty seamy one. God bless and prosper both our Bishop and our Church in this initial step. One thing apart from criticism, there can be absolutely no regrets on the step taken just now.

FRED BRASIER,

All Saints' Rectory, Grand Falls, N.B.

CLERICAL INCOMES

Editor, CHURCH LIFE:

Dear Sir,—Your editorial "The Ministry and the Men" in your issue of February 10th, was read, I am sure, with interest by many of your readers.

But there is a far more serious question which many have to consider. Your article quotes the difficulty of the "mere pittance" which many clergy receive, as a factor which prevents many men from entering the ministry. I would like to call the attention to the fact of the "mere pittance" being an important factor which is causing some men to consider the necessity of leaving the ministry.

A number of clergy who are trying to live upon the minimum stipend (\$800 or \$900 a year), know what I mean. In some parishes the duplex envelope might mend matters, but in many parishes this is hopeless.

There is only one way, to my mind, in which this condition of "Clerical Incomes" may be improved, and that is through the efforts of the clergy themselves. I would, therefore, like to ask your readers,—

- 1st. What work may be suitable for a priest to undertake in addition to his parish work, by means of which he may supplement his income?
- 2nd. Will priests who have supplemented their incomes in any way, please tell through these columns what they have been able to do, so that others might benefit by doing likewise?

I have not forgotten my ordination vows, but I have been made painfully aware of the fact that I cannot live upon the minimum stipend.

Acts 18: 3. "RURAL PRIEST."

1 Cor. 4: 12.

CHRISTIAN SCIENCE

To the Editor, CHURCH LIFE:

Dear Sir,—In view of the danger to which many of the weak are exposed through the proselytising efforts of Christian Scientists, I offer you the following contribution to a newspaper in Victoria, B.C.:

"THE TRUE LIGHT"

Sir,—Does not one's heart feel sore as we go about doing parish visiting and finding how many are going off in a weak kind of mental wandering seeking some "new thing" for their soul's refreshment.

Of course it must be that the old Gospel story of Jesus and His love is not strongly enough rooted in their hearts and minds; therefore they will listen to the theories of Christian Science, New Thought, Spiritualism and Theosophy.

It is the saddest thing how those who have held the true faith can go backwards, as it were, and lose themselves in the mazes of Theosophy and Budist-like beliefs and shut out the clear light of truth that shines from the face of Jesus Christ.

Can we ask for more than the Gospel story? Is it not enough to be the children of God and members of Christ? Surely the time has come when we should cling, with both hands as it were, to the Cross of Jesus Christ. There is great danger for weak souls (and none of us are too strong) because of a sound of goodness in these false beliefs, which really rob us of our chief treasure, the one great truth, life, eternal life in Jesus Christ alone. Forgiveness of sin (not ignoring of sin) through His sacrifice upon the Cross. The washing of our souls in His most precious blood. The sanctifying of our souls by the indwelling of His Holy Spirit.

O that men would take the living Christ for their portion, then they would have peace of mind here and eternal life hereafter.

May God hasten His promise to pour

out His Spirit upon all flesh; then in His light shall all see light.

C. MACKLEM.

1126 Richardson Street, Victoria, B.C.,
February 3, 1916.

Christian Science is far more dangerous than may be generally supposed.

According to I. M. Haldeman, in a book entitled "Christian Science in the Light of Holy Scripture," Christian Science teaches that the Holy Ghost is not a person; that that person is Christian Science; that Christian Science is the comforter Christ promised to send.

It also says that the Body of Christ never died, and that during the three days that His disciples thought He was dead, He was alive studying Christian Science in the tomb. It speaks of Him as the first expert in Christian Science.

It never exalts the Name of Jesus above every name; never grows warm and tender and worshipful over that Name; on the contrary Christian Science says, the personality of Jesus must not be worshipped, and positively forbids its followers to worship and adore Him.

This is only a small portion of its blasphemous teaching, but it is more than enough to let people know that Christian Science is a damnable heresy and not a mere harmless idiosyncrasy.

No doubt many believers receive a "marked copy" of the *Christian Science Sentinel*, as I do from time to time. I have sent some back; all the others I have destroyed, and never have I read a single word in the "marked copies" beyond the title.

I advise others to keep themselves entirely aloof from the teaching and influence of Christian Science, and not to allow even the skirts of their clothing to be scorched by such blasphemous and soul-destroying doctrine.

SUTHERLAND MACKLEM.

"OUT OF THE DEEP"

To the Editor, CHURCH LIFE:

Dear Sir,—I am glad to find myself again in agreement with the Rev. Dyson Hague, upon the all-important subject of Prayer and Intercession, as voiced in his letter of your issue which has just reached me.

Yes, indeed, every faithful heart must have been startled by that fine sailor Admiral Beatty's rather imploring reminder or appeal to the British people to be down upon their knees more than they are while the navy and army—the sailors and soldiers—are doing the bloody work of fighting.

American papers had some very pertinent and sympathetic editorials upon the Admiral's words two or three weeks ago. Some rather expressed surprise at the appeal coming from the quarter it emanated from, viz., the quarterdeck of a battleship. But that need not cause so very much surprise. Sailors are somewhat religious in their way. I know whereof I speak, for I am the son and grandson, and great-great-grandson of sailor men who all bore their King's or Queen's Commission to sink, burn or destroy the ships of the enemies of their country. And my aged father (he is 83 and still "going strong," though not strong enough to stand the German gases which are worse than the Chinese "stink-pots." He and "Chinee Gordon" fought through together in 1863) still uses his father's well-thumbed Prayer Book. Moreover, the Poet Laureate of Israel, tells us about sailors and their religion in the words of Psalm 107: 23 and 24:

"they that go down to the sea in ships: and occupy their business in great waters;

"These men see the works of the Lord: and his wonders in the deep."

You will find that most English naval men have a very firm and wholesome religious belief in the Pilot Whom they one day hope to meet when they have crossed the bar. I have met many sailor-men in my day and travels and

I have always found them religious and honourable men. "Going down to the sea in ships" has a very good effect upon men. They "see things" that the stay-at-homes never see in both natural and supernatural sights and visions. Sailors have given me an intense respect for their order or calling.

Oh! yes, surely, the "call" ought to have come from Lambeth not from H.M.S. "Lion." I know that. But you see Lambeth is only a place we look to these days for repression not aggression—for pronouncements upon ritual, modifications and minimisings in the extent to which one may go on praying for the departed and still, like Lady Laura Redding's servant girl, be a member of the Church of England!

We are so afraid "of over-doing it" in the Anglican Church. "Letting ourselves go" would be rather bad religious form. Well, anything would be better, I should think, than the dreary and weary services I attended last August on week days in Toronto. They got on my nerves. Can't you put a little life into the business I said to more than one parson. Pray those prayers as though you felt and meant them to get to their destination. Put some life into them, and first get some salt into yourselves. It's awful the way you chaps go about it. Anybody would think you just went there to Church because you had to go. Open your mouths. Ask God to circumcise your lips. He did it for Moses and He will do it for you. Oh! the deadness of those week-day Intercession Services is with me still.

Never mind about being so respectable. Respectability has kept millions out of the Anglican Church. The Apostles were not respectable, or even "gentlemen's sons." But they "had salt in themselves." And that fine sea-salt Admiral Beatty has uttered words of warning which ought to strike hard and enter every clergyman's head and heart.

Open up your Canadian Churches from 7 a.m. to 7 p.m. Stand interceding at the Lord's Table day by day. Learn a lesson from old Israel harassed and sore pressed. The Amalekites, like the modern Jack the Rippers we are fighting, were well-prepared. Israel had a "contemptible little army." The Amalekites were corksured in their military "kultur." Moses couldn't fight—he was beyond fighting age—but the grand old leader could pray. So he interceded for them, led the non-combatants in prayer all day long. And there by his side were Aaron and Hur uttering the responses and representing the men at the front, and finally supporting Moses himself in the physical exhaustion consequent upon a long day's fast and intercession. And it was their arms spread wide in prayer which really routed the Amalekites, not any particular military brilliancy of the Israelitish arms.

So as the sailor man tells us we shall do more on our knees for the British Empire than they are doing in the North Sea. Don't bother about churchmanship; or "how" the Lord of All comes to us all in the Holy Communion. Let the clergy offer the Holy Eucharist in such an earnest way day by day "with Angels and Archangels and with all the company of Heaven" that no argument about God's Presence will be necessary. He will attend to that as He does to other matters when we do our part. And let the laity learn from this great sailor that their part in the fight must be done upon their knees. But the parsons must go about the whole business of religion with an air of intense reality and feeling, so that people will know it is "the King's business," and that they are His messengers.

Do not allow any of us to come from the States and find any of your Churches closed from daylight to dark. Matins after breakfast at 9 a.m. may be very respectable but, well, thanking God at about 9.18 a.m. Mondays and 11.30 Sundays, for having brought us

to the beginning of this day, has always struck me as being so thoroughly "comfortable." Now religion is not being "comfy." Nor is it yachting or "tin-sailing." But, like Admiral Beatty's job, the Christian religion is war—a man's war against the world, the flesh, and the devil.

Too many, far far too many, of the clergy have made it lady-like and polite; and far, far too many of the laity, take it too respectably and comfortably. Result is Satan's at the wicket (has held the bat since Circa 1558 A.D.), and the innings looks like a long one with small chance to follow on unless there's a change of bowlers and far better fielding.

Brace up, Parsons!

Wake up, Anglicanism!

"Men ought to pray and not faint."

JOHN F. MILBANK, D.D.

St. Peter's Rectory, (Archdeacon).
Freehold, New Jersey.

A WARNING

Otty Glen, King's County, N.B.

To the Editor, CHURCH LIFE:

Sir,—May I ask you to insert in your valuable paper a warning to Church people against the publications of *The International Bible Students' Association*, an organization which disseminates the doctrines of Pastor Russell.

A book which has come to my hand, and of which a number of copies have been distributed among my friends, attempts to deny the Divinity of our Lord. This book, *The Divine Plan of the Ages*, of which the author's name is not indicated here, should be avoided by all Church people.

The author makes out (p. 245 *et seq.*) that our Lord, before His birth, was "a spiritual form, a spirit being," but that in order to be a ransom for man "His nature was changed"; that "he was not then (i.e. before His birth) so high as He is now"; that, "because of His obedience in becoming man's willing ransom," "God hath highly exalted him" and "He is now of the highest order of spirit being, partaker of the divine (Jehovah's) nature."

The author admits that Christ became "a man"—"a perfect man"—but his argument goes to deny our Lord's Divinity during His earthly life. He says "neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect hybrid (*sic*) thing which is obnoxious to the divine arrangement. When Jesus was in the flesh he was a perfect human being, previous to that time he was a perfect spiritual being and since his resurrection he is a perfect spiritual being of the highest or divine order. It was not until the time of his consecration even unto death—that he received the earnest of his inheritance into the divine nature." "He was not exalted to the divine nature until the human nature was actually sacrificed dead."

The author goes on to say that Jesus "twice experienced a change of nature; first, from spiritual to human; afterward, from human to the highest order of spiritual nature, the divine, and in each case the one was given up for the other." The italics are mine.

I think, sir, we owe it to our people to warn them against such an insidious heresy.

Perhaps you will allow me to remind your readers that our Lord was God from all Eternity, not merely a spiritual form but Very God of Very God, being of one substance with the Father, "Who thought it not a thing to be snatched at (as if He were unworthy of it) to be equal with God," which is I think a true rendering of Phil. ii. 6. I would remind them further that it is impossible that His nature should be changed, that God is unchangeable, but Jesus Christ is "the same yesterday and to-day and forever." Heb. xiii. 8. To say that the nature of Christ changed is

to deny the reality of His Godhead. To say that "He was not as high then (i.e. before His birth) as He is now," is to deny the truth of the first verse of St. John's Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God." The author is, of course, correct when he says that Christ was a perfect man, but is woefully in error when he denies that at the same time He was perfect God. Any doubt as to the author's real position with regard to the Divinity of our Lord is quite removed when he says that before His birth into the world Christ was a perfect spiritual being and yet maintains that He was less than He is now. If our Lord was God from all Eternity, as we believe, He could not be less than God then nor more than God now.

As to the statement of the changes which took place in our Lord's nature "from spiritual to human" and "from human to divine," "in each case, one being given up for the other," the author either denies Divinity to our Lord altogether or else commits himself to two fundamental errors: first, that the Godhead could cease to exist; secondly, that the Godhead could begin to be; as if there were a time when God was not. It is sufficient for us that Christ claims His Eternal Being, "Before Abraham was, I Am." St. John viii. 58.

The exaltation, spoken of in Phil. ii. 8 and 9, and which the author ingeniously represents to be the exaltation of the human Christ "to the divine nature," was really the exaltation of the self-emptying and self-humbling, but now, at His resurrection, victorious Son of God to His rightful place at the right hand of the Majesty on High. The exaltation implies no change of nature but the vindication and the triumphal return of the Conqueror of sin and death.

To assert that at our Lord's death His human nature ceased to exist is to deny the reality of His resurrection. What possible meaning can there be in our Lord's resurrection if it was not a resurrection of His *Body*, glorified it is true, but still His own body. "Handle Me and see—for a spirit hath not flesh and bones as ye see Me have." St. Luke xxiv. 39. It is this fact, the glorification, while saving the reality, of our Lord's human body that gives the hope of our resurrection. "Christ the first fruits afterward they that are Christ's." "It is sown a natural body, it is raised a spiritual body," but a *body* which could be seen and handled.

We believe that our Lord Jesus Christ is Very God from all Eternity—equal with the Father; who became Man by being born of the Virgin Mary; being at the one and the same time Very God and very man; Very God voluntarily limiting Himself for a time to human conditions, sin only except; God and man, two natures united in One Person, the ever blessed Son of God; who really died and really rose again and "ever liveth," "the same yesterday and to-day and for ever."

It was nothing less than the claim of equality with God for which the Jews denounced Him as blasphemous, St. John x. 30-33, "And that Thou being a man makest Thyself God." He accepted man's worship as God. Either He is God or He is not good—either He was God or He was an imposter.

I have only touched upon what I considered the fundamental heresy of the book, but it must stand self-condemned in the eyes of all right thinking Church people.

J. H. A. HOLMES.

P.S.—Since writing there has been brought to my notice a splendid little manual which deals concisely but conclusively with Russellite teaching. It is one of a series of Church of England Manuals, "What is Millennial Dawn Theology?" by the Rev. T. C. Hammond, M.A., published at one penny, by Chas. J. Thynne, Great Queen Street, London W.C.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
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YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

SUNDRIDGE

The Archbishop made his annual visitation on the Sixth Sunday after the Epiphany.

The day's work began at 10.30 with morning prayer, confirmation and a celebration of the holy communion in Grace Church, South River.

After lunch the Archbishop and incumbent drove eight miles to St. John's Church, Eagle Lake, for service at 3 o'clock. Here thirteen candidates were presented for the Rite of Confirmation.

A further drive of twelve miles and Sundridge was reached, evening prayer was said and eight persons confirmed. Large congregations took part in the different services and the Archbishop's scholarly and deeply spiritual sermons were listened to with wrapt attention.

CALGARY

The Synod report has not reached us in time for insertion in this issue. We hope to publish it next week.

HURON

MERLIN

On Sunday evening, February 20th, the Lord Bishop of the Diocese made his annual visitation to Trinity Parish, where he confirmed a class of thirteen, presented by the incumbent. The service was attended by a great number.

MONTREAL

The Diocesan Synod continued from last week

The elections resulted as follows:—

EXECUTIVE COMMITTEE

Clerical—Archdeacon Paterson Smyth, Canon Carmichael, Archdeacon Naylor, Dean Evans, Rev. H. E. Horsey, Principal Rexford, Rural Dean Ascah, Rural Dean Lewis, Rural Dean Lackey, Rev. J. J. Willis, Rural Dean Robinson, Dr. Symonds, Rural Dean Charters, Rev. A. H. Moore, Rural Dean Naylor, Rural Dean Sanders, Rev. J. E. Fee, Ven. Archdeacon Longhurst, Rev. Rural Dean Howard, Rev. H. M. Little, Rev. F. L. Whitley, clerical secretary *ex-officio*.

Lay—Dr. L. H. Davidson, J. G. Brock, R. H. Buchanan, Sir Melbourne Tait, Prof. H. F. Armstrong, H. J. Mudge, A. P. Willis, Edgar Judge, A. P. Tippet, Dr. Lansing Lewis, W. H. Robinson, Hon. Senator Owens, A. B. Haycock, W. S. Campbell, Lt. Col. Hibbard, E. Goff.

Penny, E. C. Pratt, J. M. Fisk, Major A. H. Gault, W. S. Johnson, W. L. Bond, lay secretary *ex-officio*, Geo. Durnford, treasurer *ex-officio*.

PROVINCIAL SYNOD

Clerical—Dr. Abbott Smith, Dr. Rexford, Dean Evans, Dr. Paterson Smyth, Rev. H. E. Horsey, Archdeacon Naylor, Rev. Canon Carmichael, Rural Dean Lewis, Rev. J. J. Willis, Rev. A. H. Moore, Rev. A. French, Rev. F. L. Whitley, clerical secretary *ex-officio*. Substitutes—Rev. J. L. Flanagan, Rev. H. M. Little, Rev. Rural Dean Robinson, Rev. J. E. Fee, Rev. J. J. Seaman, Rev. Rural Dean Ascah.

Lay—J. G. Brock, Dr. Lansing Lewis, Dr. L. H. Davidson, R. H. Buchanan, A. P. Willis, A. P. Tippet, Dean Adams, W. S. Campbell, H. J. Mudge, Edgar Judge, W. H. Robinson, W. L. Bond, K.C., *ex-officio*. Substitutes—E. Goff Penny, Hon. Senator Owens.

GENERAL SYNOD

Clerical—Dr. Abbott Smith, Dr. Paterson Smyth, Dean Evans, Dr. Rexford, Rev. H. E. Horsey, Archdeacon Naylor, Dr. Symonds, Rev. W. W. Craig. Substitutes—Rev. A. French, Rev. Rural Dean Robinson, Rev. J. J. Willis, Rev. A. H. Moore.

Lay—J. G. Brock, Dr. Davidson, Dr. Lansing Lewis, Dean Adams, R. H. Buchanan, H. J. Mudge, Sir Melbourne Tait, A. P. Willis. Substitutes—W. S. Campbell, A. P. Tippet, E. Goff Penny, W. H. Robinson.

GENERAL MISSION BOARD

Clerical—Dean Evans, Rev. J. J. Willis. Substitutes—Dr. Paterson Smyth, Dr. Rexford.

Lay—J. G. Brock, Dr. L. H. Davidson. Substitutes—R. H. Buchanan, A. P. Tippet.

SUNDAY SCHOOL COMMISSION

Clerical—Rev. D. B. Rogers, Rev. H. E. Horsey. Substitutes—Rev. J. E. Fee, Dr. Paterson Smyth.

Lay—Prof. H. F. Armstrong, R. H. Buchanan. Substitute—Dr. L. H. Davidson.

NIAGARA

HAMILTON

THE LEAGUE OF HONOUR

A meeting of the Associates of the Girls' Friendly Society on Monday last, was addressed by Miss Saunders, National Secretary of the Y.W.C.A., on the "League of Honour," a society founded in the early days of the war, for the purpose of linking together all women for the uplifting and strength-

ening of their country by Prayer, Purity and Temperance. Miss Saunders suggested the forming of "Leagues of Honour" in connection with the Branches of the G.F.S. and as the aims and objects of the two societies are so closely allied, the associates were delighted to promise their whole hearted sympathy and support.

Today when our sailors and soldiers are setting us such a wonderful example of courage and patriotism, we feel the need of a society which will develop in our girls a deeper sense of their individual and national responsibility, and give them the opportunity to enlist, as truly as their brothers, in the defence and protection of their country.

NOVA SCOTIA

Dean Llwyd left on Thursday morning, February 17th, for New York, where, at the invitation of Bishop Courtney, he will conduct in St. James' Church, an eight days' mission, returning to Halifax during the week of February 27th.

This week a group of church women meet at the Church of England Institute to address envelopes and send out the literature in connection with the campaign, by which it is hoped to raise the debt on All Saints' Cathedral, in order that the consecration of the building may take place on next All Saints' Day. There is reason to believe that His Grace's confidence in the loyalty of his people throughout the diocese will not be disappointed. The churchman or churchwoman who feels no loyal impulse to strengthen his faithful and unselfish hands and to rally to his call in this movement, which concerns them all, must be a poor sort. There have been received already a number of subscriptions, entirely unsolicited—"love's way." It is to be hoped that others may follow.

The annual meeting of the Church of England Institute is to be held on the evening of February 22nd. The reports will reveal a highly encouraging state of affairs, largely attributable to the force and business ability of the Secretary, Canon Vernon, under whom it has become a genuine "headquarters office" in the great work which the Church exists to do.

ONTARIO

MORRISTOWN

The Church here was badly damaged by fire on Sunday morning the 13th inst., at about ten o'clock. The fire is supposed to have originated from an overheated furnace, and the interior of the Church is gutted. It is estimated the loss is about \$3,000.

BROCKVILLE

RURAL DEANERY OF LEEDS

A special meeting of the Rural Deanery of Leeds was held in Trinity Church Hall last Tuesday, Rural Dean Woodcock in the chair. The following members were present: Rev. H. H. Bedford Jones, secretary of the Deanery; Rev. J. de P. Wright, Lyn; Rev. W. G. Swayne, Athens; Rev. M. Smith, Lyndhurst; Rev. Mr. Herfore, New Boyne; Rev. Mr. Watson, Mallorytown; Rev. Mr. Cox, Gananoque; Rev. L. E. Davis, Brockville.

Reports of work in the country were received which were of a very encouraging nature, and new work was planned for the coming year. A special feature of the meeting was the formation of a reading circle. By this means every clergyman reads one up-to-date book once a month and then passes the volume on to a brother clergyman, the idea being to keep up the scholarship

of the clergy and to encourage broader reading. Rev. J. de P. Wright, of Lyn, was appointed secretary of the Reading Circle.

A hearty vote of thanks was passed to the ladies of Trinity Church who served a most delicious luncheon at the noon hour. The next meeting which will be a union one of Leeds and Grenville will be held in Prescott the first week in May.

OTTAWA

MONTHLY REPORT OF W. A.

The monthly meeting of the Women's Auxiliary, Ottawa Diocese, was held February 14th in the Lauder Memorial Hall. There was a fair attendance of members and the devotional service was conducted by Rev. E. A. Anderson. The corresponding secretary announced that the annual meeting will be held on the 8th, 9th, 10th and 11th of May and that the annual sermon will be preached by Bishop Roper.

A branch of the Girls' Auxiliary has been formed at Morrisburg and one at Westboro, also a Women's Auxiliary branch at Renfrew. The treasurer reported the receipts for the month were \$285.08, expenditure \$374.10. The Dorcas Society sent out eight and a half bales valued at \$319.88. Receipts for the month, \$28.48; expenditure \$13.87; Receipts in the E. C. D. fund amounted to \$62.46, sixty dollars of which was voted toward the general pledge fund. Receipts from the babies' department, \$2.87.

Reports were read from the following branches: Manotick W. A. and G. A., Russell G. A., North Gower G. A., Almonte W. A., Perth W. A. and G. A., Carleton Place W. A. The Leaflet editor stated that the circulation on the Leaflet for the month was 1,201.

Total receipts in the Junior department, \$66.65. All Saints' Juniors sent a box of Christmas gifts to Little Current, Diocese of Algoma, value \$30. Receipts in the literature department, \$20.75. The convener of the constitution committee gave notice of a motion for amendments to the Diocesan Junior and Babies' constitution.

Mrs. Roper gave a very interesting address on Columbia.

QU'APPELLE

MEETING OF THE SYNOD, ST. PAUL'S CHURCH, REGINA, MARCH 1, 1916

The opening service of the Synod will be a Celebration of the Holy Communion at 10 a.m., when the Bishop's address to the Church in the Diocese will be delivered.

The Bishop has appointed the Rev. Walter Western, Precentor, who will arrange the procession.

There will be Celebrations of the Holy Communion in St. Paul's Church, St. Peter's Church and St. Chad's Chapel on Thursday and Friday at 7.30 a.m. Morning and Evening Prayer will be said daily in St. Paul's Church at 9.30 a.m. and 5.40 p.m.

The Synod will meet for business each day at 10 a.m. in St. Paul's Parish Hall and adjourn at 12.30; reassemble at 2.30 and adjourn at 5.30 for Evening song.

On Tuesday, February 29th, the Rev. R. J. Morrice, M.A., will conduct a Quiet Day for the Clergy, in St. Paul's Church, in preparation for the Synod. The services will be as follows:

Holy Communion with address, 7.30 a.m.

Matins and address, 10 a.m.

Litany and address, 3 p.m.

Evensong and address, 7.30 p.m.

Breakfast will be provided in St. Paul's Parish Hall at 9 o'clock by the ladies of the Qu'Appelle Association,

and the Rule of Silence will be observed until midday.

On Wednesday, March 1st, the Women's Auxiliary of Regina will provide lunch for the members of the Synod in the Parish Hall at one o'clock. His Honour the Lieutenant Governor and His Worship the Mayor of Regina have been invited to lunch with the Synod.

ALSASK

The wardens of St. Augustine's Church have received an exquisite lace super frontal. The gift was made and worked by Mrs. B. Z. Stanton and has been dedicated to the glory of God in memory of her mother.

At a recent Vestry meeting it was decided that the only way to finance a parish was through the duplex system. The system was given one year's trial and it has proved its worth. For the first time in the history of the parish of Alsask we have more than covered our missionary assessment of \$150.00.

BROADVIEW

W. A.

The Women's Auxiliary, popularly known as the "W.A.," is the most flourishing women's society in the Church in Canada.

So rapidly has the Society advanced in our own Diocese of Qu'Appelle that it has been found necessary to subdivide the Diocesan Association into smaller units, in order to facilitate the work of organization. This is being accomplished by the formation of a W. A. Association in each Rural Deanery in the Diocese. There are fifteen Rural Deaneries in the Diocese.

For the purpose of forming an Association in the Rural Deanery of Moosomin a conference was held at Broadview on February 1st and 2nd. Delegates were present from the towns of Moosomin, Wapella, Whitewood and Sitaluta.

The conference opened with even-song and sermon, by the special preacher, Rev. W. B. Parrott, rector of Indian Head. On Wednesday, February 2nd, the Feast of the Purification, the delegates met at 8 o'clock for corporate Communion, and address by the special preacher. The business session began at 10 o'clock with an address by the Rural Dean, the Rev. E. C. Gross, of Moosomin.

Miss Margaret Smith, who is the Diocesan Secretary of the Ruridecanal Associations, explained the new scheme with the result that it was decided to form an Association in this Deanery. Mrs. H. E. Moxon, of Sitaluta, was elected secretary to the Deanery Association. It was decided to hold a conference in July at one of the central towns of the deanery. The Broadview W. A. entertained the delegates to luncheon.

RUPERT'S LAND

THE RETREAT

Winnipeg, Thursday, Feb. 17th.

The retreat which has been held for the Clergy and Lay Readers of the Diocese concluded to-day with a celebration of Holy Communion as an act of Thanksgiving for the same. A conference was held immediately afterwards at which the first business was an expression of thanks to the Bishop of Kootenay for the conducting of the Retreat. It was decided to place the resolution of thanks in a book, having it signed by the Primate and at least by all the Priests who were present. At this conference, His Grace, the Archbishop, presided, and asked his clergy to go back to their parishes filled with the thoughts that the Conductor had given them: first, by using every means possible to bring back Family Prayer into the home life; secondly, by making Lent a season of spiritual refreshment

in more ways than has been done before, and thirdly, by co-operating as far as possible with others to make Holy Week a week of prayer.

The Retreat, of which a more detailed account will be sent you later, opened on Monday evening with service at 8 o'clock. The Bishop of Kootenay was the Conductor. He centred the Meditations around the Ten Commandments, emphasizing the hour of opportunity for the Church to bring the world back to God and God to the world. These Ten Commandments are, he said, not arbitrary laws but the very expression of the Being of God and the eternal principles of right and wrong. The presence of His Grace the Archbishop at every service and the part he took when the priests renewed their Ordination vows, was, next to the help given by the Conductor, the greatest assistance, and every man present felt their Father-in-God was giving of his best to make them realize the importance of the work he had so willingly arranged for them. Never has the diocese felt such a flow of new life. The task is great, but in the words of the Conductor, the Church is here to undertake great tasks and by the Power of the Holy Ghost can accomplish them. The task is nothing less than making our people realize that Materialism which has been worshipped so long has now crumbled and that the Lord God Jehovah, the Ancient of Days, still rules and is pleading with his people through these times of stress and strain to come back and worship Him.

NEEPAWA

The annual congregational meeting of St. James' Church was held on Monday, January 10th, and presided over by the rector, Rev. R. C. Pitts.

The Women's Auxiliary report showed a turnover of \$518, and a respectable credit balance of over \$60 after the paying of all obligations on the rectory, etc.

The Sunday School report showed increased membership and greater efficiency.

The church treasurer, W. H. Dalton, brought in a most satisfactory report. Although there is a shortage of \$100 on current expenses this is practically covered by arrears of subscriptions to be collected.

Mr. Elliott and Dr. Poole were re-elected wardens, and H. L. Wetthey was the unanimous choice for treasurer.

TORONTO

The Bishop conducted a Quiet Hour for the clergy of the Archdeaconry of Simcoe, held at Allandale on Tuesday morning.

TORONTO

On Sunday morning the Bishop addressed the troops at St. Paul's and afterwards attended the service held for Russians at the Holy Trinity School-house.

The Rev. Prof. Cosgrave, of Trinity College, was the preacher at Convocation Hall on Sunday morning.

SUNDAY SCHOOL ASSOCIATION

The annual meeting of the Sunday School Association was held in Holy Trinity Parish House, on Monday, the Bishop presiding. Reports were read at the afternoon session and the new constitution was discussed and voted upon. After Evensong in the Church, the annual prize giving took place, when an address was given by the Bishop. Miss Evans also gave an address on "The Teacher and the Scholar."

THE MOTHERS' UNION

A meeting was held in St. James' Parish House on Wednesday, February 9th at 3.45 p.m. A short business meeting was held when the working of the "League of Honour" was mentioned. This league was started in England by the Mothers' Union soon after the outbreak of the war,

and is to last only through its duration. The members, who are women and girls, are asked to agree to the following:—"I promise by the help of God, to do all that is in my power to uphold the honour of our Empire and its defenders in this time of war by Prayer, Purity and Temperance." Miss Saunders of the Y.W. C.A., Spadina and Bloor St., will be happy to give further information.

A request was read from the Daughters of the Empire that members of the Mothers' Union would help by visiting the wives of soldiers, some of these women being very lonely.

The address was given by Miss Thomas of the Jarvis St. Collegiate and was exceedingly practical. Speaking as one who, though not a mother, had been in touch with some hundreds of young lives, she pleaded for co-operation of the home with the teacher. A mother naturally knows her children better than any one else, and her sympathetic companionship during those years when the lad is becoming a man and the maiden is giving up childish things, means much to both.

According to the atmosphere that the mother creates, with duty and pleasure rightly proportioned, will the awkward boy and the emotional girl develop into the future citizens of our land.

The ideal home is that one where parents and children are "friends," each entering into the interests of the other, each seeking not his own but another's good.

WILBERFORCE

The Rev. E. G. and Mrs. Robinson are carrying on an earnest work here and at Harcourt and Deer Lake, dwelling in "an hired home of their own." It is to be hoped that the efforts to erect a parsonage for them may be successful before next winter, as their dwelling is not proof against the severities of winter. The Haliburton Deanery Secretary visited here recently with a Lantern Lecture, which was largely attended; the following morning (Thursday) an appreciative company of communicants partook of the Holy Sacrament at an early celebration. Confirmation candidates are being gathered and Mr. Robinson has the nucleus of a S. S. established.

Personal Mention

THE Rt. Rev. the Bishop of Calgary has given notice that he will at the next meeting of the Provincial Synod in August, apply for the appointment of an Assistant Bishop with right of succession as Diocesan Bishop. Bishop Pinkham is now in his seventy-second year, in his twenty-ninth year as Bishop, and has spent forty-seven and a half years in the ministry of the Church of God in Northwest Canada. The Bishop stated in his charge to the synod that even though his health at the present time is excellent and though he is physically equal to his work, yet he feels that the time has come to take the first step looking to the appointment of an assistant.

The Bishop has done a splendid work for the Church in the West. As a missionary in the diocese of Rupert's Land he worked indefatigably in the early settlement days, and as Bishop he has developed four separate dioceses out of his original jurisdiction.—Saskatchewan, Calgary, Qu'Appelle, and Edmonton.

Bishop Pinkham has shown great energy wherever has been his field of work, and is now deserving of generous consideration by the Church he has served so well. While we may not agree with the policy of appointing assistant or co-adjutor Bishops we do trust that the Bishop may find some relief in his arduous work and we wish for him many years of health and happiness.

The Rev. W. A. Howard, M.A., has been appointed by the Bishop of Montreal to the parish of West Shefford and rural dean of Shefford.

Rev. D. W. Collins, B.A., rector of Exeter, Ont., has been appointed chaplain

of the 70th overseas battalion, in training in London, Ont. Mr. Collins is also a qualified combatant officer.

* * *

The Rev. Canon Cornish, M.A., of Yorkton, Sask., will supply for Canon Davidson at St. John's Church, Peterboro, during the absence of the latter on military duty. Canon Cornish will enter upon his duties about the eighth of March.

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The Rev. Captain Arthur Carlisle, chaplain of the 18th battalion, and former rector of All Saints' Church, Windsor, writing from France, states that he was recently arrested as a German spy by the French authorities. It appears that Capt. Carlisle recently obtained leave to visit a small French town of interest. He failed to take along a passport, however, and, as a German spy had been operating in that locality, he was promptly arrested by the French military and locked up in the "clink" for ten hours before the French authorities satisfied themselves as to his identity.

* * *

The Rev. W. F. Brownlee, rector of St. John's Church, St. Thomas, Ont., has been offered the Church of the Ascension, Windsor, Ont., but to the gratification of his parishioners has decided to continue with them.

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Dr. F. Grasett presented Rev. F. J. Moore, chaplain of the 83rd Battalion, with a large cheque on Friday on behalf of the congregation of St. James' Cathedral, Toronto. He was also presented with a beautifully bound hymn and prayer book by the choir.

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A bronze memorial tablet to the late Major Edward Cuthbert Norsworthy, son of Mr. J. C. Norsworthy, has been placed in St. James' Church, Ingersoll. Major Norsworthy, who went to the war from Montreal with the 13th Battalion, Royal Highlanders, was killed in action while bravely leading his men at Langemark. Soon after his death he was mentioned in despatches by Sir John French for gallant and distinguished service on the field. The memorial tablet was unveiled by Rev. Canon Tucker, of London, the dedicatory service being conducted by the rector, Rev. R. J. M. Perkins.

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Dr. Archer, of the M. S. C. C., Kangra Mission, hopes to go overseas with the Army Medical Corps.

Obituary

THE REV. ALAN RICHARD PERCIVAL WILLIAMS, PRIEST

THE news of the death on February 12, in the Victoria General Hospital, Halifax, of Rev. Alan Richard Percival Williams, rector of Stewiacke, was received throughout the diocese of Nova Scotia with genuine sorrow, although to those familiar with the nature of his illness, it will not come as a surprise. About ten days before his death he underwent a surgical operation, which, to the grief of the family, revealed physical conditions which made it impossible to encourage the slightest hope of his recovery and made it apparent that he had but a short time to live. All that medical skill could do to relieve poignant suffering was done, the patient sinking rapidly and death coming as really a merciful release from pain. On all sides is expressed deep sympathy for Mrs. Williams, who was joined at the Carleton on the evening of Feb. 11th by her brother, Dr. Purney, of New Britain.

Mr. Williams, who was born on Nov. 24, 1858, was educated in England and previously to his admission to the diaconate attended Ayer's Hall, Cambridge. He was ordained deacon on June 7, 1891, by the Rt. Rev. Bishop Kingdon, of the diocese of Fredericton, and became an assistant to the rector of Woodstock, N.B. On March 1, 1896 he was admitted to the priesthood by the Rt. Rev. Bishop Courtney of Nova Scotia, in which diocese

he has held successively charges at Churchover, Westville, Jeddore, Falkland, La Have, and Stewiacke. He recently resigned the parish of Stewiacke, the resignation to become effective April 1.

Mr. Williams was a man of considerable musical ability which was often most helpful to him in his church work.

The funeral took place on the afternoon of Tuesday, February 15, in Shelburne, the rector, Canon Hind, officiating, and a number of the clergy of the deanery being present. There was an early celebration of the Holy Eucharist, Canon Hind being the celebrant. As has been stated, sympathy deep and warm has gone out to Mrs. Williams in her grievous loss.

THE REV. S. J. STOCKEN, PRIEST

One of the oldest and most respected of the clergy of the diocese of Calgary, the Rev. Stanley J. Stocken, entered into rest on Sunday, January 16th, aged 51 years.

In his charge to the Synod, the Bishop made the following reference to his life and work:

For some years before his ordination he taught an Indian School and as a lay-reader he did excellent service among the settlers between Calgary and Millarville, and in Gleichen and vicinity. He was admitted to the diaconate in 1894 and to the priesthood in 1900, each step in the ministry having been delayed because of the state of his health. During part of his period of service, he was principal of the Blackfoot Indian Boarding School. He also had charge for a time of St. Andrew's parish, Gleichen. There seems little doubt that the death of his devoted wife in October last hastened his own death, which, in view of the saintliness of his character and his physical infirmities, was felt by all his friends to be indeed a happy release. A few years ago I had the pleasure of making him my chaplain for Indian work; and he was, although superannuated, diocesan secretary for our Sunday Schools, the clerical work of which he executed in a highly finished manner.

May we not say of Mr. and Mrs. Stocken as of others who have quietly died in their beds, or have been slain in battle, or drowned, or in any other way have departed this life in the faith and fears of God's Holy Name:

"Hush! blessed are the dead.

In Jesus' arms who rest

And lean their weary head
Forever on His breast.

"O beatific sight!

No darkling veil between,
They see the Light of Light,
Whom here they loved unseen."

THE LATE MRS. SUTHERLAND

The late Mrs. Sutherland, wife of Rev. Canon R. G. Sutherland, for years rector of St. Mark's Church, Hamilton, died on Saturday the 19th inst. Born at St. Anstall, Cornwall, England, Mrs. Sutherland, whose maiden name was Jane Bennetts, came to Canada when but a young girl, and in 1869 at Bruce Mines, Ont., was married to Canon Sutherland. She was probably most widely known as Regent of Caxton Chapter, I. O. D. E., which position she had most capably filled since the organization of the chapter years ago. In all the great undertakings of the Daughters of the Empire she took an active part. For fifteen years she was secretary of the Dorcas Society of the W. A. She was convener of the Employment Committee in connection with the Women's Recruiting League, and was an active worker in the Local Council of Women. Mrs. Sutherland was a great worker in St. Mark's Church and Sunday School, and until the time of her illness, which developed several weeks ago, had kept up her Sunday School class. Her influence was an inspiration to good deeds, and her loss will be deeply regretted by all who came in touch with her, either as friend or in connection with the various societies in which she was interested.

Besides her husband she is survived by one son, Edward, and two daughters,

Mrs. D. S. Hillis, of Chicago, and Mrs. Charles W. Heming, of Hamilton.

THE LATE MRS. TAYLOR

On Monday, the 14th, there passed into the Presence of the Saviour, whom she so long trusted and served, the well beloved wife of the rector of St. Mary's, Ont. Mrs. Taylor slept peacefully for six days, and breathed her last without the slightest struggle. The service in St. James' Church was conducted by Very Rev. Dean Davis, assisted by Revs. W. T. Cluff, J. W. Hodgins and F. C. Ryott. The dean bore testimony to the sweet character of the deceased. She was the ideal wife of a clergyman. She was universally beloved. When, through a fall a few years ago, she was forced to give up her active work in choir, in Sunday School, and in other organizations, by her pen, her purse, and her cheerful life, she spread comfort far around her. The loss to her husband is irreparable. She leaves a son, Rev. Dr. Taylor, M.A., of Shanghai, and two daughters to mourn their loss, yet to rejoice in her beautiful life. The members of the St. Mary's Ministerial Association attended in a body the burial service.

Brotherhood of St. Andrew in Canada

WE just have to hand a notice from Westboro, one of the suburbs of Ottawa, Ontario, stating that the Senior Chapter in All Saints' Church there has been revived with Mr. R. K. Sampson, of the Dominion Council, as Director. With Mr. Sampson at the helm there can be no question about the bright future in store for this chapter and we shall hope to hear of a great deal of good work being done. The chapter is starting out with a working list of 145 names of men to be looked after and they intend going through this list alphabetically and working energetically on it.

An interesting letter comes from Mr. J. A. Birmingham, now resident in Vancouver, where he is connected with the Canada Life Insurance Co. Mr. Birmingham attached himself to St. Mark's Parish on his arrival in Vancouver in October last, and in the short space of time intervening since then, has contrived to get together a number of boys for a Junior Chapter and they are sufficiently advanced to make application for a charter. It is hoped that this will soon be followed by a revival of the Senior Chapter in St. Mark's.

Another welcome request for information as to the formation of a chapter comes from St. George's Church, Grafton, Ontario, in the Diocese of Toronto. Here too a former member of the Brotherhood in the person of Mr. H. W. Lindstrom, one time a member of St. George's Chapter, Pickering, Ont., is interesting himself in the formation of the chapter. About 6 men have expressed their willingness to take up the work and we hope soon to hear of them feeling that the time has arrived for definitely taking out a charter and coming on the active list of the Brotherhood.

Another probationary chapter is heard of from St. Barnabas' Church, St. Catharines, Ont. Mr. J. B. O. Kemp, who was for a short time Assistant Secretary in the Head Office and for many years active in Junior work in St. Anne's, Toronto, is taking up the work here and feels sure of having more than a little success with the boys he has in view.

In connection with these prospects it is interesting to notice that in every case an old member of the Brotherhood is bringing on a chapter in his new home, and in this fact alone there is much consolation to those who so often feel depressed at losing members from their chapters. It is, of course, a great blow to any chapter to lose the services of one who has been active and

energetic in the discharge of Brotherhood duties, and sometimes it is felt that it is hardly worth while to train a man in Brotherhood work and then just as he gets useful he is moved away somewhere else. To the individual chapters, of course, this a blow, but to the Brotherhood at large it is one of the best things that can happen, as in this way new chapters come into being and the old chapters still continue to go on.

Sometimes it is years before a man can produce any effect in his new home, but there are many instances of chapters being formed by members who had apparently dropped out of all touch with the Brotherhood for a number of years, but who in reality still retained all their affection for its plan of Prayer and Service and when the opportunity came were only too willing to make the most of it.

Why Men and Women Stay Away from Church

By THE REV. WILLIAM T. MANNING, D.D.
RECTOR OF TRINITY CHURCH, NEW YORK

ANOTHER season of active work in the parish is commencing. It is natural for us to think of the meaning of our life in the Church, and of the deep satisfaction and happiness that ought to belong to it. There are many who in real measure find this strength and happiness in the Church. Why is it that any of us fail to do so? Why is it that among those who have had every opportunity and privilege, perhaps in our own families and households, there are some to whom the Church means so little that they are careless and indifferent even above attendance at public worship?

It is often assumed that if people do not come to Church, it must be that the Church is at fault. The Church, it is urged, must be more "up to date"; she must offer novel inducements, she must set herself like other institutions to provide that which will attract and entertain people if she is to draw and hold them.

But this view of the matter may be set aside at once as based on an utterly false conception of the nature of the Church and of our relation to it. This low conception of the Church has done much to cheapen and weaken religion.

It is not the Church which needs to be changed. The Church is as our Lord Jesus Christ established and constituted it, and now works through it. The men and the women who stay away from Church need not to be entertained, but to be converted.

The first reason why people are careless about coming to Church is that they are not spiritually awakened. Their souls

are asleep. They have no real consciousness of their relation to the living God and of what they owe to Him. No man who has any actual consciousness of his relation to God will think lightly of his duty to God's Church. He will see that staying away from Church is just as truly a sin as lying or stealing.

The second reason why men and women do not come to Church is that they lack any clear sense and realization of their sins. They think of themselves as living up to the average standard. They feel that they are very reputable citizens as judged by the standards of the world. And so, perhaps, they are. But that is quite different from being a Christian. Any man who comes truly into the presence of Jesus Christ, finds that his own self-sufficiency and self-confidence have no foundation. He sees himself in the true light, the light of God's ideal for him revealed in Christ. No man who comes to see himself in this light, in the light of the Cross and of his fellowship with Christ, will think that it is unimportant for him to receive the help which the Church offers, or will be found careless about coming to Church.

A third reason why people are careless and indifferent is that they lack knowledge of the things of the Church. Because a man is president of a railroad and has had great financial success, or because he is president of a university and stands high in the educational world, it does not follow that he has any adequate knowledge of the Christian faith. We have a way of supposing that because a man is a genius in the invention of electrical appliances, or is able to manufacture automobiles at less cost than anyone else, it therefore follows that his opinions about religion are of great value. A university professor who is a master in his own field may be woefully ignorant of the facts and truths of Christ's religion, and unhappily this is the case to-day with very many teachers in our colleges. A little conversation with people as they go will show that nine out of ten have ideas about religion so hazy as to be of little practical power in their lives.

It is the office of the Church to teach the truth of Jesus Christ, and to teach it with the authority given to her from God. The great need in the Church to-day is not emotional oratory, nor elaborate organization, but clear religious teaching, fearless dogmatic instruction, definite information as to the glorious realities of the Gospel and the riches of the House of God.

Let us all remember that there is much for us to do if we are to take our true place and part in Christ's Church.

1. We must make definite effort to keep ourselves spiritually alive and awake. We must really work at our religion. None of us can drift in the right direction, because the current runs the other way. If we are drifting, we are going in the

(Continued on page 127)

Marriage Settlements

At the time of one's marriage the new responsibilities call for an adjustment of finances. The formation of a Trust, the income from which becomes permanent, unaffected by any adversity, is a wise provision, protecting wife and family against possible misfortune.

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Women's Work and Social Service

I WAS thinking over the ever-present question, "How can I help to win the war?" and over the allied question,—a part of it,—“How can I help to ensure that the fruits of the conflict are garnered, that the loss and suffering are not wasted, but used for the greater good?” Thoughts like these ought to cause the deepest searchings into every heart; but do they?

In part no doubt. The call of the hour has come home with its irresistible lessons to the men who have gone out and who are helping to hold the lines; to the men whom we see day by day drilling in groups or swinging in marching order to the tune of their own cheery whistling; it has come home in countless silent decisions which have called men away from their wonted surroundings, and have broken across the dear familiar routine of countless homes: it has come home to the mothers and fathers, to the sisters and wives and sweethearts, who have yielded a willing or even a grudging acquiescence, and it has come home to others, perhaps less intimately touched, whose hands nevertheless work untiringly, while their hearts are throbbing with pride and aching with sympathy.

But there are others,—the war has seemingly not come home to them; and some of those who are most untiring in the provision of socks and dressings, and in the various patriotic services, are so careful and troubled about these many things, that they cannot discern the signs of the times, that they do not know or seek to understand the message of God's visitation.

“O, don't ask me to do a single thing more,” sighs such an one, with perhaps the unspoken conclusion, “don't ask me to think, don't ask me to pray; I must complete the tale of my socks: I can't do another thing.”

* * *

Just at this moment Netta appeared, as usual brimful of enthusiasm over something,—a new interest.

“The League of Honour”—she began, “have you heard of it?” As a matter of fact, I had heard of it and had sometimes wondered why it had not come to Canada. But Netta gave me no opening just then, as she hastened on,—

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“Well, it is being organized here now. I saw in the paper that the Y.W.C.A. had taken the initial step and so I went to find out about it and see what is proposed. It is a league for the war and is for the women and girls of the Empire. It was started in England at the very beginning, and has spread to South Africa and Australia, and has about 400,000 members. . . No, it isn't a new society; it is more a movement, to be operated through existing organizations and to permeate them. I don't know just how it began: probably it was with the thought of the multitudes of women and girls who would be sad and lonely without their men,—I don't suppose anyone had much idea then of the way in which women would be called to actual war service, but there would be some who could not do that, and nearly everyone in the new conditions would have new temptations and difficulties. At the time of the League's inception, no one could quite foresee what the conditions would be, and it was intended as a help in banding women together to face the new conditions bravely and to testify their adherence to the cause.

“It was conceived as a spiritual bond,—I'm quoting from the leaflets,—which would not burden members with any new outward duties, but which would give a new meaning to the duties themselves, a new inspiration to the day's work, a new bond among the women who were asking themselves, ‘What can I do for my country and Empire? How can I stand behind the men in the fighting lines and in the training camps, so as to give them the best support?’

* * *

“Well, the League of Honour exists,—as the leaflet says,—to unite the women and girls of the Empire in upholding the honour of the nation and Empire, and the strength of its men by Prayer, Purity and Temperance. There is a special badge and a card membership, with the Member's Pledge:—

“I promise, by the help of God, to do all that is in my power to uphold the honour of our Empire and its defenders in this time of war, by prayer, purity and temperance.”

“This is signed by the member herself and by the officer who enrolls her.

“It seems likely to help in meeting a good many needs. Intense depression sometimes comes: some want to escape in forgetting: many need to be cheered and others to be helped to understand: some need to be made to think and realize. Even some of those who have the finest spirit and have let their men go with a smile, yet find the effort of going on from day to day, almost more than they can stand.”

“Yes,” I said, “it's not got over in

one great big effort. As one woman said to me, ‘I feel as if I can't bear it every day, with him not coming home at night. I sometimes feel I'll have to go on a burst.’ She didn't mean drinking, but just she was longing for relief. It's the continuance from day to day, to be true and steadfast and to keep up,—that's the pull.”

* * *

“Look at the Pledge Cards,” said Netta, handing me one.

“What do I mean when I make this promise?”

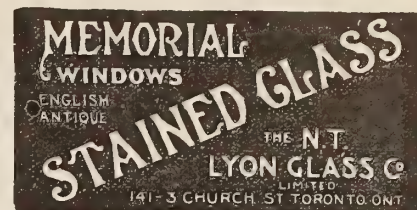
“Prayer—I mean, even if I have never done so before, to begin from this very day to pray to God for my country and for the brave sailors and soldiers who are defending it.

“Purity—I mean to be modest in my behaviour at all times, to avoid all wrong talk, and all books and amusements which lead me to wrong thoughts, and to help others to do the same.

“Temperance—I mean to be self-denying in eating and drinking, and quiet in my dress and conversation.”

“It covers a great deal,” I said,—“the turning of the mind away from demoralizing thoughts and talk, not merely impure, but weakening and dangerous. How much that includes for everyone of us. . . Then there is that dreadful habit of loud talking and screaming, especially in the street and any public place. ‘Foolish talking which is not convenient,’—if nothing worse. So many girls' idea of ‘a good time’ seems just to mean unrestrained laughter and screaming and little else.”

“And then dress,—loud, and one may almost say, immoral dress. It shocks one so to see girls with their faces powdered and ‘touched up.’ I do hate to see it, and if they only knew too how it spoils their appearance and disfigures them. Then there is that conspicuous air which seems to go with the extreme of almost any fashion. I can't describe what I have felt sometimes to see girls parading the streets, as if they were offering their over-dressed charms to everyone's gaze. . . Just now, too, girls have unusual temptations, through the prevailing restlessness which affects them particularly. They want to be in the streets and to watch and see everything that is going on. It is natural, we all feel it more or less, and girls need a good deal of help just here.”



“What about temperance,—that much misused word?” “Total abstinence is not absolutely essential,” said Netta; “that seems to me rather a pity. I think that is a thing that is morally obligatory on everyone during the war. We can't afford the waste of money, to put it on no higher ground. But, of course, it is a wise explanation to shew that temperance means self-control in dress and expenditure, in thought and speech and manner, as well as in eating and drinking. ‘He that striveth for the mastery is temperate in all things.’ Isn't that a good war motto?”

“The whole question of expenditure is most important,” I said; “we all—of whatever grade—spend too freely on unnecessary and useless things. Waste has come to be one of our national sins, and we need to be taught not only to save, but to avoid waste, which to some is more difficult. . . But tell me how the League is to work?”

“The Central Committee represents different groups and organizations, and then I think towns and localities will form local committees on the same plan, inviting women who represent the Girl Guides, the Red Cross, the I.O.D.E. and so on, until as far as possible every local interest is represented. Then I suppose they will find and create opportunities of spreading knowledge of the work through Church and patriotic meetings, mothers' clubs and so on,—and those delightful gatherings of the mothers and wives and sisters of the soldiers that some of the Churches have started. I looked in on a lovely party like that on my way here,—they were chatting in groups over their knitting, the children playing round the room, and tea was being prepared on a gas ring,—such a cheery lot.

“Recruiting officers will be appointed, responsible to the committees, and they will have the appli-

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cation forms and circulate them, so that those who join will not do so without having considered the meaning of it."

* * *

"How will the interest be kept up?" "I suppose League members would, in many cases, be connected already with some patriotic or Church society, and if not they would be encouraged to join one. Talks would be given on the meaning of the promise, on women's war work, and kindred things, I imagine, and enthusiasm kept up in that way. The splendid organization and methods of the Girl Guides would be one of the very best ways of doing it for the younger ones. Then members would be encouraged to make themselves efficient in some line of work, so that they could be called to fill the places of enlisted men,—on the plan of the Emergency Corps,—or to give really good service as volunteers in some of the activities that need that help." "A good point," I said,—*"the amount of slipshod, inefficient, unconscientious work is really awful. I noticed a good piece in one of the monthlies a few days ago, to this effect,—*

"If every individual were to resolve to add 10 per cent. to his efficiency,—the workman, the manufacturer, the farmer,—those who do not produce things that can be directly weighed and measured, provided they each did their bit more efficiently,—the community gain would be great. All who are doing work better to-day are doing it in a special sense for the benefit of the community, helping to distribute the terrible strain by each taking on himself some extra share of the community's burden, and thus helping to raise the national morale to a higher pitch. . . It is the spur of the soul that gets the finest work out of the body, whether it results in honest hack work by the many, great master-pieces by the few, or in rousing heroic emotion in the leaders, and loyalty and self-denial in the masses."

"Excellent," said Netta,—*"the League should be able to help there, but yet, I think, it will lose its chief value if it is thought of just as a new society with more things to do."*

* * *

"I think I understand. It is an endeavour to help in creating and maintaining the right attitude of mind in the strain of the war."

"Yes, it's really to help us all to place ourselves under discipline in little things, some of which seem so small, yet which really matter. The men are under discipline: watch them at their drill on one of these bitter days and think what it stands for. We women have to help each other to place ourselves under the sort of every day discipline that is possible for us. 'If I join this,' a girl said just now, 'I can't keep on going to movies all the time.' She had grasped the idea and I think she will join."

"You will appreciate a speech that one of my friends—a private's wife—made to me the last time I went to

see her. 'Before he went he said, "You know, Polly, while I'm away fighting, you must be on guard at home,"—he saw I was a bit downhearted—"There can't be a war with a lot of folks being on guard as well as some fighting. You must do sentry go at home." And when I get down, I just say to myself, "On guard," and it does pull me together.' She has just the inspiration that we all need in that thought, and in the feeling that she is doing it for her husband and his cause. . . . This is the League prayer:

"O God, my Heavenly Father, give me power to be true to my promise; Help me to guard the honour of my country in my home and in my work: Teach me to pray for the strength of the Holy Spirit that I may be pure and temperate in all things: For Jesus' sake. Amen."

"And at noon:

"O God, guard and bless our sailors and soldiers, and give us victory and peace. Amen."

"Grant us Thy help till foes are backward driven: Grant them Thy truth that they may be forgiven:

Grant peace on earth, and after we have striven,
Peace in Thy heaven."

"Strength and Honour are her Clothing"—there's the name, and isn't there a promise of hope in the rest of the verse—*"She shall rejoice in the time to come."*

HONOUR BRIGHT.

"Yuletide in France"

O LITTLE sprig of rosemary, I pluck you in the garden,
In this little Gallic garden, on this misty Winter's day.
I can hear the old rooks calling
And the distant shells are falling
But this little sprig of rosemary has borne my heart away.

O little sprig of rosemary you bear me through the ages
To the olden, golden Yuletides that our fathers knew of yore,
When the midnight Mass bell ringing,
Set the carol singers singing,
And sweet rosemary was scattered on the shining chancel floor.

O little sprig of rosemary, I hear the song and laughter
When the boar's head was carried in adown the armoured hall,
And the rosemary and bay
Were as sweet as new-mown hay,
While the merriment of Yuletide was uniting great and small.

O little sprig of rosemary, I pluck you in the garden,
And my heart is sore and heavy with the cares we have to-day,
For the Christ has been among us
And the Angel Hosts have sung us
All the happy songs of Heaven, but they sounded far away.

O little sprig of rosemary, as I pluck you in the garden,
In this little Gallic garden where the brave are laid to rest,
An English mother weeping
A sad, sad Yule is keeping,
Remembering one who once was the Christ-Child on her breast.

O little sprig of rosemary, I thank you for the dreaming,
In this hallowed, Gallic garden, on this misty Winter's day;
Your mission is to heaven,
This poor earth with thoughts of Heaven,
When for those brave hearts that slumber here we fold our hands and pray.

FREDERICK GEORGE SCOTT,
Senior Chaplain, 1st Can. Div.
January 5th, 1916.

Cutting Down Expenses

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"Cui Bono"

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THE vicar presided at the "Deanery Dinner" and introduced the wardens, representative men of the town. They spoke warm words of welcome to the visiting clergy.

After the vicar had kindly commended the work of the local Y.M.C.A., he introduced the secretary. "As secretary of the Y.M.C.A. I feel that I represent all the Evangelical Churches and I bring you the welcome of each. I am, however, somewhat embarrassed in this bunch. I have attended meetings of all the denominations, except your denomination. This is the first time I ever found myself in a bunch of Anglican clergy. When I am invited—if ever I will be—to meet with a bunch of priests I will have made the rounds of them all, all right—"

At the conclusion of the speech the vicar in his gentle manner said: "It may be a pleasure for our guest to know that he has already 'made the rounds,' for I can assure him that this 'bunch' is a bunch of priests, not of the Roman communion, but of the Church, Catholic." "We are—" "O Cui Bono!" thought the rector.

Later a forlorn curate who did most of the parish "visiting," boarded a home bound street-car, and happened to drop into the seat just in front of a father and his young son. "Dad! Is that a priest?" asked the boy. "No," answered the father, "that is just a Church of England minister." "Cui Bono?" said the curate to himself, "still the child is wiser than the man—I must get busy and build up the Sunday School."

The rector belongs to the "City Ministers' Association." One blue Monday the "preachers" were nominating a committee of laymen. "I nominate 'Isadore Lisk,'" said the pastor of Community Park. "Is he a Jew?" asked a humorous neighbour. "No," said the pastor, "he is a member of my church. That is, he is going to be. At present he is a Catholic, but his priest rebuked him for his remarriage. ('A disciple of St. John the Baptist as well as of our Lord, is this priest,' thought the rector) so I advised him to leave his church and come into ours. He is going to renounce the Catholic faith and join my church." "Pardon me," said the rector, "but may I express the hope that this gentleman under discussion has not nor never will renounce the Catholic faith, even though he renounce his present ecclesiastical allegiance?" "That is right," said a chorus of voices, "we all hold the Catholic faith. We are all Catholics."

The chairman then announced the "paper" of the morning, the subject being "Is the Catholic Church a Menace?" "Cui Bono?" said the rector—but this time he spoke to himself only.

WHY MEN AND WOMEN STAY AWAY FROM CHURCH

(Continued from page 124)

wrong direction. In business, in the university, in society, we shall not find that the tide is carrying us into closer fellowship with Christ. We must work at our religion. It is the Church alone that can teach us Jesus Christ. We must hold fast to the things which the Church holds out to us if we are to keep ourselves spiritually alive.

2. We know how great the influence of our example may be on others. But do we realize the profound influence of our acts on our own souls? Our regular religious acts, our habits of devotion, affect immeasurably our feelings and beliefs. The mere outward act of kneeling down frequently in prayer, of opening our Bible each day, of going constantly to Church, has incalculable effect in keeping us aware of God and making Him real to us.

3. We must be sure that our lives as Christians are kept true at the centre, and for us who believe in the Holy Catholic Church this is a perfectly plain and simple thing. It means that our lives will have their centre at the Altar, where Christ comes to give Himself to us. It is there that we are brought and kept close to Him. If the altar holds its true place in our lives, we shall not go far wrong at



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any point. We shall have strength and guidance for our daily tasks, and shall see things in their true perspective and proportion. No one who has ever realized what it means to kneel in Christ's presence at the Eucharist, the Lord's Own Service, will be in doubt as to what the Church ought to mean to him, nor as to the way in which he should keep the Lord's Day.

—Trinity Parish Record.

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THURSDAY, MARCH 2, 1916

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Church Life.

VOL. VIII., No. 9

TORONTO, THURSDAY, MARCH 2, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

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The Week

Quinquagesima

THE leading thought for this Sunday is Charity, or as the Revised Version puts it, Love. It surely ought to be unnecessary to explain that Charity means religious love, but even when expanded beyond the giving of doles to the poor the conception of charity is still too narrow. For it means primarily love between God and man. In so far as it is human virtue it is the love of man for God, and only in the second place is it love of man for man. This second meaning, moreover, is founded upon the first, or in other words the love of man is the Christian virtue of charity only when it is the result of the love of God.

It is sometimes said, to the reproach of past ages, that they made alms deeds and other works of benevolence a substitute for personal religion. Whether that be true or not, is it not true that the modern tendency to regard the service of our fellowmen as the sum total of religion is only another form of the same delusion? And it is precisely this delusion against which St. Paul warns us in the Epistle for to-day. We believe, as St. John has taught us, that the love of God, if real, must show itself in love for man; but that is a very different thing from believing that love for man frees us from the duty of love for God.

In truth, what we may call the man-ward aspect of religion, when divorced from the God-ward, tends to foster that exaltation of self which is the essence of pride, which moral-

ists rightly consider to be the root of all sin.

Here comes in the connection between the Epistle and Gospel. For the opposite of pride is humility, without which there can be no true charity. Now humility is the result of man's consciousness of sin, the heinousness of which is shown by its having been the cause of the passion of our Lord, which He foretells in to-day's Gospel. No doubt the fact that "all our doings without charity are nothing worth" explains why this subject was chosen for the Sunday next before Lent. We are to learn that without charity all fasting, all almsgiving, all acts of devotion are worthless in God's sight; that unless they are done in and for Him they might as well not be done at all; and that while our Lenten observances may help us to overcome certain specific sins, certain symptoms, so to speak, of the disease of sin, the disease itself being rooted in the inordinate love of self can only be subdued by the cultivation of charity.

"If thou wilt ask," says holy Richard of Hampole, "how good is he or she, ask how much he or she loves: and that no man can tell. For I hold it folly to judge a man's heart; that none knows save God."

The Russian Return

BY the capture of Erzerum and Muscovite occupation of adjacent Armenian territory the Grand Duke Nicholas has dealt a smashing blow against the German domination in Asiatic Turkey. This fortress commands the highroad to Constantinople. It forms the crucial point of the three campaigns being waged in the trans-Caucasus. Its capture lays all Armenia open to the Russian drive, and will not only relieve the tension at Kut-el-Amara but check the designs of the enemy upon Egypt since the Russians are within a few days' march of the Constantinople-Bagdad railroad. The seizure of this railroad would mean a complete reversal of strategic position in favour of the Allies. Hence the news is hailed in London, Paris and Petrograd as the most daring and successful achievement of the war. The Russians have justified their reputation for the gift of "coming back."

The Battle at Verdun

MEANTIME the Teutons are making a terrific onset in the western sector. On a twenty-five mile battle line two hundred thousand troops are hurled in desperation against the French army and as yet with but slight gains. It looks as

though this conflict will develop into one of the fiercest and most sanguinary attacks whereby the German forces will shatter their strength against the wall of steel which envelopes them. The ostensible objective is the storming of Verdun. But in the opinion of military experts this may be a mere feint preparatory to the main attack upon the British lines in an attempt to reach Calais. Every day makes the situation more critical for the Teuton cause, and the present agonized rush to forestall the concerted offensive of the Allies cannot affect the final issue.

The Question of Armed Merchant Vessels

PRESIDENT WILSON takes a firm stand upon the full right of American citizens to travel upon merchant vessels armed for defence against submarine attack. Any further abridgment of these rights frustrates the law of nations in respect of traffic on the high seas and makes insecure the whole structure of international law. Precisely. A ruthless militarism finds an international law its greatest stumbling block. At the last analysis it is impossible to reconcile the growth of militarism with the amity of nations. The former proceeds on the notion that the goods any nation stores in its palace are an invitation to the spoiler. The latter rests upon mutual self-respect for the rights of others and mutual submission to the strict text of the ten commandments. All bonds snap like flax in the flame except the moral bond. This is the fundamental of Christian teaching. Sooner or later it will be brought home to the conscience of humanity.

Belief and Character

MANY people might read with profit the confession of an ex-convict recently made public in the "Sing Sing Star of Hope." This man graduated at Eton and Oxford. He became a skilled prose writer, a poet of more than average ability, a keen student of philosophy. Yet a large part of his existence has been spent in gaol following repeated convictions for theft. The explanation is suggestive. Whilst at Oxford he became acquainted with the teachings of Nietzsche. The result is best given in his own words:—"All was hypocrisy. Civilization was a veneer upon primordial apes. Every man is out for what he can get." This delightful creed carried out to its logical issue classed this genius with common thieves and robbers and submitted the evaluation of his culture to the

vulgar tribunal of court jury. We commend this case to all such as shrink from giving their children a religious bias or whose broad views have put them beyond the pale of old-fashioned Church dogmas.

Rogation Days

WE are not referring to the "Rogation Days" of the Church when special intercession is made for God's blessing upon our crops, but to the present which are indeed days of "asking." Asking for our men—for their King and Country need them—and asking for our money to assist in national, patriotic, Red Cross and army service work. And what a splendid response has been made for the army fighting our battles, and for our hospitals for the care of our wounded men, and for relief work calling for our assistance. But what about asking for our prayers? It has been done; but what has been the response? We must all admit that it has been disappointing.

Our churches throughout the week are comparatively empty. Surely this call cannot much longer remain unanswered. Let us back up every effort made by our clergy to call their congregation to public prayer and intercession. If such services are not already provided let the laity call upon the clergy to make some adequate provision for their congregation to plead before the Throne of Grace the cause of justice and righteousness and to ask for God's care for our husbands, our sons, our brothers and our friends in the warfare that is now theirs to fight. "When two or three are gathered together in My Name there am I in the midst of them."

Train up the Parents

SUCH is the revised version of the ancient dictum—"Train up a child in the way it should go?" It is embodied in an expensive book, whose author shall be nameless, but designed to give parents a more critical and cultured insight upon the children within their charge. Of course it is the stupidity of the parent that hinders the child from free self-expression. What the parent thinks is correction is really the act of damping up the innocent and zestful impulses of a vital nature. The effect is a revolt or violence. The child stream of tendency becomes a wild and disorderly cataract. After this we are not surprised to learn that a family is a "latent conflict of wills." A "scientifically deduced" moral is also attached to this clever publica-

tion which as far as we can make out signifies—"Do not use the snips, and watch the young shrubs grow." The usual self-expression of young shrubs is to straggle. Let that pass, however. We have a strong suspicion that plenty of parents have raised and trained children by homespun artifice much superior to any scientific analysis, and can apply a common-sense rule to their children's education much more effectual than any outside and formal study can yield. Also the Church puts into the hands of parents a plain directory, the entire provisions of which are based not upon theory, but upon the natural diagram of family and social laws. It is called the catechism. It assumes that a child is innocent, yet far from perfect. It makes the parent its sponsor answerable before God. Childlife implies instruction and discipline. As a vital entity this life cannot be forced, but its whole self-expression depends upon placing the human germ under rightful conditions for its moral and spiritual growth. Nature is complete as to faculty from the start. But nature is simply the raw material to be worked into right shape and right use by the constant and diligent application of art. Herein the formula better than all loose and abstract theorems about poetic impulses of infancy—"Ye are, to take care that this child be brought up in a virtuous and Godly way of living."

Pronunciation

THE subjection of pronunciation and accent is one that is too often accompanied by mutual recrimination and persiflage. It is a subject which seldom or never fails to arouse interest and form a common bond between those who otherwise would have but little basis of sympathy. We are nearly all interested in the defence of our own method of speech and, at the best, mildly critical of the methods of others.

An educated and cultured pronunciation and a clear articulation are essential to those who would be pleasing speakers. Many of us have heard an address or a reading, excellent in matter and in delivery, spoiled by the speaker's provincialisms and crudities of accent. There appear to be two main pitfalls to be avoided—affection on the one hand, and an obstinate clinging to purely local methods of speech on the other.

In certain parts of Canada the following errors are very common:—Kin for can; fur for for; jest for just; sam for psalm; yuh for you; wuz for was; evul for evil. These are faults in vowel pronunciation and are quite as inexcusable as the habit of saying idear for idea; dawah for door; Gawd for God; gairl for girl; plaag for plague; clawss for class. These latter are not Canadianisms, but they are none the less incorrect. Again those who try to follow the old rule—"Take care of the consonants and the vowels will take care of themselves," must be careful not to give too much value to the consonants and must avoid such pronunciations as mannah for man, Lordah for Lord. It is a great

mistake to consider that an educated accent is the especial heritage or possession of the people of any one country or place. There is a correct pronunciation, which may be acquired by those who take the trouble to overcome their natural peculiarities and are willing to consult a standard dictionary.

Godly Sorrow Works Repentance

IT is refreshing to notice the mighty stimulus given to devotion and prayer in England under the chastisements of the war. Throughout the country the religious feelings of the populace are being changed and for the better. Among the many services held in crowded churches one held at South Hackney Parish Church perhaps deserves particular mention. The rector arranged a processional through the streets reading out the names of all those who had left any particular street for the front and inviting the people to prayer. Words of comfort and hope were spoken to those who had suffered bereavement or who had wounded lads at home. In the evening the people repaired to the parish church, where a prayer meeting was held and prayer cards given to all who applied for them. Every soul in church came up to the chancel with request for one of these cards. The result of the meeting was a determination to start a "Prayer League" with weekly meetings for intercession. The whole

programme here outlined might not be available within Canadian parishes. Yet the incident contains a valuable suggestion. A "Prayer League" could be and should be organized in every Anglican parish. We have need of it. Let the clergy lovingly exhort our communicants to this duty. Let them request them to pray at home even if they cannot assemble in church for the purpose. Let the whole tone and emphasis of the services for priest and people be as moved by a mutual desire to seek the face of God. The least we who are in our quiet homes can do, is to unceasingly intercede at the throne of Grace for those who are daring life and limb for our sakes at the front.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

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Our Old Country Letter

FEBRUARY 10TH, 1916.

THE Archbishops of Canterbury and York have addressed the following letter to the diocesan Bishops of England and Wales,—

"My dear Bishop,—It was as you will remember, arranged that we should for the avoiding of misunderstanding, put on record, in the form of a letter to the Bishop, the outcome of recent deliberations in which nearly all of us took part, on the subject of the proposed National Mission or Appeal in connection with the religious lessons and opportunities of the war. The stage which we have reached is this:—1. The name to be given to our endeavour is "The National Mission of Repentance and Hope," and the time provisionally chosen for the main and concentrated effort is the late autumn of the present year—the months of October and November. 2. A large council of some seventy members—Bishops, clergy and laity, including women as well as men, with the Bishop of London as chairman, has already been formed to discuss and to submit to the Archbishops for approval, a detailed plan of what they regard as the best modus operandi, subject of course to a wide variety of diocesan and local conditions. The responsibility resting on the council will be great, and presumably they will delegate to committees particular branches of work. The Archbishop of Canterbury has written fully to the Council upon the subject of the Mission and its character, and has enumerated questions on which we seek guidance from the council.

"We venture to express our hope that every Bishop who has not already done so may forthwith appoint a special council or committee in his own diocese to co-operate with him in making local arrangements and, above all, to aid him in stimulating, helping and guiding, the parish clergy in the work of incalculable import-

ance to Church and people. For this purpose it seems to us to be in the highest degree desirable that gatherings of diocesan clergy should everywhere be held. We have good reason to hope that the leaders of other religious communions in England will make arrangements in their own way for an independent effort kindred to our own."

* * *

I told you last week of the intended special service at St. Margaret's, Westminster—the House of Commons Church—to be held to-day. I was not able to be present, but passed by outside at the time and saw the long lines of fine looking men in their khaki; and now I read in the evening papers that there were 800 Canadian troops present. The account says—"The anniversary of the going into action of the first Canadian contingent in France was commemorated to-day at St. Margaret's by a service for Canadian and other overseas forces. A war Mass to commemorate the event was also sung at Westminster Roman Catholic Cathedral to-day."

* * *

We have been having several enemy air-raids and visits from bomb-dropping Zeppelins lately, and, of course, there has been much talk of reprisals in kind as the only argument which the Germans will take any count of, and as being justified by necessity. I confess it has seemed to me that this argument was not without weight even with the most Christian unwillingness to inflict wrong in retaliation for wrong. But here is what Professor Sanday of Oxford—great scholar and Biblical critic, whose name is of course familiar to your readers—says in to-day's *Times*. "It were greatly to be wished that the country would make up its mind once for all to have nothing to do with reprisals. It is not surprising that after each successive raid the cry for reprisals

should be raised afresh. But deliberate reason and the experience of the past alike condemn them. At such a game we are sure to be beaten just because the enemy is more unscrupulous than we are. Whatever we do, he will do something worse, and then throw the blame upon us. Our mild attempt to mitigate the horrors of submarine warfare by differentiating in the treatment of submarine prisoners, was a case in point. And it ended in failure. Lord Roseberry makes out a telling list of atrocities, but it is a strange kind of homeopathy to suppose that we should check these by adding to them. All depends upon the effect that our action would have upon the enemy; and we can guess that beforehand. The only result would be to drive up the standard of ruthlessness in war, and that is high enough already. Let the enemy fill up his cup to the brim. It is not in vain that the world is looking on. When the time comes for the great convention of the nations at the end of the war, let us at least go into it with clean hands."

Meanwhile many stories are going about which stir men's hearts deeply with horror and pity, coming home at last to us, as for so long past to France and Belgium and Serbia, not to mention the worst of all—Armenia, for which, as I told you, special intercessions were offered all over England last Sunday. Here is an account from the English Midlands. "In the centre of one of the districts where bombs were dropped, is a church separated by a short distance from a parish room in which a Mission for women and girls was proceeding, and at which the vicar was presiding. A lady, the wife of a well known missionary, was standing, Bible in hand, addressing an audience of about two hundred persons, mostly women and girls, when a bomb dropped between the Church and the mission room. A hole was left in the ground about four feet deep and twelve feet in diameter, within twenty feet of the mission room, which was of wood. The woman missionary was struck by a huge fragment of shell and killed instantly. Another lady and a young girl were also killed on the spot. The vicar and another clergyman present were both injured, one of them severely. The Church and the vicarage were damaged." Many other tales are current. They are "our bit."

* * *

A very remarkable order has been recently issued by General Joffre. It appears that at some of the French hospitals for wounded soldiers, difficulties were placed in the way of the convalescent patients in the matter of their religious observances. The Commander-in-Chief now orders that no restrictions shall be so placed. "This," says a contemporary, "is indeed a noteworthy incident. Everyone knows that before the war, any soldier who made a practice of attending Mass was regarded with suspicion, and any officer who attended to his religious duties was a marked man and endangered his future career. General Joffre is not a Roman Catholic, but comes of an old Protestant stock. We take this order as a symptom of a more tolerant and sympathetic attitude towards religion in the French Army, and as an indication that amongst the rank and file there is a demand for the ministrations of religion. Probably it is yet too soon to expect what is known as a religious revival, but we believe that in France as in England, the seeds are being sown. The frightful realities of this war can hardly fail to turn men's minds to God and to the eternal."

* * *

Yet it is awful to read of an even largely increased drink bill for 1915, and vice worse in the darkened streets of London than for many years. Verily the forces of good and of evil are in open and visible conflict in this torn world in our time. We can but cling fast to the hope that the Heavenly Father is indeed re-making the universe by suffering. Those "Mills of God!" Well let us be but in His Hand, and out of all the welter must come blessedness.

THE SERMON AND THE HEARER

THE modern preacher has no lightsome task. Apart from the notion he should compound the genius of Plato and Demosthenes, he must needs meet all the forces of history in any single human soul; all degrees and capacities of education in any number of souls; all nuances of temperament and mood within a mixed audience at any given hour. His position differs vastly from that of the artist striving to overcome the obduracy of inert matter, for he tackles the mystery of the human will. Also from that of the scientist whose code begins and ends with the framework of circumstance, for the preacher proclaims a message summoning the human spirit to battle. By a measureless distance any spiritual issue is separated from a talk on the planets or the poetic symbolism of the yellow asters.

What follows? It follows that a sermon cannot be a detached effort. Its quality cannot like its form be entirely confined to the spokesman. Its effect depends quite as much upon the tone and discipline of the listener as upon the knowledge, skill, logic, eloquence and learning of the preacher himself. Granted that the "ideal" sermon is highly estimated, what earns the discourse this title? An "expressive" homily is not bound to be an "impressive" one. Values vary according to the thing we seek. Plain bread seems the crust of poverty to the man who has never known the imperious pang of hunger. Diamonds would be little better than mockery to a lost traveller in search of a singing brook.

Doubtless many hearers come to church in search of some new stimulus, which the actual sermon may somehow fail to impart. One may think it lacked "fire." Another that its intellectual strain is too feeble or pitched in too faint a key. This is natural, but by no means ends the matter. Said Archer Butler—"Would that the time were come when our sermons of appeal, of censure and of exhortation might be all but unintelligible." The paradox has force. Such efforts are in the nature of a tonic and tonics are not the best signs of health. The "Kaffir" is unintelligible in that we have risen so far above the sort of compelling logic the Kaffir mind requires. And again, logic is not vision any more than a graphic description will take the place of eyesight. Logic is far more a sign of knowledge restricted than of senses open to the light. And indeed considering the Divine majesty of the gospel message, the glorified energies of an ampler life the eternal word brings nigh—it might be quite "unintelligible" how any mortal could halt upon the style or accent of the herald when his "good news" is the Christ of God come down "for us men and our salvation."

Even supposing the sermon may be classified among the arts, all fine arts presuppose some preparation, some culture in the hearer. Thoughts run in grooves like waters in channels already cut. To understand the "Hallelujah Chorus" one must know something more than Handelian style. The spirit must converse with the angelic legions of praise. A "native" language is not such because spoken in a given area, but because it is a force in the blood before any vocable catches the ear. The scriptures are singularly reticent concerning the art of preaching, yet replete with cautions anent the gift, the guardianship and careful training of the hearing faculty. Most Bible sermons are plain recitals of historic fact. Its exhortations are sign posts. Its logic is—"Come and see." The emblems of the Divine Word are simply the everlasting commonplaces of household needs. That word is a seed, a leaven, a lamp, a food, a fire. One factor is indispensable to the right service and good influence of them all. Their alchemy can alone be effectual under right conditions of the atmosphere. In this term "atmosphere" lies a world of meaning. The devotees of Diana who rushed into the theatre at Ephesus raised riot against the Apostle Paul and

barely surrendered to the town clerk. At Jerusalem "devout men" from every nation heard a Galilean fisherman preach and Pentecost testifies that they heard every man in the speech wherein he was born.

The sermon does not stand alone. The preacher does not stand alone. The mind of the hearer stands not in the narrow segment of the hour he spends at church. Emerson has told us how a nest torn from the tree and a shell picked from the shore lost their beauty and charm separated from the vaster ritual—the "perfect whole" of the sands and the sea and the sky. A sermon implies the devotions of the service. These also are "loopholed and windowed" under the vision of saints and angels in fellowship of worship. The best discourse is the invitation which guides us nearest the throne of God and the Lamb.

Today we hear much talk of environment. The law of environment works as surely within the private consciousness as within the latitude of a continent. It is as potent respecting a thought cast into the mind as with a seedling dropped into the clod. Personal mood can make "the woodlands glad or mad." Personal habit of mind can largely determine whether a sermon shall be as a windfall spore or as precious grain carried to a nook where baskets of rich mould have already been piled. A good musician trains his fingers on the keys ere he wins the melodious reward. They who are already exercised in prayer, in meditation, in praise, in giving of thanks, in judgment of and reverence for spiritual things, will not wait for these truths to be "brought home" to them in Church. They will bring their Godly influence from home into Church, and so listen "trumpets and shawms" swelling unto louder chorus the psalm of degrees composed by the way.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life'."

Q.—Why do Church people in speaking of Roman Catholics call them Catholics? Why are they not taught to call them Roman Catholics or Romans? SUBSCRIBER.

A.—Old habits die very hard, and only gradually are members of the Anglican Church awaking to the fact, that has always been a fact, that they are Catholics, that it is a proud heritage, and that it is a doctrine of the Creed.

Q.—Are the Eastern Orthodox Church and Lutheran the same religion?—SUBSCRIBER.

A.—Lutheranism holds Catholic views on the Trinity, Incarnation and Atonement, but went astray on the doctrine of Justification. Luther believed in the Real Presence, but Apostolic Succession was lost or at least very doubtful. In Norway, Sweden, and Denmark they have Lutheran Bishops, though whether they pursue the Apostolic Succession is doubtful. In other countries they are governed by consistories and have only one order of ministers.

The Eastern Orthodox Church is a branch of the Catholic Church.

Q.—Is it customary for a parish priest to refuse to hear confessions?—PUZZLED.

A.—There are quite a number of clergy in the Church of England in Canada who refuse to hear confessions. When they do so they are not loyal to the Church, the Prayer Book, or their own ordination. When they were ordained priests, the words used were, "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain

they are retained." If this does not point to confession, it is very difficult to know what it does refer to.

Q.—Is it proper for the rector to leave the chancel before the choir?—PUZZLED.

A.—There is no violation of any law in his doing so. He may hate to be seen with the choir, or he may be in a hurry to get out, or what is most likely, he is a law unto himself in all matters of ceremonial.

Ques.—Can you tell me where I may obtain a copy of "Treasury of Devotion," a manual that is used in the Church of England?—PUZZLED.

Ans.—From Church Life, Limited, 7 Queen street east, Toronto.

Ques.—What is the Greek Church?

—PRO BONO PUBLICO.

Ans.—The Orthodox Greek Church includes the patriarchal sees of Constantinople, Alexandria, Antioch and Jerusalem, and the Church of Russia, the holy governing synod of which possesses patriarchal rank. It likewise includes the churches of Greece, Cyprus, Georgia, Servia, Montenegro and Roumania. There are also three orthodox Greek churches in Austria. These all adhere to the decrees of the first seven Ecumenical Councils, but do not acknowledge the Bishop of Rome's supremacy. The term Greek merely recalls their early history, for hardly two per cent. are Greeks, or use the Greek language in their Liturgy. They themselves use the title Oriental Orthodox Church. Of the 105,000,000 some 87,000,000 belong to the Russian Church. They hold seven sacraments or mysteries. No images are allowed in their churches and as a rule no seats and no instrumental music. The Roman Church would accept their doctrine and rites if they would accept the Papal supremacy. For books we recommend—Hore's Students' History of the Greek Church, Parker & Co., \$2.25; Orthodox Eastern Church, Fortescue, \$2.25; Study of Eastern Orthodox Church, Lacey, 50 cents.

The Psalm, Quicunque Vult

By Rev. D. Convers

DEAR Sir:—Thank you for recalling Dr. Hart's words, on that "Confession of our Christian Faith commonly called the Creed of Saint Athanasius." You quote, "It is certainly of Latin composition, and written after the time of S. Augustine, but earlier than the year 500; and in all probability was framed by some writer in the south of Gaul. It combines in itself, as has been said, a Creed, a canticle, and a sermon on the Creed; and it has also at the beginning and the end minatory or warning clauses. Its purpose was evidently to serve in time of danger to Christian souls, lest in denying the Faith under pressure of persecutions they should deny their Lord and their God. Not being used by the Greek church in any of its offices, it can not be called a Catholic Creed," etc. As you know I can endorse almost all of this. In CHURCH LIFE I wrote a week or two ago an article, "The noble army of martyrs praise Thee," illustrating at some length what he calls its "purpose." Let me now in this public way make a comment on the words I have underlined in the quotation, which I purposely passed by in my private letters. I think his sentence, "It contains in itself, as has been said, a Creed, a canticle, and a sermon on the Creed; and it has also at the beginning and the end minatory or warning clauses" would gain in accuracy by leaving out that word "also." It is liable to be understood, and indeed I think you understand him as meaning that the *Quicunque* has four co-ordinate parts, first, a creed; second, a canticle; third, a sermon on the creed, and fourth, warning clauses, strung along one after the other. But the warnings are a part of the creed, of the canticle and the sermon on practical acts involved. The creed to be believed in this profession of faith, which is therein called "the Christian verity" compelling us to acknowledge each person severally to be God and Lord; and also "the Catholic Religion" which forbids us to hold three Gods, includes the expectation that some, should they apostatize, shall suffer "everlasting fire," or "perish everlastingly," two terms for one and the same awful doom; the same, concerning which, we pray in the Litany, "From everlasting damnation, Good Lord deliver us." Of course, "everlasting fire" in the creed is the same as "everlasting fire" in the New Testament, e. g., St. Matt. xxv. 41, or an equivalent expression in such passages as St. Matt. iii. 12; or St. Mark ix. 43-48; St. Luke iii. 17. Having learned to receive such words in the New Testament, we receive them in the *Quicunque* in the same sense. The Athanasian Creed gives us no new difficulty. The "can not be saved" of the creed is the equivalent of the severe language of St. Mark iii. 29, "never forgiveness" where also the critical editors tell us we should read, not "eternal damnation," but "is in danger of eternal sin." The New Testament has two lines of thought to impress upon us the awful wickedness of the worst possible sin; viz., to unveil the future the just Judge of quick and dead, even Jesus Christ, will assign to that sinner drifting into a darkness that hath "never forgiveness," a state of "eternal sin;" and the other line, to have us measure what leads to the pardon of any sin, that God the Son, should become man, be born on Christmas, live the life of the man of sorrows, suffer the interior and external pains of Maundy, Thursday and Good Friday. So much it cost to redeem from sin therefore sin is dreadful. But I did not intend to go into biblical teaching at this time. Some day, perhaps; but not now. Forgive me.

I underlined the words, "in any of its offices," because I am sure you misunderstand Dr. Hart; and lay a stress on a phrase he did not intend. You evidently think that nothing can be called a Catholic creed unless it is in all Catholic Prayer

Books; and as those of the Greek or Orthodox communion are Catholic therefore because the *Quicunque* is not used in their services it can not be such. The words you quote might indeed be so taken; but Dr. Hart is a liturgical scholar and he knows quite well that the history of a creed is one thing; and the liturgical use of that creed is another.

Indeed, it is necessary to remember that the ideas of primitive Christians for some centuries differed widely from ours as to the intent and use of professions of faith. When our Lord before His ascension instituted the sacrament of baptism, He used words which formed the framework, so to speak, of all the creeds that have been composed since. Expressions of greater or less extent have been made according to the difficulties of different places and different ages; but all have been developments and explanations of the Trinity, the Incarnation and Mission of the Holy Ghost. And at the same time our Lord's words fixed the occasion on which and on which alone, for centuries a creed was used in a service in those far off times. Every adult baptized had to profess his faith. In New Testament times there seems to have been no one fixed form. The eunuch of the court of Candace, queen of the Ethiopians said, "I believe that Jesus Christ is the Son of God." Dr. Burn gives reasons from St. Paul's epistles for the use of "I believe that Jesus is the Lord," i. e., is Jehovah. But if verbally varying, it would conform to "the form of doctrine which was delivered" (Rom. vi. 17) and before long to "the form of sound words" (ii St. Tim. 1, 13).

Later still, the teaching preparatory was more and more fixed and crystallized, while the age of persecutions forced the Church to act very like what we should call a secret society, where the teaching was clear to all in a general way; but the exact words of some formulas was more and more a secret. Then we find what we call a creed named *symboleum*, i. e., a watchword by which Christians would know one another or *tessera*, a password. In that discipline of the secret, symbolism of many kinds grew luxuriantly, the sign of the cross; use of heathen emblems in a Christian way; a mode of talking of "fishes" as living from water as a type of Christians drawing their spiritual life from the waters of baptism; and so on. The baptismal formula the framework, the confession of Jesus as Lord, born, suffering, dying and of remission of sins and repentance expanded more or less. We, with later forms in mind, can read the half concealed fragments in the Fathers' books clearly and see a creed, thinly veiled where contemporary heathen would be puzzled. We are on the high road where after a while we find what we call the "Apostles' Creed." The ceremony of teaching the *exact* words came to be known as the *traditio symboli*, delivery of the Creed; and the public answer of the catechumen about to be baptized was the *redditio symboli*, the repetition of the Creed. There are great numbers of more or less fragmentary forms still preserved, and certain peculiarities belong to those of the east distinguishing them from Western ones.

With the conversion of Constantine all changes. What had been more or less silent, private and secret, now becomes public, open and avowed. At Nicea, some of these older forms are produced and with a little change become what we call the Nicene Creed; the form is changed that the substance may continue unaltered. Before this time the services, once unwritten, were all in writing. But you must not think of Hosius or any other Bishop leaving the council of Nicea and reciting next Sunday the Nicene Creed in his mass when he celebrated. That creed was to shut out wrong doctrine and heretics also in time. A little more than a century later some one wrote the

Quicunque, which is at once a profession of faith, a canticle and a sermon; all of which are reflected in the old titles, e. g. Faith of St. Athanasius, the Bishop, Exposition of the Catholic Faith of Athanasius, Sermon of St. Athanasius of Faith, the Little Book of Athanasius of Faith, Sermon of the Catholic Faith, Psalm *Quicunque*, the Faith *Quicunque vult*; also probably by mistake for Athanasius we have Faith of Anastasius the Pope, and Exposition of Anastasius of the Apostles' Creed.

Some lay more stress on its use as a canticle than on it as a profession of faith, without denying the latter exactly. They can point out that it is pointed as other canticles, has the opening words of the Latin printed in italics in our Prayer Book, as the *Te Deum* or *Magnificat*. A very long list of old historical Prayer Books called *Breviaries* contains it as a psalm at Prime or service at the first hour. In the earliest rubric of a Prayer Book in English it is to follow the *Bene-*

dictus; and only later was it to replace the Apostles' Creed. No defender of the Creed has the least wish to deny or blink the facts.

Primarily a canticle? All right. What follows? That its primary purpose is to form part of a *service*. To shelve it, as our co-religionists have done in Ireland is the one sin, the canticalists (so to call them) can not pardon.

The General Synod of 1915 did not propose *that*. But their proposal is as if they had suggested a new form for the rubric in matins before the *Te Deum*; and have it no longer read as at present; but rather "And after that shall be said or sung in English the hymn called *Te Deum laudamus* daily throughout the year. But note that the minister may at his discretion omit the verse, "Holy, Holy, Holy;" etc.; and also "Thou art the everlasting Son of the Father;" and also "We believe that Thou shalt come to be our Judge," Ridiculous? Well, I quite agree with you. You must find some one else to dispute *that*.

The Church in the West

"THERE is much vague religiousness on the Prairie," writes one of the missionaries in the West in the last Occasional Paper of the Archbishops' Western Canada Fund. He made this remark at the end of a letter which told of a village coal king, just able to write his own name, who claimed to get any information he wanted from the departed spirits of his mother, father, brothers and friends. "If I am in any difficulty," he said, "I just sit down and smoke my pipe and I call my mother and she comes and I ask her what I want to know."

In dipping once again into Russell's Collections and Recollections, I had just read his article on superstition. He tells of a lady born in 1801 who returned in the early eighties to London after a long retirement. On being asked what was the change in society which struck her most forcibly, she instantly replied, "The growth of superstition. I hear men and women, apparently sane, gravely discussing such things as second sight, apparitions, and divinations. In my youth people who talked such stuff would have been put in Bedlam. Their friends would have wanted no further proof that they were mad."

On this Mr. Russell remarks, "If this judgment on fashionable superstitiousness was true when it was uttered, it is more conspicuously true to-day. Superstitions, great and small, innocent and injurious, solemn and silly, flourish rankly in the soil of an idle and luxurious society." The author apparently attributes this prevalence of superstition to idleness and luxury. But the experience of the writer in the Occasional Paper has set me wondering whether the evil has not spread far afield, where luxury and idleness are almost unknown, and whether superstition is not as rife in the Prairie country as anywhere, or even to a greater extent than elsewhere.

As to this I am not prepared to give an opinion. Yet the very monotony and sameness of the Prairies may predispose to superstition. The unbroken green or brown of the fresh or withered grass, stretching far as the eye can reach, begets an irresistible feeling that beyond the unbroken circle bounding earth and sky, there must be a new world of the strange and mysterious. Travelling mile after mile, or day after day, across rolling plains, with an inexplicable sensation of constant ascent, one is aglow with anticipation of something new and glad beyond each next incline. In the wide expanse of heaven

the unfathomable blue brings the infinite near, the great floating clouds are the couches or the chariots of unknown beings, the crashing peals of thunder reveal unknown forces, and blinding flashes of lightning tell of a light unapproachable. Existence means motion and progress, and human nature rebels against the apparent monotony and changelessness of life on the Prairies. From a higher standpoint, it is the protest of an instinctive faith inarticulate until it accepts the gift of speech from revelation.

But it is not only our physical environment that may predispose to superstition. That in and by itself would more probably prove the gateway to faith. Most of us in the West are probably there from a desire for material prosperity. Association in a community of people inspired by this desire intensifies it, until a temper is produced that makes an intelligent faith almost impossible. Thus the ineradicable tendency that might be elevated into faith, descends into credulity.

As I have said, I am not qualified to express an opinion as to the prevalence of superstition in the West in comparison with other districts. There can be little doubt, I fear, that there is widespread credulity and superstition. Credulity manifests itself especially with regard to matters of bodily health. From the expensive advertisements displayed, it is obvious that there are many people who find it possible to believe in painless dentistry. It would appear that the physician who does not effect a cure in short order must in many cases expect to be dismissed in favour of some one who promises a speedy cure on the strength of some unproved hypothesis concerning treatment or diet. Needless to say I have no thought of denying the power of suggestion, though much might be said of the dangers attending its use by unqualified persons. Credulity again, supplies countless victims for unprincipled or credulous promoters of schemes for getting rich quickly and is responsible, perhaps, for a blind faith in political leaders and as unreasoning a distrust of political opponents.

How many there are like the man referred to above who sat smoking until the spirits told him where his well should be dug to get water, and where a stolen trunk was hidden, I cannot say. But I have had the honour of living in a house that was reputed to be haunted. Asked on one occasion, as I supposed in the way of chaff, whether I had ever seen the ghost, I replied that I had once seen a blue light, for which

I could not account. To my surprise I was told in all seriousness, that spirits usually manifested their presence by a blue light and, that if I had behaved myself properly, I should probably have had a manifestation of the unquiet spirit.

It may be that the Church is in part responsible for such superstition as there is, through neglect to teach what Dr. Scott Holland describes as the adventure and romance of religion. That explains to us the meaning of the world in which we live; it opens to us what is above and beyond for which we yearn; it raises us above the loneliness and monotony of life. In its power we come unto the heavenly Jerusalem, into an innumerable company of Angels to the general assembly and Church of the First-born—to the spirits of just men made perfect.

G. H. B.

In Memoriam

WHAT A PRESBYTERIAN MINISTER CAN SAY CONCERNING THE CHRISTIAN DOCTRINE OF PRAYERS FOR THE DEPARTED

"I exhort, therefore, that, first of all, prayers be made for all men."—1 Timothy 2:1.

BY WALTER C. SMITH

O'E'r land and sea, love follows, with fond prayers,
Its dear ones in their troubles, griefs and cares;

There is no spot
On which it does not drop this tender dew,
Except the grave, and there it bids adieu,
And prayeth not.

Why should that be the only place uncheered

By prayer, which to our hearts is most endeared,

And sacred grown?

Living, we sought for blessings on their head;

Why should our lips be sealed when they are dead,

And we alone?

Idle? their doom is fixed? Ah! who can tell?

Yet, were it so, I think no harm could well

Come of my prayer;

And O! the heart, o'er burdened with its grief,

This comfort needs, and finds therein relief

From its despair.

Shall God be wroth because we love them still,

And call upon His love to shield from ill

Our dearest, best,

And bring them home, and recompense their pain,

And cleanse their sin, if any sin remain,

And give them rest?

Nay, I will not believe it. I will pray

As for the living, for the dead each day,

They will not grow,

Less meet for heaven when followed by a prayer

To speed them home, like summer-scented air

From long ago.

Who shal' forbid the heart's desire to flow

Beyond the limit of the things we know?

In Heaven above

The incense that the golden censers bear

Is the sweet perfume from the saintly prayer

Of trust and love.

Edinburgh, 1887.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE ATHANASIAN CREED AND RUSSELLISM

February 27th, 1916.

To the Editor CHURCH LIFE:

Sir,—In your last week's issue of CHURCH LIFE a letter from Mr. J. H. A. Holmes dealing with Russellism, or the doctrine of Pastor Russell, surely is an answer (unconsciously maybe to the writer) to those of the bishops, clergy and laity of our Church meeting in General Synod last fall who would tinker with or throw out the Athanasian Creed from our book of Common Prayer. When one hears and reads of the heresies of Christian Science, Russellism, Theosophy, etc., one wishes that of the Bench of Bishops of the Canadian Church some one of them would be bold and strong enough to be the leader of an agitation to keep this Creed of Catholic doctrine intact as it now stands in our Prayer Book.

WORKINGMAN.

Toronto.

OUR NATIONAL SIN

To the Editor, CHURCH LIFE:

Dear Sir,—The object of my former letter was not so much to seek enlightenment for myself, as to provoke an authoritative statement from the Church, through her Bishops, as to the exact nature of the national sin, for which they ask us to sound a call to repentance. As I clearly stated in my letter, I myself am thoroughly convinced that there is, in the very construction of modern society, a national sin to be repented of; and I am not at all uncertain where it lies. I must however, thank "A Father" for his kind letter, and assure him that I am in full accord with all that he says, except that I do not think he has touched the real heart of the matter. He has mentioned only several disconnected evils, which are the direct result of legislative enactments, and which, after all, have not affected the national life very deeply. Family life has not been undermined, in spite of the state's legislation of divorce; and it has yet to be proved that the cause of God and religion has suffered through the adoption by the state of the so-called "godless schools," though probably it has. But, surely, these are only trifling matters in comparison with an evil which exists to-day in the national life, not so much as the result of legislative enactment, as of the very construction of modern society. That evil is the very one against which the earliest and best prophets of the Old Testament (Amos, Hosea, Isaiah, Micah, Jeremiah), spoke and wrote; and to one who studies the Bible, it is nothing short of astonishing how the Church can go on condoning it, and how her clergy can so consistently keep it out of their sermons.

The basis of the religion which the prophets inaugurated, and Jesus Christ brought to fruition, is *love*—that is, the placing of the interests of others, or the common interests of society, before one's own. Love presupposes a commonwealth; and such a commonwealth was the "Kingdom of Heaven" which our Saviour came to found. Such love is taught to our children; and, thanks to the influence of the Holy Spirit in the hearts of men, it is universally looked upon to-day as the ideal Christian basis for most of our social relations. It was exemplified in the early Church at Jerusalem, by their custom of having "all things common." It still persists in most human relations;—such, for instance, as the family, where one member who refuses freely to share his good things with the other members, or who attempts in any way to exploit the other members, to his own profit, is

frankly looked upon as violating the Christian law of love. In the relations, however, of modern competitive commerce all this is reversed. To be a "good" business man, means to buy in the cheapest market, and to sell in the dearest,—in other words, to give as little to one's neighbour, and take as much from him, as one possibly can. Three glaring results of this wrong ideal are tainting our whole Church and national life: 1st. Even Christian people frankly and unblushingly own that the desire to "get on," which they interpret as meaning "to lay money by," upon which they may realise "unearned increment," is the prevailing motive of their lives. 2nd. Profiteering, rather than the desire to serve humanity, and thereby God ("Inasmuch as ye have done it," etc.) has become the prevailing motive in all industry and commerce. 3rd. Even the clergy are more or less influenced, though perhaps unconsciously, in the message they deliver, through fear of the "vested interests."

In the light of the Prophets and the Gospel of Jesus Christ, these things ought not to be. The supreme work of the Church to-day, as in the days of Amos and Isaiah, is to champion justice—to Christianize business. It is precisely because she has not pronounced against this evil, that she has lost the great body of the workmen of our industrial communities.

I would humbly ask "A Father" just to consider this in all its aspects; and perhaps, with the help of the Holy Spirit, he may see how this evil, which even the Church, untrue to her great early leaders, from Amos to St. John Chrysostom, refuses to name as such, dwarfs those he has mentioned into insignificance.

(Sgd.) NEMO.

CHURCH TEACHING RESPECTING THE SCRIPTURES

To the Editor, CHURCH LIFE:

Dear Sir,—As it would not be courteous, or respectful to the cloth, to leave the letter of F. E. Perrin unanswered, I must reluctantly defer further discussion of the Athanasian Creed, till I have shown him that the Scriptures and not the Church teaching, are the final Court of Appeal for the Church of England. I found, not without astonishment, after reading his letter, that he is a clergyman of the Church of England in Canada. This makes my task comparatively easy, as he is bound by the Articles of the Church of England in their literal sense, having subscribed to them, and they are the authority for my assertion, which consequently is neither false nor heretical.

Though desirous of brevity, it seems necessary for me to establish my right to discuss Church matters, as the Rev. Mr. Perrin does not admit it. I trust he will accept my assurance that I was baptised into Christ's Holy Church under Church of England ministrations, and although that does not make me a member of the Church of England, I have always regarded the promises then made for me as binding, and have since repeatedly reiterated my belief in the Holy Catholic Church.

A churchman is an adherent or member of the Church of England, just that and nothing more. The Rev. Mr. Perrin may have given a very excellent definition of a churchman, but in using words it is advisable to keep to their dictionary meaning, anything beyond that being only theories, ideas and individual opinion. I trust I am as good a churchman as Mr. Perrin himself.

Everything that is in accordance with the words of our Lord and Master Jesus Christ, or with the corresponding teachings of his Apostles, is everlastingly the Truth, and requires no Church confirmation.

The Gospels are a history of the sinless life of One whom all members of the Holy Catholic Church, commonly called Christians, believe to be the Son of God and the Christ, and are also a record of His sayings, teaching and commands. When these were committed to writing is immaterial, provided it is admitted that the record is true, and of this it carries internal evidence. The life and words preceded the Church, without which it might never have been. The Acts and Epistles are a history of the early Church, and of the teachings of the Apostles, which are embodied and summarized in the Apostles' Creed, the only expression of belief the Church of England requires for baptism into the Catholic Church.

The sixth article states that Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation. The twentieth article states it is not lawful for the Church to ordain anything that is contrary to God's Word written, and as it ought not to decree anything against Holy Writ, so besides the same ought it not to enforce anything to be believed for necessity of salvation. The twenty-first article states that things ordained by General Councils as necessary to salvation, have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture.

This seems conclusive evidence of the Scriptures being the final court of appeal for the Church of England, even from the authority of General Councils of the whole Church.

But what does the Church of England in her articles say respecting Church teaching?

She asserts the Eastern Church and the Church of Rome have erred, even in matters of Faith. In the twenty-second and thirty-first articles she confesses her error in the past in having taught blasphemous fables, dangerous deceits and fond things vainly invented. She states General Councils may err and have erred.

In view of, this is it possible to accept Church teaching as the final court of appeal? The Church of England articles certainly do not require such acceptance, or even justify it.

The Church of England does not repudiate the authority and office of the Holy Catholic Church, but sadly knows "By schisms rent assunder, by heresies distrest," she is no fit present final court of appeal, and finds one in the Scriptures, as shown by her articles.

The Church has not been promised infallibility but final victory. Mr. Perrin may say he did not mean the Church of England, but the Catholic Church. I propose to show in a following letter that for her also the Scriptures are the final court of appeal.

ED. HARPER WADE.

Quebec, February 25, 1916.

Unprofitable Preaching

THE BISHOP OF CHELMSFORD'S STRONG INDICTMENT

THE Bishop of Chelmsford, as reported in a recent *Church Times*, read an arresting paper at the Islington Conference on the text, "Now we are ambassadors for Christ." The keynote is expressed in a sentence which runs: "If to-morrow we became Carnegies in wealth should we go on preaching the 'old, old story' because we could not help doing so any more than we can help breathing?" Dr. Watts-Ditchfield developed his theme on a high level, sadly admitting the general failure of the preachers of to-day to save souls. The Bishop addressed himself to men of his own school of thought.

but much of what he said is equally applicable to others; in fact we ourselves took occasion quite recently to say some strong things on the same subject.

In his opening passages the Bishop described the high ideal of St. Paul, and quoted Mr. Gladstone's words: "It is the preaching of Christ our Lord which must be the secret and substance, the centre and heart of all preaching." He proceeded:

AN AWFUL RESPONSIBILITY

To-day we are meeting under the shadow of this mighty war. Day by day our lads are leaving this country to take their place in the fighting line from which every hour souls pass through the Valley of Death into the hands of God. This is not the time to discuss prayers for the dead, but when I read, as read I do, letter after letter protesting against any such practice, I ask, does the writer of this letter realize that his disbelief in the efficacy of prayers for the dead throws upon him a great and overwhelming responsibility regarding the living? If there is no hope hereafter, if no prayer can avail after once the soul has left the body, how awful is the position of the ambassador of God who strains not every power he possesses to beseech men to be reconciled to God! Upon Evangelicals who hold these views there rests, more than upon any other class, responsibility to preach a present, full, and free salvation. But, my brethren, are we doing so? This is a time when we must not mince matters or hesitate to use plain language. I think I have had opportunities such as are given to few men to know the position of the Evangelical school of thought throughout the world, and I say, with a due sense of responsibility, standing as I do in this church, which, in a sense, may be called the Mecca of modern Evangelicals, that the old Evangel is not being preached as our fathers preached it, or as St. Paul preached it. What are the texts chosen to-day? Some time ago I heard a sermon in a C.P.A. parish in which the words God, Christ, Jesus, Sin, Salvation, Faith, Heaven, were never once used. . . . Is a sermon fit to be preached by the ambassador of God unless it is really and truly Evangelistic, unless it not only contains but is the Gospel, and the Gospel is Christ, and the centre of it all is the Cross? Ought we not to be ashamed to preach the sermons we do when we have such a glorious Gospel to proclaim of a salvation without limit or extent or power?

THE DEARTH OF CONVERSIONS

We clergy have to make our choice. We have to decide whether we will be what are known as "intellectual preachers, popular preachers, or soul-winners." Which are we? There is a dearth of conversions. Why? The result of Higher Criticism, says one. The growth of ritualism, says another. While a third replies, "The social conditions of the people." Brethren, do not let us excuse ourselves. The dearth of conversions is owing to none of these things. . . . How many in this church had a conversion that he knew about last Sunday? How many conversions did you know about last year? It is all very well to talk about the silent growth, but even a Lydia is known sometimes. What about the drunkards in your parish? How many were saved last year? If Evangelicals cannot save drunkards, harlots and prostitutes, then I say there is something wrong with Evangelicals, and the sooner we find out what it is the better. Some would say it is our surpliced choir and semi-musical services. It is not, for I have known good soul-saving work done under those conditions, and deadness and coldness elsewhere. The cause is deeper down than that. We have ceased to regard sin as our fathers did. We have discarded hell. We have not kept in the Cross. We have not a personal experience of sanctification, and we have lost the power of the Spirit. This is a strong indictment, and I would be the last man to make it unless I believed it true. If it is true of our school of thought it is true of the Church generally. We have built churches, multiplied services, and largely ceased to win souls.

In the dioceses of London and Southwark, with all the Church's activity, the communicants only number about 5 per cent. of the population. Don't let us blame ritualism, rationalism, or anything else for this result. There are sufficient Evangelical churches in both dioceses themselves to show a very different result if they were alive. Do not let me be misunderstood. I know full well the lives of devotion and whole-hearted service which many of our brethren are living, and yet I ask you, each one of you, to look round and tell me how many churches you know where there are clear, definite conversions as you and I understand conversions. Have we not even ceased to expect conversions? If we had an inquirer, how should we deal with him? Do we know how to point a soul to Christ? Have we a doctrine of assurance to preach?

In conclusion, the Bishop declared that the great need of to-day is the outpouring of the Holy Ghost and its realization in the lives of those who minister in sacred things.

Reviews of Books and Magazines

Yarns on Heroes of India, by I. Claverdon Wood. C. M. S. Price 6d.

Yarns on Heroes of China, by W. P. Nairne. C. M. S. Price 6d.

Yarns of South Sea Pioneers, by Basil Matthews. United Council for Missionary Education. Price 6d.

These are books for workers among boys and girls, and can be obtained from the Depot of the M.S.C.C. They are the best thing of the kind we have yet seen and excellently calculated to awaken an interest in missions among our young people.

The English Church Review. February, 1916. Longmans, Green & Co. Price 6d.

This number is of fair interest. Professor Whitney concludes his series of articles on "The Episcopate at the Reformation," and the editor writes on "The Protestant Conception of the Church," being a synopsis of the discussion between Mohler and Baur. Other articles are "Francis Thompson," by R. Ellis Roberts, and "A Scottish Bishop in 1800," which is a sketch of the theological teaching on the Church and

the Ministry in Bishop John Skinner's book on "Primitive Truth and Order."

The Church Quarterly Review. January, 1916. Spottiswoode & Co., Limited, 3/-.

There are a number of noteworthy articles in this review, indeed it is valuable throughout. The article by the editor, Dr. Headlam, on "The Holy Catholic Church," is well worth careful consideration, even if all his readers do not agree with his position entirely. "The Problem of 2nd Corinthians" is dealt with by Dr. Rendall, who argues in favour of a rearrangement of the epistle. We quote, "Invert the sections; assign the latter (x-xiii) to the close of the visit to Ephesus, the former (i-ix) to the arrival in Macedonia, and the reception of the good news from Corinth—and the epistle becomes no more 'tantalizing' but 'luminous.'" The article on "The Conduct of the War" is a moderate but telling criticism of the British Government, and that on "The Roman Liturgy and its Roman Critics" will serve, to quote the author, Dr. I. McKam Legg, "as a warning to those members of the Church of England who view everything in the Roman rite through a fog of adulation." We cannot mention all the other articles, but we refer our readers to the review itself.

The Dawn of Religion in the Mind of the Child, by Edith E. Read Mumford, M.A. Longmans, Green & Co. Price, 50 cents net.

"I have tried," says the writer, "in the following pages . . . to show the lines along which the religious development of the child takes place, as the initial impulse towards good, possessed in some degree by every child, is gradually strengthened into habit, setting free an increasing store of spiritual energy, which seeks its fulfilment in a righteous life, in which there is a conscious relation between the child and God."

This, as the writer says, is primarily a book for mothers, and to mothers we commend it, but teachers and students of Psychology will find it helpful. The author has already shown herself a profound student of child life in her earlier book, "The Dawn of Character," which has already reached its fourth impression.

The Diocesan Synod of British Columbia

THE sixteenth session of the Synod of the Diocese of British Columbia met in Victoria on Wednesday, February 16th. The preceding evening the Bishop, Dr. Scriven, delivered his address at a united service in the Cathedral. The address included a characteristic reference to his predecessor, Dr. Roper, of whom he said: "In every task he gave of his best and his best was very good." He spoke in generous appreciative terms of the Roman Catholic missions to the Indians of Canada in early days, "forming one of the noblest and most thrilling chapters of our national life." But he pointed out that "our own Church has her share—and no mean share—in this great work of the evangelization of the Indians." He pleaded warmly for the last surviving of our Vancouver Island Indian Missions, that at Alert Bay. The others of past days had been lost, "not so much by neglect of the Church authorities, as by failure of support from England. In God's Name let us hold fast what we have left!"

With regard to the finances of the diocese, he could but say, "we may be

thankful we have suffered so little as we have." Much of the difficulty arose from "the shrinkage of population which has resulted from the war, and which speaks eloquently of the loyalty and patriotism of the young men who claim our Church as their spiritual Mother." With regard to the Prayer Book Revision, while he had once looked askance at any suggestion of alteration, he confessed "he was bound to say that the work of revision, enrichment and adaptation, had been well done."

THE PROBLEM OF PRAYER

In a concluding passage of much beauty the Bishop dealt with the moral issues of the war, and particularly with the problem of prayer. "So far as the prayers of pious souls in the nations with which we are at war are for those who are fighting, for the sufferers, and for peace, charity requires that we should recognize that we and they are united in our supplications at the same through Grace to Him Who is the Common Father of us all. But no doubt they are also praying for victory for

their armies, as we pray for victory for ours. . . Shall we ask God to hear our prayers and to reject theirs? How can we? For God hears and answers all prayer that is offered in humility, sincerity and faith. But answering prayer does not necessarily mean granting the thing asked for. Both our prayers and theirs will be effectually answered, though victory to us or to them be denied: if as one result of this tremendous conflict the nations be started anew or their courses, possessed of moral and spiritual characters deepened, chastened and raised by the tremendous lessons which God is teaching us. Meanwhile it is our duty to pray for victory, and to work for it and to fight for it, because we believe that the things for which we are fighting are the things which God would have prevail upon the earth. . . God is calling us to a purer, more honest, and higher national life, which—since a nation is composed of individuals—means that God is calling us all—men, women and children—to greater purity and honesty, and to higher ideals of life."

After Holy Communion on Wednesday morning the Synod assembled in the Cathedral Schoolroom and the business of organization proceeded with. The attendance was much smaller than usual owing to the weather conditions which had prevailed since the beginning of the year, but there was no difficulty about a quorum. The Ven. Archdeacon Sweet was re-elected Clerical Secretary: Mr. F. W. Blankenbach, Lay Secretary. The following were elected to the Executive Committee in addition to the official members: Revs. R. Connell, J. W. Flinton, F. P. Chadwick, H. T. Archbold, S. Ryall, W. E. Cockshott, F. L. Stephenson, E. G. Miller, Sir Clive Phillips-Wolley, Messrs. Perry, Burrell, Crotty, Harvey, Dallain, Walsh and May.

The following were elected members of the Board of Governors of the Theological College of British Columbia: Very Rev. C. D. Schofield, Revs. Connell and Chadwick, Sir Clive Phillips-Wolley and Messrs. Crease and Wotton. Delegates to the Provincial Synod: Dean Schofield, Archdeacon Collison, Revs. Connell and Chadwick, Messrs. Crease, Wollaston, Harvey and Perry.

AN IMPORTANT PIECE OF WORK

The amendments to the Constitution and Canons which confer upon the women of our parishes were duly confirmed, and the long conflict of many years closed. The most important piece of work before the Synod was the revision of the Constitution and Canons which had been in the hands of a special committee during the year. Their report, with the revision, was presented by the Rev. R. Connell, the convener, and occupied two days, giving rise to much animated discussion. Among the most interesting of the recommendations was one dealing with an equitable basis for the Synod Fund, by which the parishes are graded and their assessments based upon a proportional percentage of their parochial expenditures. The Committee on Pension Fund recommended in their report a plan of insurance covering both superannuation and maintenance of clergy, widows and orphans. It calls for a contribution from the clergy of not more than 5% of their stipends and, after receiving their approval, it was put back in the hands of the Committee for preparation in due form. Next Synod will, it is hoped, see the plan put into actual practice. A resolution recommending prohibitory measures for the amelioration of the evils resulting from the use of intoxicants was unanimously passed; also one

giving the Synod's adhesion to the principle of a plebiscite on the Prohibition question.

MISSIONARY MEETING

On the Wednesday a splendid missionary meeting was held. Such a meeting is a feature of each year's Synod. But this was perhaps the best ever held. The schoolroom was packed, and the addresses were enthusiastically received. The speakers were Rev. F. Comley, Alert Bay Mission; Rev. L. A. Todd, West Coast Mission, and Rev. R. Connell on behalf of the Chinese Mission, Victoria. Mr. Todd referred to the need of a "dingy" for his work, and at the instance of Dean Schofield, a collection was taken up, which realized just a little over the actual amount needed, \$35.00.

The financial report of the Synod, as presented by the Treasurer, was on the whole encouraging. But there is need for great care as well as for greater self-sacrifice. A strong committee was appointed to consider the relation of the Mission Fund to the parishes and missions connected with it, and to take action for the improvement of conditions.

Personal Mention

THE Bishop of Kootenay is conducting a ten days' mission in Nelson, B.C. While in the city the Bishop will be the guest of Mr. C. R. Hamilton, K.C.

* * *

Mr. R. J. Campbell, formerly pastor of the City Temple, London, and who recently returned to the Church after an interval of twenty years in the non-conformist ministry, was ordained to the diaconate on St. Matthias' Day by the Bishop of Birmingham. Canon James Adderley, who has been for many years one of Mr. Campbell's friends, preached the sermon. Mr. Campbell is to be attached to the Birmingham Cathedral staff, and he is already announced to preach during Lent.

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At a meeting of the Rural Deanery of Selkirk, Man., the rector of Middlechurch, the Rev. H. W. Baldock, was elected Rural Dean. The office was rendered vacant when the Rev. W. W. Thomas decided to accept the position of General Missionary for the Diocese of Rupert's Land.

* * *

The Council of the Senate of Cambridge University have elected Dr. Vincent Henry Stanton into the Regius Professorship of Divinity, vacant by the resignation of Dr. Swete. The Regius Professorship was founded by Henry VIII. in 1540.

* * *

An interesting event of last week was the marriage in St. James' Cathedral, Toronto, of Miss Dora Mavor, daughter of Professor and Mrs. James Mavor, to the Rev. R. J. Moore, Chaplain of the 83rd Battalion, C.E.F. The ceremony was conducted by the Rev. Canon Plumtree, assisted by Bishop Reeve and the Rev. C. V. Pilcher, and the full choral service was conducted by Dr. Ham, his choir of boys singing the wedding hymn.

* * *

Flight Lieut. S. Ince, son of Mr. Wm. Ince, Toronto, has been awarded the Distinguished Service Cross for services as an observer, with Lieut. Graham, for attacking and destroying a foe seaplane. Lieut. Ince is an old T. C. S. boy.

* * *

Another old T. C. S. boy and also a graduate of R.M.C. upon whom a signal honour has lately been bestowed is Brigadier-General E. M. Morris, who has been decorated with a C.M.G. General Morris, who has been at the front for

more than a year, is a son of the late Edmund Morris and was born in Guelph, Ont. He has seen service in India, and in the South African war took part in the engagements at Colenso and Spion Kop and was mentioned in despatches. At the outbreak of the present conflict he was sent to France, where he was several times in action and mentioned in despatches. He was later sent to Greece in command of the King's Own Royal Lancaster Regiment, where he was appointed Brigadier-General.

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The Rev. Canon Daniels, of Port Hope, will preach for the Rev. Hon. Capt. R. MacNamara, of All-Saints', Collingwood, during the absence of the latter as chaplain at the front.

* * *

The death was announced last week of Sir George Clement Martin, organist of St. Paul's Cathedral, London, Eng., since 1888. He was born in 1844, and was a composer, most of his works being sacred music. Colonel Owen Thomas represented the organists of Canada at the funeral.

* * *

The Rev. Walter Creswick, who for some time (on leave of absence) has been engaged with conspicuous success in the work of organizing and directing work amongst boys in the Episcopal Churches of Rochester in the Diocese of Western New York, has returned to Canada and has accepted the rectorship of Cookstown in the Diocese of Toronto.

Mr. Creswick, before going to the specialized work in the American Church, was incumbent of Brighton for nine years, where he became the popular leader of the Boy Scout work of that town.

Mr. Creswick has already taken up the work at Cookstown and the Bishop's appointment has received the unanimous and enthusiastic endorsement of the parish. The rectory is being renovated by the vestry and Mrs. Creswick and family expect to move in early in March.

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We are glad to be able to say that Archdeacon Raymond, of St. John, N.B., has recovered sufficiently to take short walks.

* * *

Canada has officially decided to honour the memory of Edith Cavell by perpetuating her name on one of the most rugged and picturesque of the western range of peaks in the Rockies, on the fringe of Alberta. The mountain will be known as Mount Cavell, not Mount Edith Cavell.

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The Rev. J. J. Robinson, D.D., warden of St. John's College, Winnipeg, and formerly Dean of Belfast, will conduct a mission at St. Paul's Church, Fort William, beginning on Sunday, March 3rd, and concluding on Ash Wednesday.

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A faculty has been granted for the erection of a rood with the attendant figures in Hawarden parish church, England, as a memorial to the late Lieutenant W. C. G. Gladstone, M.P., Squire of Hawarden, who was killed in France last April. A similar faculty was granted some time ago by the Chancellor of the diocese of Southwark for a rood in St. Peter's Church, Streatham. The rood was recently dedicated by Bishop Hook.

* * *

Another young Canadian who has won speedy promotion is Lieut. R. J. Orde, son of Mr. J. F. Orde, K.C., of Ottawa. Lieut. Orde enlisted as a gunner in the First Brigade, Canadian Field Artillery. He made such rapid progress in the battery that he was offered and accepted a commission in the Royal Field Artillery as second lieutenant. Promotion in the Imperial service is not as rapid as in Canada. But before many months had elapsed and after effective service with his brigade in France, he was promoted to

a lieutenancy. He is now with the Indian Expeditionary Force in Mesopotamia. Lieut. Orde is a Trinity College boy, a B.A. of Toronto University and a law student at Osgoode Hall.

Obituary

THE LATE MRS. FORSTER

On Monday last, February 21st, in the City of London, there passed away from this earthly scene a little old lady whose life and labours deserve to be held in lasting remembrance. She was born in Bath, England, 90 years ago, and came to this country in 1851, with her husband, W. R. Forster, and settled in Springfield, near Toronto. In 1866 Mr. Forster entered the sacred ministry and laboured with great success first in Mount Forest and then in Creemore, where he died and was buried in 1887. Throughout their married life Mrs. Forster was a devoted helpmeet to her husband. Gentle in manner, fervent in spirit, of high culture and great strength of character, she had a great influence over all who came in contact with her. She excelled especially in Sunday School work and many in the last day will rise to call her blessed. For the last twenty odd years of her life she lived with her youngest daughter, Mrs. T. G. A. Wright. She was buried on Thursday by the side of her husband.

An informal service was held at the house of her son-in-law, Rev. T. G. A. Wright, in London, at which Rev. Precentor Tucker, rector of St. Paul's Cathedral, gave the following address:—"A funeral is generally an occasion of sorrow. In this case it should be an occasion of rejoicing and triumph. We naturally mourn over the severing of human ties, especially those that bind us to our earthly parents. We owe so much to them; their lives are so woven into ours; that when they pass away the world can never be quite the same to us again. And the Lord is pleased to respect these human feelings, for Jesus wept at the grave of Lazarus and St. Paul admits the lawfulness of human sorrow. But in this case even the loss of a parent may well be a cause of joy and of triumph.

"For in the first place our departed friend had exceeded the ordinary span of human life. She had been spared to an extreme old age, having entered in her 90th year. She was happy too in the manner of her departure. In full possession of all her faculties she took a keen interest in everything around her, attended regularly the services of the church on Sundays and week-days and the meetings of its societies in whose work she took an active part. Then the good hand of God was placed upon her in a sense of numbness that spared her all pain and suffering, and after a few days she passed from unconsciousness to the sleep of the just, the sleep that knows no awaking in the present life.

"And what a noble life was that which has just been brought to a close. In the present age we know little of privation and hardship. Hers was the life of the pioneer missionary with all its trials and toils. But nothing could daunt that brave and gentle spirit. Neither distance, nor rain, nor snow, nor frost could make her give up an engagement. What an example and a rebuke to us in this self-indulgent age. What a debt do we not owe to the women of our country. What a debt does not the Church owe to the wives of her clergy, on whose labours the success of the Church so often rests and whose names are not even mentioned in earthly records though they are written in the Book of Life. When we grow discouraged over the apathy and selfishness that seem to reign everywhere and like Elijah we are inclined to say 'I, even I, only am left,' the presence of such earnest and devoted workers serves to rebuke our want of faith in God and in men.

"And that modest, humble, consecrated life was crowned by a fitting end. I have often been deeply moved at the sight of her constant attendance at the services

and at the Holy Communion. These were her greatest joy on earth. Like the aged Simeon, she waited for the consolation of Israel. And like Anna, the prophetess, the daughter of Phanuel, she was a widow of more than four score years, which departed not from the Temple but gave thanks unto the Lord and spake of Him to all them that looked for redemption in Jerusalem.

"And now she has passed into the nearer presence of Him whom she had loved so deeply and served so faithfully through her long life. Her memory will be a constant inspiration to us who remain behind and we shall look forward to and hasten the day of the Lord when there shall be no more parting, nor sorrow, nor death, because there shall be no more sin; where there shall be fulness of joy for evermore. Wherefore let us comfort one another with these words."

A Diocesan Letter

TORONTO

(By our Correspondent)

THE city of Toronto, like other large cities, has a fast growing suburban population which creates a serious difficulty to the Church in supplying services in such localities. The difficulty is being faced by the setting apart of new parishes, and faithful men are found to minister to their wants; but it is a struggle and perhaps does not meet the difficulties in the best way. Some think that Toronto has too many parishes though not too many churches, and there is a good deal that can be said for it. It has been suggested that stronger city parishes should undertake the "mothering" of these outlying churches; but there is unfortunately the great underlying difficulty of "party spirit" which is so marked in the Toronto diocese, and which makes such a plan unworkable, or at least open to the charge of wrong influences in order to advance this or that particular school of thought in the Church. On the other hand there is much to be said for the opening up of suburban missions placed under the direct charge of a city rector to be backed by the interest and financial assistance of his congregation. We would like to see this plan worked out under wise leadership, frankly and fearlessly facing the antagonistic elements within the Church, but yet fully acknowledging a not unnatural diversity of methods, providing such methods are loyal to the Church.

The diocesan missions have also their problems to solve and the Mission Board must often be sorely tried to find a solution for them. Are our country church folk contributing as much as they might for the maintenance of the Church in our missions? Do they value as they ought the services of the Church in their midst? There is a great deal of good solid work being done by our missionaries and their people, and the great needs of the country people should always appeal to every churchman. We have no doubt but that a much larger measure of self-support might be brought about by some systematic organization and hearty co-operation. The Mission Board of the diocese is endeavouring to assist matters through a sub-committee presenting the scheme of duplex envelopes in our country parishes. We owe much to the members of that sub-committee who are giving of their time to further this object. The duplex envelope plan, or the direct house to house visitation, is essential to advance the work of the Church in our missions, as well as in our self-supporting parishes.

We wonder what has happened to the cause of religious instruction in our public schools. The sub-committee of this diocese some years ago was active in this work, but of late very little has been heard of it. It is to be hoped that our clergy are at least making the use of their office of "visitors" to keep themselves in touch with the life and work of the schools in their various parishes.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Bishop of Kingston, Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

HAILEYBURY

The quarterly Ruri-Decanal meeting was held at St. Paul's Church on Tuesday and Wednesday of last week. Rev. Canon Diercy of Sturgeon Falls presiding. Those present included Rev. C. W. Balfour, North Bay; Rev. A. G. Cooper, Coniston; Rev. H. A. Sims, Cobalt; Rev. F. W. Colloton, New Liskeard; Rev. O. L. Jull, Englehart; Mr. W. Smith, Thornloe.

Rev. C. W. Balfour read a very interesting paper on "The Spiritual Life of the Parish," and Rev. J. C. Popey gave a very well prepared paper on "The War and Its Influence Upon the Church and Missions." The remarks of both speakers were listened to with rapt attention by those present.

At the evening service on Tuesday the Rural Dean preached an enlightening sermon on Domestic Missions. A full choir was present and a large attendance enjoyed the service.

FORT WILLIAM

ST. LUKE'S CHURCH

Much sympathy is felt for the Rev. Canon Burt and his congregation at the loss they have sustained through the destruction of their Church by fire a short time ago. At time of going to press the cause of fire is unknown, and we hope before long that provision for rebuilding will soon be made. The Rev. Canon Burt has been at St. Luke's some time and has a host of friends throughout the city and also the diocese, who will sympathize with him and his congregation in the loss they have sustained.

SAULT STE. MARIE

ST. LUKE'S PRO-CATHEDRAL

A mission is being held in this Church which started on Monday, February 28th. There will be four services daily, and it is hoped that much good may be the result, the Missioner is the Rev. A. H. Lord, formerly rector of St. James' Church, Sault Ste. Marie, Mich., and Archdeacon of the Diocese of Marquette. Archdeacon Lord is now in charge of an important parish in Milwaukee. He is well known in this city and has a reputation of being a most eloquent and powerful preacher and has many friends.

WHITE RIVER

His Grace the Archbishop recently visited this Mission and as is always the case, his visits are looked forward

to with keen interest. The Archbishop was here for Evensong on Sunday and, as is usual, the Church was well filled and the service hearty. Immediately following Evensong the Archbishop addressed a gathering in the Y.M.C.A.

MONTREAL

THE MISSION

The following circular has been issued in connection with the Lenten mission to be held throughout the diocese:

"Vigorous and successful efforts are being made throughout the Empire to organize and concentrate our physical forces during this terrible war time, and the feeling is growing throughout the Church that our spiritual forces also need to be organized and concentrated for a great united effort.

"For we believe that God desires us to do more than respond to the Call to Arms; we believe that God reigns and that the issues of this War are in His hands; we believe in the power of prayer, and we believe that this terrible crisis is in truth a 'Day of the Lord' for breaking up the fallow ground, calling up to repentance, scattering our false ideals and showing to the world the awful results or coldness of sin, for we too, as well as Germany, are serving against Him; we find in these Christian lands, indifference to God, slackness of living, Bibles unread, prayer, private, public and family, unoffered, Sacraments neglected, Sabbaths desecrated, religion a formality, family religion largely extinct. The love of pleasure and excitement dominant, luxurious, selfish and extravagant expenditure, intemperance, profanity, race suicide, the social evil, divorce, questionable methods in business, greed for gold, graft in high places and in low, bribery and corruption in civic and national administration, infidelity and unbelief, real, if not unspoken disbelief in the Incarnation and Resurrection of Jesus Christ.

"We want to be forgiven, purified and helped; we want to become through this sorrow, better men and women, more fitted for the new world that shall be after the war.

"The Church of England, through the whole Empire, is calling her children to penitence and prayer. In Montreal large gatherings of clergy and laity, called by the Bishop, have unanimously decided to hold their missions during the coming Lent. The dates are: For the western

parishes: March 12-19th. For the eastern parishes: March 19th-April 2nd. For the Cathedral: March 19th-26th.

The 30th annual meeting of the Montreal Diocesan Women's Auxiliary is being held this week in Montreal.

NIAGARA

HAMILTON

ST. JAMES' W. A. ANNUAL

The annual meeting of St. James' W. A. was held on Tuesday last. Very encouraging reports were received from each department of this branch. During the year no less than \$283 passed through the treasurer's books and a large increase in membership had taken place. Rev. G. W. Tebbis, the rector, was present at the meeting and congratulated the ladies upon their splendid success and enthusiasm. The following officers were elected: Mrs. Kretzman, hon. president; Mrs. G. W. Tebbis, president; Mrs. Walker, vice-president; Mrs. Clarke, secretary; Mrs. J. Parr, treasurer; Mrs. Foote, fee secretary; Mrs. Morris, thankoffering treasurer; Mrs. Welsh, junior superintendent; Mrs. N. Bell, literature secretary; Mrs. G. W. Tebbis, Mrs. Scurr, Mrs. Pike, Mrs. Marshall, Mrs. Edwards, Dorcas committee; Mrs. Edwards, Mrs. Cuttle, Mrs. Blackboro, social committee; Mrs. Blackboro, Mrs. Granville, Mrs. Beavan, Mrs. W. Draper, Mrs. J. Draper, visiting committee. The Junior Auxiliary newly formed, reported a membership of 50. The Senior Auxiliary numbers about 40 members. The ladies have undertaken to raise \$100 towards the new pipe organ for St. James'.

A.Y.P.A. ANNUAL RALLY

The A. Y. P. A. held its annual rally last Wednesday at the Church of the Ascension schoolroom. There was a large attendance, not only from the branches in the city, but also from those in the outlying districts. Bishop Clark was in the chair, and short speeches were made by Very Rev. Dean Owen and Rev. Dyson Hague, of Toronto.

ST. MATTHEW'S AUXILIARY

The sixth annual meeting of the Women's Auxiliary of St. Matthew's Church took place on Tuesday, February 8th, and was very well attended. The rector, the Rev. W. E. White, occupied the chair and opened the meeting with a hymn and prayer. He made some very encouraging remarks and praised the members for their work during the year and for the willingness each had shown in doing her share. The various reports were read and adopted. The treasurer's report showed receipts of \$213.15 for the year. The secretary's report showed 43 members, with 28 meetings. The election of officers was as follows: Mrs. W. C. White, honorary president; Mrs. Burton, president; Mrs. Harlow and Mrs. Boyle, vice-presidents; Mrs. A. C. Mason, treasurer; Mrs. Will Munns, secretary; Mrs. A. Bryant, Leaflet secretary; Mrs. Belle and Mrs. Boyle, rector's representatives; Mrs. Boyle, quilt convener; Mrs. Core and Mrs. Bowman, cutting and work committee; Mrs. Harlow and Mrs. Boyle, purchasing committee; visiting committee, Mrs. Shaw, Mrs. Bowman, Mrs. Kindre, Mrs. Bryant, Miss Culver, with Mrs. Munns as convener. Refreshments were served and a social hour spent.

NOVA SCOTIA

Dean Llwyd, who has been conducting an eight days' mission in St. James' Church, New York, returned to Halifax during the week of the 27th.

Preaching in All Saints' Cathedral on the morning of Septuagesima Sunday, Rev. Noel Wilcox, who has entered most auspiciously upon his duties as assistant to the Dean, heralded in a strong and very earnest sermon the approach of Lent.

Mr. Wilcox set forth the truth that, in this day of wars and tumults, we must mobilize not only our physical and natural forces. He quoted words spoken in St. Paul's Cathedral by the Bishop of London, and also Admiral Beatty's clarion message, reminders to the people of the fact that the call, imperative, awful, yet sweet, is to grasp God more firmly: to take a stronger grasp on the things which, unseen, are yet eternal, abiding.

It was a reminder of the fact that he who is "in Christ" is a more vital, a more living man than ever he was. He is awake, as never before, to his duty to the present—his part in the solution of the problems that press for solution in a world of unrest. It was a message full of optimism on the threshold of Lent—a reminder that the spiritual forces are the forces that must ultimately win. "Right," said he, "is might. God has never let lust and cruelty and injustice finally win."

A meeting of the Amherst Deanery was held on February 23rd, Archbishop Worrell attending.

Canon Vroom, of King's College, an always welcome visitor in Halifax, spent Sunday, February 20th, in the city, preaching in the evening in All Saints' Cathedral a deeply spiritual sermon.

The Clericus Club held its monthly meeting on the evening of February 21st, at St. George's Rectory, Rev. H. W. Cunningham reading an admirable paper on "The War and Christian Scholarship."

Rev. John Lockward is taking duty at St. Mark's Church until the appointment of a new curate.

The forty-second annual meeting of the Church of England Institute, held on the evening of February 22nd, was in every respect one of the most auspicious in its entire history—under Canon Vernon's forceful secretaryship it is annually making long strides forward and becoming a more and more live centre of ever-widening activity.

The report of the Council summarized the year's work, the financial report showing that while the finances are in an excellent condition, it must be remembered that, if the Institute is to continue to develop its usefulness, generous support must be accorded it. No legacies left to the Institution will be utilized in payment of old debts, but invested in the name of the friend leaving the bequest, and thus perpetuating it.

The report refers to the improvements in the building during the year, and to the losses by death of highly valued members, to whose generosity and unflinching loyalty the Institute owes much—George E. Franklyn, Wm. Le Vesconte, J. T. Holloway, Sir Robert Meapherbe, J. R. Henderson, James Simmonds. It also refers in feeling terms to the loss sustained in the death of the beloved patroness of the Women's Auxiliary, Mrs. Worrell, and also of Miss Gossip, Mrs. Moren and Mrs. C. E. Wainwright.

The present membership is 567—a large increase.

Reference is made to the Lent and Advent lectures, the work at the City Home, the Boy Scouts, the Women's

Auxiliary, the S. S. Teachers' Institute, the billiard room.

No part of the report was heard with closer attention than that dealing with the varied activity of the Secretary—it was an eye-opening revelation of the many demands upon his time and thought. In conclusion, the report sounded a nobly optimistic note as to the future. The officers for the ensuing year are:—

Patron—The Most Reverend the Archbishop of Nova Scotia.

Honorary Life President — Thomas Brown.

President—Dr. M. A. B. Smith.

Vice-Presidents—R. R. A. Johnson, S. R. Cossey, G. E. E. Nichols, C. H. Harvey.

Treasurer—M. J. F. Bowman.

Secretary—Rev. Canon C. W. Vernon.

Council—The patron, the honorary life president, the president, vice-presidents, treasurer, secretary, ex-officio; the clergy of the city and Dartmouth ex-officio.

ONTARIO BELLEVILLE

The Lord Bishop of Kingston, Rt. Rev. Dr. Bidwell, spent Sunday and Monday, the 20th and 21st, with Rev. Rural Dean Blgrave, D.D., preaching two able and exceedingly helpful sermons on Sunday in Christ Church, and attending a men's supper on Monday evening. The supper was given free to the men of the congregation by the Parish Guild, and about sixty were present to welcome the Bishop. The men were delighted to meet the Bishop and greatly enjoyed the social evening with him, as well as the manly and inspiring address his Lordship gave.

On the afternoon and evening of the 14th, St. Valentine Day, the S. S. children of Christ Church and St. George's were entertained at a supper given by the teachers. Over 200 children sat down to the festive board, after which valentines were distributed by mail carriers, and games enjoyed.

Christ Church A. Y. P. A. meets regularly, having a membership of 40 this year.

KEMPTVILLE

The young people of St. James' Church, Kemptville, presented the drama, "The Woven Web," in the Town Hall on Wednesday evening, February 23rd, under the auspices of the A.Y.P.A. of Trinity Church, Merrikenville. There was a splendid audience, and \$90 was realized by the Association.

OTTAWA

The Bishop conducted an Eight-Day Mission at Carleton Place recently.

RUPERT'S LAND WINNIPEG

THE CATHEDRAL

His Grace the Archbishop administered the rite of Confirmation to about thirty candidates of whom twenty were boys, on Sunday, February the twentieth. The warden of St. John's College, Canon Murray, and Professor Fergusson assisted in the service.

On Tuesday evening, February the twenty-second, a Confirmation service was held at St. Matthew's Church specially for adults. Twenty men, many of whom were soldiers, received the rite from the Archbishop.

The February meeting of the Winnipeg Clericus was held at St. James' Rectory on Monday the 21st. After the

study of Greek Testament, which was an helpful exposition of Romans 5:12, an excellent paper was read by the host, Rev. G. Nicholson, on "Christian Science." Much discussion followed and a very hearty vote of thanks was tendered to the reader.

The Reverend R. E. Park, vicar of Elkhorn, preached at St. Cuthbert's Church on Septuagesima. In the morning the subject of the sermon was "The Temple" and in the evening "Conversion."

The Missionary Exhibition held in Holy Trinity Hall on Thursday, Friday and Saturday of last week was an unbounded success. On Thursday evening the large hall was crowded to overflowing and from that time to the close on Saturday, crowds surged through the buildings, viewing the exhibits with great interest. The booth of Indian exhibits from the North West attracted large numbers. Work of all kinds was shown and Mrs. Mowat never tired of explaining to the many enquirers the use of various articles. The "cot in Jerusalem" and a "ward in Dynevor Hospital," the Church of England School for Indian girls, the Eskimos of the far North, the booths with articles from China, India and Japan were all so excellently arranged and managed that visitors learnt in one short hour more of the Missionary work of the Church than is usually gained in weeks of reading of the same. The Japanese tea, presided over by Mrs. Riboug, was a source of delight to all who entered, being placed in a position which was most inviting after the crowd had been fought.

RETREAT FOR CLERGY AND LAY READERS

A retreat for clergy and lay readers was held in Holy Trinity Church from February 14th to 17th. The retreat was conducted by the Right Reverend A. J. Doull, the Lord Bishop of Kootenay. There was a large attendance of clergy and those who were preparing for Holy Orders. Nine addresses were given, the first being introductory, and the others in exposition of the Ten Commandments. The concluding exercise was a review of the Ordination Vow. At the close of the retreat, His Grace, Archbishop Matheson, spoke a few words in deep appreciation of the helpful and stimulating addresses which had been given.

The Bishop dwelt at length on the great crisis through which the world, and our own beloved Empire, was passing. What will be the issue of the war depends on the attitude of the nation towards God, who is the only giver of victory. The nation has fallen away from God. Particularly in Canada we have been giving our attention to material things. We have been grasping after money, real estate and pleasure, until the thought of a present God, and the worship of God, and the spiritual service of God, have been crowded out of our life or put in the second place; while those who remain faithful give more attention to Bible helps than to the sacred text itself.

In view of the great crisis, and in view of our spiritual declension, a very great responsibility rests upon the clergy of the Anglican Communion. The work to be done is very great and entirely beyond human strength to accomplish; yet an opportunity exists such as the Church has never had in the past and will never have again. If the clergy are to fulfil their responsibility and to win the people back to God, it must be done and can only be done by the illuminating, sustaining and convicting power of the Holy Ghost. He longs to use them, but they must, and all earnest Christian people must open their hearts

fully and unreservedly to His presence and influence. The fate of the Empire and of the world depends upon our consecration.

The commandments are the expression of the eternal principles of right and wrong upon which necessarily the whole welfare and the whole happiness of mankind, for time and for eternity, absolutely and entirely depend. The Bishop showed as great national sins, the failure of the great mass of mankind to meet the full spiritual requirements of each one of the commands. Materialism practically displaces Theism, our whole life is marked by irreverence, the Lord's own day is freely and increasingly desecrated, there is a growing contempt for authority in open defiance of the 5th command, murder at least as a spiritual act, stealing, falsehood and covetousness which is idolatry,—all these he showed to be rampant among the people of to-day.

No one can understand the great war which devastates the world, unless he sees in it a conflict between the opposing forces of a materialistic and a spiritual view of life. The materialism which so mars our own life is seen full-fledged in the German ideal. Germany is striving for material advantages of world-wide dominion and extension of her commerce. To gain her ends she has violated her word, trampled on the weak, and bathed the world in blood. We have gone into the war in order to keep our pledge to Belgium; we are fighting in defence of the principles of liberty and honour. Terrible as is the evil, it is God's voice calling us to a higher and a happier life.

After the 8 o'clock celebration of Holy Communion, a conference was held to arrange for conducting Missions in parishes.

TORONTO

The following prayer for children in use by the children of St. John's Church, Truro, N.S., Rev. W. P. Robertson, rector, has been approved by the Bishop for use in the Diocese of Toronto:—

A WAR PRAYER FOR CHILDREN

God bless our King, guard our sailors and soldiers, keep them brave in danger and merciful in victory. Look upon us at home, forgive us our sins, save us from selfishness and make us fit for victory; through Jesus Christ our Lord. Amen.

TORONTO

The Bishop preached at the Church of the Messiah on Sunday morning and administered the rite of Confirmation at St. James' in the afternoon.

A Quiet Morning in connection with the Rural Deanery of Toronto was held in St. Alban's Cathedral on Monday, the speakers being the Rt. Rev. W. D. Reeve, D.D., and the Rev. H. A. Brooke, rector of Christ Church, Deer Park. The former based his address on Psalm 37, and the latter on our Blessed Lord's Commission to the Apostles, "Go ye into all the World." The attendance of clergy was fair.

The Rev. Dr. Cayley, Rural Dean, read the Litany at the opening, and the Bishop of Toronto the special prayers at the closing of the morning's devotions.

ST. JOHN'S, NORWAY

The Rev. Major W. L. Baynes-Reed, rector of St. John's Church, Norway, and chaplain of the 75th Battalion, was, on Friday last, presented by his congregation with an army service kit bag, fully equipped with sterling silver appointments, as a parting gift. He was also presented with a Prayer Book over 200 years old.

The address, read by Mr. Philpots on

behalf of the congregation, expressed deep regard for the rector, appreciation of his faithful service and pride in the fact that his sense of duty had called him to the fighting line.

In reply Major Baynes-Reed said that he appreciated the kindness of his congregation and trusted that they would be loyal to the acting rector during his absence. He hoped that the war would be over next winter, and that he would be in his place again, as usual.

72ND ANNIVERSARY OF TRINITY EAST CHURCH

The rector of Trinity East Church announced to the congregation on Sunday that it was the 72nd anniversary of the Church, which makes it one of the oldest, if not the oldest, church building in which service is held in Toronto. The residential part of the city surrounded the Church when it was built, and it stood in a park. The corner-stone was laid by the late Bishop John Strachan in 1843, and the Church was opened the next year.

MISSIONARY INSTITUTE

A missionary institute for the Eastern parishes of Toronto, met last week in St. Matthew's parish house when study classes were held, addresses delivered, and a general conference took place.

The subjects were all of a missionary character. Rev. Richard Gay, of St. Monica's, gave the devotional address, and Rev. T. G. Wallace, of St. Stephen's, an address on "The Bible as the Missionary Book." The study classes were under the direction of Rev. Dr. Boyle, Rev. Dr. Hallam, Mr. Kingston, M.A., of Trinity College, Mr. R. W. Allin, and Rev. A. L. Fleming, a missionary from Baffins Land. The work of Henry Martyn, Bishop Patteson and other missionary heroes were studied. The sessions were presided over by Rev. I. R. H. Warren and Rural Dean Cayley.

The parishes represented were St. Nicholas' (Birchcliffe), St. Saviour's, All Hallows' (East Toronto), Church of the Resurrection, St. Aidan's. St. John's (Norway), St. Monica, St. Clement's (Leslieville), St. David's, St. Matthew's, St. Barnabas', St. Andrew's and St. Bartholomew's. The registrations for the meetings were exceptionally large, about 400 being in attendance.

The speakers included the Bishop of Toronto, Dean Owen, Rev. Canon Gould, and Miss Evans, of London, England.

The committee in charge consisted of Rev. R. Gay, Rev. A. E. Bruce, and Messrs. J. C. Forman and A. J. Moody.

ST. STEPHEN'S

Archdeacon Davidson, of Guelph, will take a course on the Wednesday evenings through Lent, and the Three Hours' service on Good Friday will be taken by Prof. Cosgrave.

ST. NICHOLAS' CHURCH

The Building Committee of St. Nicholas' Church, Birchcliffe, report the purchase of an excellent site for the new church recently destroyed by fire. The church will be built in the centre of the district, and will be always prominent to the view, but sufficiently removed from the dust and traffic of the Kingston road. The half acre has been secured for a very reasonable figure.

CHURCH OF ST. MARY MAGDALENE

At a parochial meeting of St. Mary Magdalene's, two beautifully engrossed copies of an address of appreciation for faithful and devoted service for over a quarter of a century, were presented to the rector of the parish, the Rev. Charles B. Darling, M.A. This gift was accompanied by a sheaf of roses for Mrs. Darling, "whose patient perseverance in all good works is an inspiration to all who know her." The reunion was the most successful in the

history of the parish, the spacious hall being filled. Upwards of a thousand being in attendance.

The proceeds from donations and the sale of work, is expected to reach \$600. In the course of the evening the rector, and those associated with him, were the recipients of many complimentary words on the success of the affair.

One of the addresses becomes the personal property of the rector, the other is to be framed and hung in the vestry.

TRINITY COLLEGE LENTEN LECTURES

Professor W. C. Brett of the College staff, delivered the first of the Lenten series of lectures at Trinity College on Saturday. His subject was "Shakespeare's Conception of Human Nature."

Shakespeare, reviled in his own day, has the world this year celebrating the 300th anniversary of his immortality. All nations have written of him, all nations have claimed him as their own, but, like another great one, "in spite of all temptations he remains an Englishman," the embodiment, as Emerson said of Plato, of the great average man. Before him the themes of writers had been chiefly God, the universe, Kings and Queens—there had been in the mediaeval world little comprehension of the variety of human life. Shakespeare's sketches of humanity were speaking likenesses; he saw the individual and touched, with loving hand, his individuality.

On Saturday the lecture will be "In the Days of Shakespeare," by W. D. Thomas, B.A., Lecturer in Trinity College.

COLLINGWOOD

Hon. Capt. the Rev. R. MacNamara, the rector of All Saints' parish, who has been appointed chaplain of the 9th Canadian Artillery Brigade, 3rd Division, that recently landed in England, was the recipient of two presentations on the eve of his departure, from members of his Church.

The Adult Bible Class presented him with a purse of gold, while other members of his congregation gave him a gold wrist-watch.

His congregation have given him unlimited leave of absence.

NEWMARKET

Last Thursday the choir of St. Matthias' Church, under the supervision of the Rev. F. M. Brunton, went to Newmarket and rendered a full choral evensong, with Gregorian music, in St. Paul's Church of that town.

RURAL DEANERY, EAST SIMCOE

A meeting of the deanery was held February 22nd and 23rd at St. James' Church, Orillia.

A missionary address was given in the parish hall on the evening of the 22nd inst. by the Rev. C. G. D. Browne.

Holy Communion was administered by the rector, the Rev. J. R. S. Boyd, on the morning of the 23rd.

At the business meeting which was held on the 23rd inst., the resignation of the Rev. P. W. A. Roberts, who very recently was called to Toronto, from the position of Secretary to the deanery, was accepted, and it was proposed by the Rev. C. E. Clarke, seconded by the Rev. C. G. D. Browne, that the Rev. H. Naylor be appointed Secretary to succeed Mr. Roberts. The motion carried. We welcomed the Rev. W. H. A. French who has recently come into our deanery.

A suggestion was made at the meetings of this deanery that a sufficient number of the country clergy be asked to co-operate in a holiday scheme for the summer of 1916. The idea is to engage a student to pass from one parish to another during the summer vacation and relieve the clergyman for one or two weeks, whatever period is desired. The expenses of the student to

be borne by the clergy entering into the scheme, being made on the basis of holidays taken. Any clergyman desiring to join in with this arrangement can do so by sending a note to that effect stating length of holiday desired, to the Rev. H. Naylor, Washago, Ont., and do it now, please.

NEWFOUNDLAND

Two men have been added to the clergy staff of the diocese—Rev. C. A. Moulton, ordained by the Archbishop of Canterbury, and Rev. W. Greavette, by the Bishop of Southwark.

Mr. G. B. Carter has resigned the position of Principal of the Church High School at Trinity, and has gone to King's College University, London, England, to prepare for Holy Orders.

We are preparing to double the number of our fighting men for defence of Empire.

Carbonear gave a splendid welcome to Mr. Phil. Jensen. He was the chum of Corporal John Hollands who was killed on St. George's Day, and he came to Carbonear to visit Hollands' parents

—Rev. C. W. and Mrs. Hollands. During his visit he gave a deeply interesting address on some features of the war.

In a letter from a London Hospital, from Private William Tibbs of Trinity to his mother, it is interesting to read: "Revs. T. P. Massiah, James Bell and Henry C. Johnson are looking after me well." Each of those clergyman has a warm spot in his heart for Newfoundland, and would go a long way off the beaten track to minister to a wounded Newfoundland soldier. Loyal hearts and true.

The Cathedral Women's Association, St. John's, held a pleasant and profitable social in the Synod Hall, Canon White presided.

Canon Field, of Bay Roberts, did official duty at the Cathedral on 6th Sunday after the Epiphany, and then did duty for Rev. Dr. Jones at St. Thomas' during afternoon and evening.

Rev. A. Bailey, B.A., is doing exceptionally good work at Port de Grave. Efforts are being made to raise the mission to the status of a parish.

The Diocesan Synod of Calgary

THE BISHOP'S CHARGE

THE Synod met on the 10th inst. in Paget Hall. There was a celebration of the Holy Eucharist at 8, Matins at 10, after which the Bishop delivered his Charge.

He referred to the war and the noble share which churchmen from Alberta are taking in it. He continued:—

"It is indeed a noble thing to be animated with patriotic motives, strong and deep as they are, but as the followers of Jesus Christ still higher feelings animate us. We are fighting for others as well as for ourselves; for the weak against the strong, for Christ against anti-Christ. This was really the reason why the call to stand in with the Motherland was so quickly and whole-heartedly responded to; Germany's treatment of Belgium, not to mention other horrors of the war, can never be forgotten. We certainly are on God's side when we repudiate and are horror-stricken at it. Indeed, the war is being waged in defence of everything we hold dear; we must therefore be prepared, each one in his place and according to his power, for service and self-sacrifice—We are signed with the sign of the Cross, and the Cross means suffering, self-denial; but, it means Glory and Triumph too. And we shall triumph, because we are fighting under the banner of the Cross in the spirit of Christ, and for those things for which He died—and the general advancement of His Kingdom on earth.

"Father I honour Thee!
Not for earth's hoards or honours we
are here contending,
All that is holy 'our swords' are
defending
There, falling or conquering, I
honour Thee!
God, I repose in Thee.

"God, I repose in Thee.
When the thunders of death my soul
are greeting
When the gashed veins bleed, and the
life is fleeting—
In Thee my God, I repose—In Thee!
Father, I call on Thee!"

work in active operation, and heartily co-operate for its success."

STATISTICS

Ordinations—There were 2 in 1914, and 2 in 1915.

Persons confirmed—During 1914, 399, during 1915, 410.

Dedication of Churches—During 1914 new Churches were built and dedicated at South Camp (Blackfoot Reserve), Three Hills, Albert Park, Foremost and Hanna, 5. During 1915, new Church at Drumheller, 1.

THE DRAFT BOOK OF COMMON PRAYER OF THE CHURCH OF ENGLAND IN CANADA

His Lordship said, "it is my conviction that the Draft Prayer Book will not only commend itself to the sober judgment of Canadian churchmen generally, but it will come to be highly prized throughout the Dominion as our own book. I deem it one of the great privileges of my life to have taken part in its revision. God's gracious help was not only humbly and believingly sought in earnest prayer by the Synod (both houses being together, although voting separately) before entering upon its consideration, His presence was actually felt by those in attendance, and clearly shown, when members who are well known as holding the most divergent views on theological questions, were found to be in actual, and, most cordial agreement; and, when speech and vote showed the Assembly to be of one heart and one soul in dealing with most vital portions of the book."

DIOCESAN FINANCE

"No question to be brought before you calls for more serious consideration at the present time than this.

"I am glad to be able to say that commencing with January 1st of last year, the Executive Committee increased the stipends of priests working in the diocese from \$800.00 per annum to \$900.00 per annum; and of deacons from \$700.00 per annum to \$800.00 per annum; but it was not possible (1) to increase the stipends of Missionary priests who have been for at least three years in the diocese to \$1,000.00 per annum, as the Synod decided to do in 1913; nor (2) to open up the new missions under consideration.

(Continued on 142)

Your Will Should Be Properly Drawn

To avoid misinterpretation of your intentions, have your Will drawn by an experienced solicitor. Your Executor should be selected with utmost care. For the advantages of permanency, reliability, experience and systematic management, we recommend and solicit the appointment of this Corporation as your Executor.

Write for gratuitous Booklet on Wills

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HON. FEATHERSTON OSLER, K.C., President.

Hon. J. J. Foy, K.C., Vice-Pres.
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TORONTO OTTAWA

WINNIPEG SASKATOON

Women's Work and Social Service

SERBIA has of late been brought very vividly to our thoughts through the story of personal experiences told by Miss Losanitch, Dr. Sharpe and others, through the establishment of a Canadian branch of the Serbian Relief Committee, and through such aids to imagination as the wonderful pictures published in the London *Illustrated* and other magazines. As the progress of the war teaches us to spell afresh the word brotherhood, we are learning that it means not only kindness and helpfulness and the desire to understand, but that it unveils the possession of real links in mutual ideals and hopes and affections.

Before the war, some of us, perhaps almost despised Serbia; our ignorance left us very vague about "all those Balkan people" whom we thought of, perhaps, as half savage races, but apart from the revelation of the Balkan wars themselves, the almost superhuman stand of our ally Serbia, together with Montenegro, has revealed this little land as one in blood brotherhood with the heroic of all ages, as a leader of nations in those qualities which most ennoble men. The wonder of Serbia is her witness to the power of an ideal—not indeed to overthrow but to prevent submission to the worst horrors of life, to oppression and tyranny and torture, and to the deliberate policy of demoralisation, none of which things have moved her from her faith in the Cross and in freedom.

Kinglake's rather casual reference to "a good specimen of Oriental architecture" made about 110 years ago of "30,000 skulls contributed by rebellious Serbians" casts a ray of terrible light upon the past of Serbia, upon that long, long period of fighting within and foes without, —Hungarians, Bulgars, Turks,—which reached its climax in the Turkish victory of Kossovo, and the political annihilation which followed. Wholesale captivity and migration greatly reduced her population, but the guerilla bands of mountaineers who preserved the national traditions, became a centre from which her political resurrection could begin: the wars of the 19th century resulted in her emergence as a practically independent state, and her present King has done much to foster her aspirations and to prepare for their realisation.

Serbia was, perhaps, not unnaturally discredited in Europe by the circumstances under which the Kara-georgevich house was restored to the throne, and at the outset of the war we, perhaps, would have had no

desire to claim that we had in any sense gone to war for her sake. Yet we have come to feel nothing but pride that circumstances have drawn us into the same alliance with her, mingled with grief that we have been unable to save her from the extremity of suffering.

"During her centuries of political non-existence, Serbia found in the Church one of her strongest preservative influences; another, in her national ballads, familiar to all her people from infancy and sung or recited round the family fire or in the village inn; and now through his wonderful sculptures founded on these traditions, the artist Mestrovich has become to the South Slavs a symbol of unity, since he has carved their national tragedy and indicated their national hope in his works of wood and stone."

"Whatever happens in the west of Europe," wrote a Serbian officer at the outset of the war, "we at least will never give in,"—a noble boast most nobly justified by this little nation, which has cherished "the most stubborn ideal of liberty implanted in those who are ready to fight to the last man to realise that ideal,"—in those who "prefer and have always preferred bitter death to comfortable shameful slavery."

"I am gathering my strength," says the aged King from his Euboean exile, "to march once more at the head of my men, sharing their trials and sufferings, as I did 42 years ago in Bosnia. . . I only live to see Serbia free. I pray God to let me live until the day of the redemption of my people."

And the Serbian army, which has preserved its integrity, is now in safe harbour preparing for a renewed entrance into the conflict.

* * *

"Better the Turk after you with a sword than the German with a pen," say the Serbians, and one of the most tragic results of enemy intrigue has been the detachment of Bulgaria from Serbia to the side of her ancient enemy the Turk. Miss Rouse in her recent visit, told of two Austrian subjects, visitors at the British Student Conference in August 1914, who were Bohemian Czechs, and who broke into tears at the news of the war, throwing themselves with sobs upon the ground, because it was a summons to fight against their blood-brothers the Serbs.

Mrs. St. Clair Stobart, whose name is famous as the founder of the Woman's Convoy Corps, in the Balkan wars, as well as the present war, who has recorded as her impression of Bulgaria "the spirit of determination to get rid of the Turk at all costs"; —relates this explanation of her tears given by a Bulgarian mother: "Don't think it is because my elder sons are dead: it is because my two younger boys are not old enough to help drive out the Turks." Separated from her protector Russia and from her kins-

man, Serbia, linked with her enemy Turkey—that is the tragedy of Bulgaria to-day.

* * *

It is beyond imagination to picture what Serbia has been called upon to endure in the persons of her sons and daughters. When the Austrians first invaded her territory about 14 months ago, her civil population remained in their homes, but on the second invasion the whole nation rushed to its terrible retreat, fearing no horrors so much as the possibility of falling again into Austrian hands. Dr. Sharpe tells of one of his patients. When the bombardment of Belgrade began, that she hastened where the shells fell thickest, for death was far preferable to a second experience at the hands of the enemy soldiers. The story is epitomised by Louis Raemakers in a cartoon depicting the old Serb looking down at the three dead bodies and speaking thus: "Fighting with the Bulgarians against the Turks, I lost my brother; my sons fell fighting with the Greeks against the Bulgarians: but only when the Germans came, were my wife and my grandchildren killed."

A little group of doctors, engineers and officials, Swiss, Dutch and Serbian, who followed in the track of the invaders, took full depositions and photographed what they found, but their indictment can hardly be more severe than that of the terrible retreat of a whole people, last November, in which "the road was like a living snake with heads for scales, which zig-zagged up mountains deep in snow, coiled across plains deep in mud and writhed down into valleys."

Yet with all their daring, their fortitude, their stubborn love of independence, the Serbians are a simple and lovable people,—"delightful patients, most cheerful and grateful, perfectly courteous; even to the Magyars whom they loathe, they are quite forbearing. . . The pluckiest little country in the world and the most misunderstood. She is sad in her songs and in her songs alone."

This testimony could be multiplied abundantly from that borne by British nurses, doctors and orderlies, who have ministered amid extraordinary difficulties and privations—some at the cost of their own lives,—and whose admiration and affection for the people is only equalled by wrath and pity for their sufferings.

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The Church has been a powerful influence in preserving the national life and ideals of Serbia; very telling is Mrs. Stobart's description of a Serbian priest who

"enlisted in a free, i. e., a volunteer regiment, leaving his wife and thirteen children. When asked how he was able to reconcile his Christian principles of 'loving' his enemies, with his eagerness to fight, he brought out a New Testament in the old Slavic text and read triumphantly, 'He who loves his brother will die for his brother.' 'My brethren for centuries have been killed and tortured by the Turks,' he said. 'I will help to deliver them. I fight with two weapons—the rifle'—extending his arm in dumb show and taking aim, 'and the crucifix,'—kissing one he wore on a long chain round his neck. . . This old man was a type of the finest characteristics of the spirit of the past, sacrificing everything—wife, children, work—that his nation should at last break through the darkness of the centuries into the light, such as it is, of the Western world."

* * *

Not many weeks ago a sermon was preached at Holy Trinity Church, Stroud Green, London, by the Rev. Father Nicholas Velmirovich, D.D., monk of the Holy Orthodox Church of Serbia, and professor of theology at Belgrade. He preached from the national motto, *For Cross and Freedom*, and spoke as follows:—

"I come not to accuse, not to complain, but to say by what invisible bonds my country is tied with yours, by common beliefs and common hopes. In the time of your Alfred the Great, the Serbs received God's Word in their own language, and soon after the Christian Church was efficiently introduced and established among them. In the time of the Norman Conquest, the Serbian provinces were attacked by the Greek and Bulgar rulers, but the belief in Christ grew more and more uninterruptedly. When Richard the Lion Heart sailed to the Holy Land, not to fight for national existence but for the most unselfish and idealistic cause, even for the Cross of Christ and Christianity, Serbia was already a great Empire of physical as

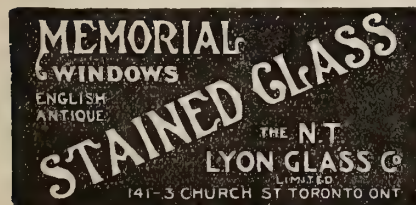
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well as of spiritual strength. At the time when Columbus sailed over the seas, the Serbian suffering for the Christian religion had already begun. When your great Shakespeare was writing his tragedies in ink, Serbia was writing hers in blood. When Milton wrote *Paradise Lost* Serbia was experiencing the loss of her paradise. When Livingstone took civilisation to Africa, Serbia was ruled by a power darker than Africa ever knew. At the time when schools were established in your country, Serbia was educating herself by the memories of her past great heroes. 'For Cross and Freedom' is written on our national flag. We never fought for earthly honours, but for an ideal terrestrial existence; not for life, but for what makes life worth living. More good was done to men by 12 poor Apostles than by the 12 richest sultans. It is better to die for the Cross than to live against the Cross. England is also fighting for the

Cross and freedom. To destroy is much easier than to build. God bless England for what she has done. It is a coincidence that the Serbian, Russian, and English national anthems all begin with the same word—God. We all pray to the God of justice. God save the gracious King of England, and God save all the sons of England who are fighting for their little brothers in Serbia."

Dr. Velmirovich concluded with the following prayer:—

"We pray to Thee, our Father, in order not to change Thy will but ours. Thy will be done! If Serbia is an impediment to human civilisation and an evil, as our German brothers think, Father, make of Serbia a salt lake before they make of her a human cemetery. Yet Thy will be done and not ours. We are Thine in our righteousness and in our sins. What is indeed the whole of our planet? A small grain of dust. What are we then on this small grain of dust? We men, either great or little? We nations, rich and poor? We, the Churches, either right or wrong? One word only I dare to say: the silence in Thy presence shall be our name and our prayer. Even on the brightest and most peaceful day of our life there is no true light except Thee. How much more we need Thy light in the darkness of the present moment! We are a small grain of dust under Thy throne, but remember the only grain of dust which can consciously worship Thee. That shall be our only glory and pride among our brothers,—animals, plants and stones. But in worshipping Thee we become fellows of the stars. O Lord be our everlasting sun, and cast Thy light on every star, now and for ever. Amen."

* * *

"They seem to have something we have not." We have been given a share in the inheritance of that freedom which has slowly broadened down the centuries since our English forefathers landed on the white cliffs—guaranteed by our Motherland behind whose "sure shield" her sons in all lands have been able to develop in prosperity and peace: our neighbours, the members of a peaceful nation developing in friendliness beside us. The dead who speak through us have no remembrance of tyranny and oppression, of cruelty and violence, and of the eternal and perpetual call for vigilance, daring and endurance. How can we fully understand the passion of this storm-tossed people, whose children in every generation "have turned their backs on everything less dear than liberty." But at least the inspiration of Serbia can harden us to an unshakable resolve that the treasure of liberty which our forefathers have bequeathed to us shall not suffer loss in our hands, and that we shall strive to the uttermost to help in ensuring it to the little nations who have kept the bridge, not only in the days of old, but in this very hour against the enemies of the Cross and freedom.

Peter, King of the Serbians,—Albert, King of the Belgians,—both Kings without a country, yet "destined perhaps to be envied for all ages by the sovereigns of the greatest Empires," because they have so greatly "dared, even beyond their strength, and in extremities have been of an excellent faith." "Before such patriotism as that of these little nations and their leaders, we can but kneel and pray for the simple faith which shall teach us to be the same."

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The Diocesan Synod of Calgary

(Continued from page 140)

INDIAN WORK

"The work shows about the normal rate of progress. A new mission Church has been erected at the South Camp, Blackfoot Reserve; and a new Mission room at the Peigan Reserve; and, the erection of a log Church at Bull Horn's, on the Blood Reserve, is in progress.

CONCLUSION

"And now, in conclusion, do we, my brethren, at all realize as we should, the tremendous changes which have been, and are yet to be made, by this terrible war? No thoughtful person can for a moment suppose that all this display of the powers of evil, resulting in all the misery, ruin and death, for which, we, and, posterity after us, must hold our enemies responsible, does not mean, in God's overruling Providence, the coming in of "a new heaven and a new earth wherein dwelleth righteousness," where the Fatherhood of God, the brotherhood of man, and salvation through Jesus Christ, for all who believe in Him, will exercise a far greater influence than hitherto has been the case. I think there are already influences at work showing this. Sham Christianity in individuals and in nations will not have in the future the influence it has had in the past. The Apostle's call, 'Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things' finds indeed its deepest and truest response in that faith of which he was the preacher, and, that faith points unmistakably to love as the more excellent way, which St. Paul had in mind when he said, 'Covet earnestly the best gifts, and yet shew I unto you a more excellent way.'

"God is love. Love brought Jesus Christ, the Lord of Glory, down from heaven to suffer and to die for men. The religion of Jesus Christ came with a new commandment—Love. Jesus Christ reigning in our hearts will not suffer us, or our Allies, to hate Germans, Austrians and Turks, with all their frightfulness, as, the Germans are said to hate the English. Love is the Gospel of Him 'Who being in the form of God thought it not robbery to be

equal with God, but made Himself of no reputation,' and took upon Him the form of a servant, and became obedient unto death even the death of the Cross.' Let this mind be in us which was in Him. Love will always prove the Conqueror. Let us pray in the closing words of the late Dean Church's sermon on 'the gifts of Civilization,' that He who has crowned our life here with gifts which baffle our measuring, and which daily go beyond our hopes; but, who has 'prepared for them that love Him such good things as pass man's understanding'; would indeed pour into our heart such love toward Himself, that we loving Him above all things, may obtain His promises which exceed all we can desire, through Jesus Christ our Lord."

ELECTIONS

Executive Committee: Clergy—Bishop Pinkham, Dean Paget, Archdeacons Dewdney and Tims, and Chancellor Conybeare (all ex-officio); Canon Gale, Canon Murrell-Wright, Rev. J. R. Gretton, Canon McMillan, Canon Stocken;

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DEATHS

HUTTON—In Toronto, February 26, 1916, at the Hospital of St. John the Divine, Elizabethutherland Hutton, eldest daughter of the late John Sutherland, of Galt, and widow of the Rev. Charles H. Hutton, formerly rector of Christ Church, Belleville.

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Delegates to the General Synod: Clergy—Archdeacon Dewdney, Dean Paget, Archdeacon Tims, Canon Murrell-Wright, Canon McMillan, Canon Gale; substitutes, Canon Stocken, Canon Mowat, Rev. M. W. Holden, Canon James; Lay Delegates—Chancellor Conybeare, Sydney Houlton, Judge Jackson, W. A. Geddes, E. N. Barker, Gerald Robinson; substitutes, C. W. Peterson, W. Parlbay, G. S. Orde, J. W. Jewett.

Delegates to the Provincial Synod: Clergy—Archdeacon Dewdney, Dean Paget, Archdeacon Tims, Canon Murrell-Wright, Canon McMillan, Canon Gale, Canon Mowat; substitutes, Canon Stocken, Rev. M. W. Holden, Canon James, Rev. C. W. E. Horne; Lay Delegates—Chancellor Conybeare, Mr. Sydney Houlton, Judge Jackson, Messrs. W. A. Geddes, E. N. Barker, Gerald Robinson, J. W. Jewett; substitutes, G. S. Orde, C. W. Peterson, W. Parlbay, R. E. Fiske.

Home Going

"I will arise and go to my Father."—St. Luke's Gospel.

HOW long ago it seems, that young, fair day
When I fared forth upon my eager way
To the Far Country of ignoble dreams
And ingrate hopes—How long ago it seems!

How blue the sky! How debonnaire the sun!
Nature,—blithe traitor!—Smiled my quest upon.
"The tiresome sweetness of my Father's home
I cannot brook!" I cried. Abroad I'll roam.

And seek what yonder lies of bright and free—
"Give, O my Father, what is mine to me."
So went I forth, adventurous and light,
Into this land of husks and swine and night!

How long ago it seems! And am I he
Who on that radiant day, fared joyfully
Forth from his Father's home?—me,
broken, poor,
Outcast of them I spurned my birthright for!

Why do I tarry? Yonder gleams the path
Home-going! All thy gracious Father hath,
O recreant ingrate, even now is thine!
Why linger here to feed among the swine?

Why perish I of hunger? Bread and Wine
Living and pure, the Robe, the Kiss are mine—
The vocal days, attuned to that blest Will
Which angels rest not, seeking to fulfil.

Poorer am I than hirelings whence I came—
My Father's home—unworthy in my shame
Of blisses His home keeping children know,
I will arise and to my Father go!
ALICE H. HOUSTON.
Halifax, Nova Scotia.

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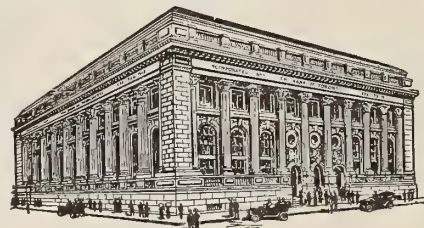
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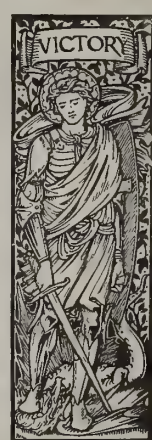
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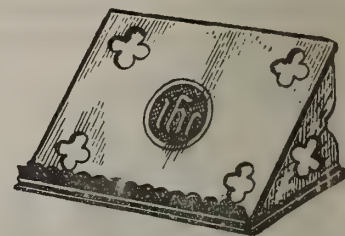
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TORONTO, CANADA

THURSDAY, MARCH 9, 1916

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Church Life.

VOL. VIII., No. 10

TORONTO, THURSDAY, MARCH 9, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

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The Week

First Sunday in Lent

OUR subject for to-day is fasting, probably because at one time the strict observance of Lent began on the Monday following. Fasting, some people tell us, means fasting from sin—abstaining from sin. Of course if it is to be of any use at all, fasting must be accompanied by at least the effort to avoid sin, but the question is, is that all it means? Let us see. The Church appoints certain days and seasons for fasting. Does she mean that on all other days we may sin if we like? Again, fast corresponds to feast. If the one means avoidance of sin, then the other means indulgence of sin, the notion is, of course, absurd. The fact is "Fasting from sin" is a figurative expression, and, like all such expressions, if pushed beyond its legitimate use it lands us in, absurdity.

The figurative use of the word presupposes a literal use, and both history and custom make it quite plain what that use is. Strictly speaking, fasting means complete abstinence from food, but in process of time a secondary meaning became attached to it, and it came to mean restriction in the quantity or quality of the food taken. In either case it had reference to food; no one fasts unless he places restrictions of some sort upon what he eats. Now our

age very much resents anything that interferes with its comfort, and it is beyond question that fasting interferes with comfort a good deal. Therefore we are inclined to say, and a vast number of people do say in effect, "Away with fasting, we want none of it."

But, perhaps it is worth consideration whether a self-indulgent age is not just the age that most needs to fast, in order to restore the balance. "But," says one, "I do not see the use of it. How can what concerns the nourishment of the body affect real spiritual religion?" To this it might be sufficient to answer that the holiest of men have found by experience that fasting is a help in spiritual progress, and that in the spiritual life, as in other things, it is the path of wisdom to trust to experts. We may, however, briefly indicate one or two reasons for fasting, which, however familiar, will bear thinking over.

1. Our Lord fasted and clearly indicated that after His departure His followers would do likewise, as in fact they did.

2. Fasting touches our comfort, or at least our convenience, very closely and consequently self-restraint in this respect is excellent practice in subduing our lower nature.

3. Fasting is almost universally recognized as a sign of mourning. What can be a more suitable exercise to accompany, not to take the place of, that sorrow for sin to which we are especially called during the season of Lent.

The Home Army

KITCHENER'S fervent appeal to the industrial workers of Great Britain to "fight as strongly for the country as does the army in the field" is as urgent as it is timely. The first problem was to secure sufficient soldiers for duty. The second is to obtain a sufficient supply of ammunition, food and clothing for the vast numbers enlisted for military service. From the industrial standpoint business is speeded up to the top notch in England. Wages have greatly increased. The workers are feeling the effects of unwontedly prosperous times. This has its advantages, but it has its temptations also. One of the greatest is the tendency to "lay off" for a day and indulge some form of holiday pleasure. But this is precisely what the authorities have to guard against. The workmen of England have not been any too quick in realising the gravity of the times or the importance of their position as labourers in the common cause. A reminder that they must exercise

self-denial, and recognise their soldierly task in the factory, should spur them to patriotic effort and make them more keenly realise the share they have in helping the government and winning victory.

Submarine Warfare

GERMANY gave notice of her intention to renew the submarine tactics at the beginning of this month. This, no doubt, partly in retort to the British policy of tightening the blockade, and partly in exasperation at the failure of military attacks to daunt the courage and determination of the Allies. The loss of vessels from this undersea menace has not yet been great, although after the lull in such methods of warfare, the threat of its renewal may again awaken deep concern in the minds of the authorities and those having shipping interests. Whether it is within the power of the enemy to do much damage from this quarter or whether the threat is made solely for its moral effect, it is impossible to decide. The situation calls for unrelaxing vigilance, however, and in this respect the British patrol will not be found wanting. Especially since reprisals on the part of Germany have reached the point where no vessel of any sort is safe from the torpedo.

The Problem of Finance

THE economic problems before the nations at war alike in their bearing on present and future, is giving serious concern. This is no matter for surprise. It is questionable whether any statesman or financier could foresee the tremendous burden which this conflict involves. The price will stagger humanity. Russia is spending no less than four hundred and sixty-seven million dollars per month, and although the tax in England now amounts to at least thirty per cent. of a rich man's income, Chancellor McKenna has given notice that the levy will shortly be heavier than it has been heretofore. Of course, other countries are in no better case. Yet the end is not in sight and anything like a solution of the financial difficulties has not yet appeared. Some onlookers bluntly state that there is no escape betwixt bankruptcy and a repudiation of the debt. Whilst this is almost unthinkable and certainly no solution at all, the query is daily growing in strength—"how long will the war last?" It is obvious that this crushing expense cannot go on indefinitely.

The Situation and the Church

WHEREAS amid all the horrors of battle and the terrible recriminations aroused during its sanguinary throe, we may view with gratitude evidences of religious revival among the nations at war, this hour is the opportunity of the Church to review its mission and give new emphasis to its special message. The ground is prepared for the seed as perhaps never before in human history. We have seen what atheism can do. We have seen exactly what all the paraphernalia of civilization amounts to apart from religious culture. We have seen vaunted economic, political, and sociological dogmas work out to their practical conclusion. And we have seen that the multiplication of material interests have not in the least proven a defense against the inroad of barbarism. If ever there was a time in human history when the moral value of strictly Christian teaching and training could be demonstrated, it is to-day. As somebody lately said:—"We have tried almost every device human brains can invent, why not try a little Christianity?"

Bible Reading in the New Brunswick Schools

IN New Brunswick an attempt has been made by the united action of all the non-Roman religious bodies to have introduced into the Public Schools of the province, subject of course to a conscience clause, the compulsory reading of selected passages of Holy Scripture, with the memorization of certain portions, on which an examination should be held. The present system leaves it to the option of each teacher whether the Bible shall be read at all, and the selection of passages if read.

The two Roman Catholic Bishops were asked to co-operate in the movement, the offer being made to them that they should have a large share in the selection and also practically a right of veto. They, however refused on the grounds (i) That they only submitted to the present system of public schools under protest, hoping for a time when they should control the education of the children of their Church; (ii) That reading without explanation left the interpretation of each passage to the private judgment of the children; and (iii) That an overzealous teacher might give his or her own explanations.

The Board of Education have, as

might have been expected, decided to make no change.

The whole correspondence, in which Bishop Richardson of Fredericton has taken a leading part, has been published, and is illuminating. It is quite evident that, if these Bishops are to be accepted as speaking the mind of their Church, we can look for no Roman Catholic assistance in the movement for introducing or increasing the teaching of Scripture in our Public Schools.

Another Signature

SINCE last going to press we have from the "Far North" received an additional signature—the Bishop of Yukon—to the endorsement of the forward movement for CHURCH LIFE in the effort to secure additional subscribers. This makes nineteen Episcopal signatures out of twenty-four Canadian dioceses. Such substantial support from our Archbishops and Bishops encourages us to believe that the clergy who have not already been active in their co-operation, will now interest them-

selves in this work for the Canadian Church. Remember there is a great opportunity in Canada to advance the work of the Church by means of the religious press, and we seek the co-operation of all in our effort to make CHURCH LIFE still more effective.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

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The Parson's Task

Advice to a Divinity Student

By H. A. CODY

YOU are about to be ordained to the Sacred Ministry of the Church, and assume the greatest responsibility which can be placed upon a young man. You are to have the care of souls, and you will have to watch over them, and give an account of your stewardship. You have learned many things during your college course, and you perhaps feel that your knowledge is complete. You have studied Church History, Patristics, Church Doctrine, Christian Evidences, and many other things. You have had lectures on Pastoral Theology, and Homiletics. For several years you have lived in a world of vision and thought. But now you are to be plunged into active work. You are to enter into the centre of conflict where you will come face to face with the stern realities of life. You will find then that you will need to know many things which your college education did not supply. You will often find that your fine-spun theories will vanish when you are confronted with some difficult parish problem. You will need then many things not provided in the college curriculum.

After almost a score of years in the ministry, I have learned that a clergyman needs to be a jack-of-all trades, able to perform almost any task, and woe betide him if he fail in the least jot or tittle.

You must have something of the carpenter's craft, and your kit of tools must always be in readiness. You will find much planing to do, and often the material upon which you work will be rough. Often it will be necessary to strive against the grain, and then if you are not careful, instead of producing roughness, there will be serious injury. You must expect this. No two persons are just alike, as no two boards are the same. With one you can work and produce excellent results, but with the other you can accomplish very little, no matter how carefully and patiently you labor. People will tell you that it is your fault if you do not succeed. But depend upon it, if after you have done your best, and failure follows, there must be something wrong with the material, unless you have worked in the wrong way.

You will strike knots, too, and if you are not watchful there will be a smash up.

All carpenters find knots hard to manage, and they take the edge off the plane very quickly. Sometimes they break it, and a new one must be produced. And so I have found that people who are very full of knots often take the edge off a young parson's spirit, and at times break it completely.

I frequently wonder if the Divine Carpenter, as he toiled with his earthly father, Joseph, did not see in the boards he worked into shape, symbols of the people who would compose His Church. He understood human nature better than anyone, and knew how some were easily fashioned into true disciples, like St. John, the Apostle of love, while others, like St. Peter, were difficult to manage.

A carpenter works with the grain when possible, and so must the clergyman. But there are occasions when he must go just opposite to the ephemeral popular opinion, and then, working against the grain, his task will be most difficult.

The clergyman needs to be something of a plumber, as well, able to detect and stop any leakage in the Church in his parish. This means constant watchfulness, and unremitting care. There is the Confirmation Class, for instance, which you will prepare with such prayerful pains. At first all come to the Holy Communion. Gradually you will find that there is a leakage. A few come less frequently, and at last drop away altogether. It will be necessary to look them up, have a heart to heart talk with them, and if possible bring them back.

You will learn, too, that after you have been in a parish for awhile, and the novelty of your presence has worn off, that there will be a gradual leakage in attendance at church. No matter how eloquent you are, or masterly your sermons, some people will stay away, and you will be forced to go in search of them. You will also find, if you are a country rector, that there will be danger of leakage through the excitement of revivals. A certain class of so-called Evangelists will strike your parish, and stir up the non-Church people to wild religious fervor. This is a time of great anxiety to the clergyman, for there is always danger lest some of his emotional parish-

ioners should be drawn away from the Faith. He must endeavor to prevent the leakage beforehand by careful and systematic teaching. Nevertheless, such commotions will cause him great worry and when members do separate from the Church it will be as hard to bring them back again as it is for the plumber to save the water which has escaped from a broken pipe.

To carry on the work of your parish you will need to have the skill of a doctor, surgeon, and oculist combined. There will be all kinds of afflictions of which you never dreamed while at college. With little experience you will soon be able to diagnose each case, but to cure it will be far more difficult. Sunday sickness will confront you, no matter where you go. It attacks a man, strange to say, about service time, and he is unable to go to church. About an hour later it leaves him, and he is none the worse, and he is able to eat a hearty dinner and supper. But just before evening service the illness overtakes him again, more violent than ever, and he is unable to leave the house. Monday morning he seems to be all right, and nothing more is heard of his sickness until next Sunday, when it returns the same as before. Such a sickness is hard to deal with, for it shows an affection of the heart. A specialist is needed, and the only one who can affect a permanent cure is the Great Physician of souls. But the trouble is to get the invalid to go to Him or to follow His prescriptions in order that he might have life more abundant.

Other difficult cases will meet you. You will be called upon to set a compound-fracture of the choir, mind-wandering, and sleepiness during service, throat affection which attacks people during the responses, so that they can hardly be heard, and tongue trouble, which causes so much mischief in the parish.

It is wonderful how many people have difficulty with their eyes. The malady is a peculiar one, whereby some cannot see things in their right proportion. What will seem to you to be a mere trifle, a speck, as it were, will look to them like a mountain. An incident will happen, such as a careless word spoken, or an apparent slight given, and it will at once assume tremendous magnitude, endangering the whole work in the parish. Others are afflicted with a strange blindness. They can see to move about, read, and attend to their ordinary tasks. But when it comes to spiritual matters, they are almost, if not totally blind. One man, for instance, of whom I know, went to church one Sunday, after a new rector had come to the parish, and heard what he considered a grammatical error, fall from the lips of the speaker. He never went to church again. It was a sad case of blindness to higher things, which you will be forced to face time and time without number.

There will be many other diseases which will meet you in your future work, and each one must be dealt with according to its own peculiar symptoms.

You will soon discover that your parish is something like a garden, and that you will have to be the gardener in the real sense of the term. There will be all kinds of plants in your garden, and no two can be handled in exactly the same way. It will be necessary to be always on the watch to cut out the weeds which would soon overrun the place, and encumber the growth of your plants. There are the weeds of Intemperance, Indifference, Infidelity, Plausibility, Godlessness, and many more. They are of rapid growth, and if not scotched at once will take absolute control.

Farmers are well aware of the havoc wrought by the plant commonly known as the "Devil's Paint Brush." It spreads very rapidly, and kills out in a short time all other forms of vegetable life. The only way to overcome this is by strenuous cultivation, making the ground as rich as possible, that good seeds might flourish. The same applies to the Devil's Paint Brush in every parish. Keep the hearts' soil in good condition, rich and full in fertilizing power, that the good seed sown may bear fruit a hundredfold.

There will be plants in your garden which are perennials. They will give you little trouble, as their growth will be steady year by year. They are the faithful ones upon whom you can depend. Then, there will be the annuals, which need to be renewed at stated periods, and handled with great care. The tender, delicate plants will cause you considerable anxiety, but the greatest joy, nevertheless. They are the little ones of your garden, the children, whose angels do always behold the face of the Father in heaven. These you can train, and watch them grow into beautiful flowers.

Thus as a gardener it will be your duty to see that all of your plants are fed and watered with nourishment sufficient for their spiritual welfare. What diligent, careful, and prayerful teaching must be given, and what patience must be exercised. "Line upon line, line upon line; precept upon precept; here a little and there a little."

But you can go only so far as gardener. You can plant, feed, water, and tend your plants as faithfully as you can. But their real growth must be left to Another. It was St. Paul who realized this, when he said, "I have planted, Apollos watered, but God giveth the increase."

There will be other tasks you will be called upon to face, such as leader, organizer, preacher, and many more. But, remember, that buckling on the armour as you are admitted to Holy Orders, is quite a different thing from laying it off after the burden and the heat of the day.

One of the most inspiring sights to me is to attend a meeting of any Diocesan Synod. It is soul-stirring to be present at the great service when the white-robed clergy advance up the aisle, singing one of the Church's grand triumphant hymns. The order of the procession is most significant. The youngest clergy go before. How straight they carry themselves, and with heads erect and eyes gleaming they move onward. There is pride there, too, a pride which is only natural, when the spirits are high, and the blood courses freely through the veins. They are the young Galahads, with their visions glimmering golden, white, and pure in the mystic light of the future.

Then, as the procession advances you notice what a change takes place. You behold men who have been for years in the ministry. Their steps have not the same buoyancy, and they do not hold their heads so proudly. But, studying their faces, you can see the strong determination of the warriors of many a stern fight. The lines are deeper drawn, and the eyes have a more settled purpose.

They, too, pass.

Then come the veterans, men bowed with age, whose eyes are dim, and whose heads are crowned with the glory of noble service. Watch how they move up the aisle. There is none of that jauntiness about them. But as you look, there comes into the heart a great longing to know something about the conflicts they have waged through long years. How have they fought the Good Fight; how have they run the course, and how have they kept the Faith?

They, too, pass.

And standing there, I turn my thoughts inward, search my own heart, and ask, "How will it be with me when the Great Fight is over?"

Pyramid Boxes

THE M.S.C.C. are sending out the Pyramid boxes as usual for the Children's Lenten offering. 90,000 boxes are to be distributed and it is hoped an earnest endeavour will be made to reach a larger sum than in previous years owing to the special conditions now prevailing. The Primate this year wrote a letter to the children of the Church in reference to their Lenten offering. This was read in all the Sunday Schools on Sexagesima Sunday.

REPENTANCE AND HOPE

LENT once more—but with how great a difference! As we look round to-day the world does not seem to be the same place it was a year ago. Then, we had scarcely an idea of the strenuous times through which we were to pass, of the demands that would be made upon our constancy, of the sacrifices we must offer. But though it is true we are now more alert, yet the awakening has been so gradual, our acknowledgement of inadequacy so reluctant, that it cannot be said we are fully alive even now to the magnitude of the change that has taken place. The former things are passed away. Behold Christ is making all things new.

Reconstruction—that is a word to which we must grow accustomed. We cannot too soon realise that when the war is over we are not going to have the old state of things back again. No! Thank God! We are to go forward, whether we will or no, into a new era, full of glorious possibilities, as it will also be full of special dangers, but full above all of such necessities for religious effort as we have not hitherto known. Our ultimate success will depend upon our present preparation. And our preparation itself will depend upon a just realisation of our needs. That is the Lenten call first and foremost. We must see just where we are and why we have been going wrong. How far our achievement has fallen short of our ideal. Contrasted with the stainless majesty of Christ how soiled our utmost perfection appears. We have been too apt to rest content in a religion of hearsay—"faith in the thing grown faith in the report." The significance of Christ has not been vital to us. Now we are being forced to learn His lesson afresh and the religion of the future must be something far more intimate. It must energise us altogether. "I had heard of thee," says Job in such like case, "by the hearing of the ear, but now mine eye hath seen thee, wherefore I *repent* in dust and ashes." Such an effect will true vision always have upon the spiritually enlightened soul.

But Lent, with its call to Repentance, for a repudiation of and dissociation from, former inadequate conceptions, is not all. This penitential season borrows its significance from Easter. The light that shines from the empty tomb of Jesus irradiates every dark place. Otherwise, if it were not for our sure conviction that this period of gloom will terminate in the riot and triumph of Easter morning, it would be a burden too utter to be borne. Our Hope rests in the conviction that Jesus was not left in the grave unregarded. Evil forces have way leave so far but no further. God is interested in human affairs. He does intervene to set things right. There is the one all luminous assurance for us all, that we also shall see of the travail of our souls and shall be satisfied. *Repentance and Hope*. It was with an admirable wisdom that the English Archbishops set those watchwords before the Empire at the outset of their great national mission. In the vanguard of that campaign also we in Canada must not be lacking.

Repenting then of the past, purposing Amendment—we tread again this Lent the Way of the Cross in Hope. With what strange freshness does the meaning of it come back to us. That is one of the delights of the present awakening. We are re-discovering the vital significance of the things we once thought were conventions. Such splendid examples we have seen of that self devotion which is Christ's own virtue. He has called them out, not in His character of King of Kings and Lord of Lords, bestowing liberal favours upon His chosen, but rather as Heaven's Knight Errant and Glorious Crusader, flinging the gauntlet of God into the midmost arena of human life. How His challenge has stirred men's hearts. They heard, they went, they died on many a lonely Calvary. They gave the lie forever to the old slander that men must be bribed to serve. If the Church of Christ has only the courage to demand *enough* she will get it too.

And upon us who remain at home a great responsibility lies. Those who have gone out from us will return—how many or how few God knows. What sort of reception will the battle-scarred home-comers receive after the mere "shouting and tumult dies?" They, who have faced death and come again full of a new hope and solemn with a new awe, must not be disappointed. An environment that will be congenial to their quickened spirits must be got ready for them.

It will require great efforts if we are to come up to the standard they have a right to expect in us. This Lent must not be allowed to go like others have done. It must leave indelibly marked upon us the conviction that it is not along lines of selfish acquisition but along lines of discipline and sacrifice that true self-realisation lies. Then the old simple things will become invested with a new character. Christ who had the axe to destroy wielded also the hammer to rebuild. We shall be making that kingdom of God which cometh and in which, fellow labourers with Him, we shall take our rest. We shall sit down in it, and eat bread in it, and be glad in it! . . .

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life'."

Q.—What is the proper use of flowers in Lent?—MANCHESTER.

A.—Flowers are not proper in Lent, but at the same time the Sundays in Lent do not count as Lenten Days and so to use flowers on the Sundays is not violating any Lenten rule.

Q.—Who should buy the wine for the Communion?—MANCHESTER.

A.—The providing bread and wine for the Holy Communion is part of the duty of the churchwardens. If the wardens do not object to your purchasing and supplying these things, there is no objection to the Guild doing so.

Q.—Is it permissible for an old church which has been consecrated to be used as a parish house when it has been replaced by a new church?—SEMPER PARATUS.

A.—Strictly speaking it is not, because consecration has no limit of time, but is for ever.

Q.—Can a church be de-consecrated, if so, is there any recognized formula, and by whose authority is same used?—SEMPER PARATUS.

A.—A Church cannot be de-consecrated, for it is consecrated for all time.

Q.—If a person commits suicide or sheds blood in a consecrated building, would it be necessary for the Church to be re-consecrated as in the Roman Communion?—SEMPER PARATUS.

A.—The Church would not have to be re-consecrated but it would have to be purged of the offence.

Q.—Why was the Gloria in Excelsis removed to the latter part of the Eucharistic office, instead of the original place after the Kyrie Eleison.—SEMPER PARATUS.

A.—It was moved to the end in the 2nd Prayer Book of 1552, and as the office began with the Commandments and passed on through Confession, Absolution, and the Canon, it seems to be the best place for it.

Book Review

The Church in Time of War, by the Right Rev. Arthur F. Winnington Ingram, D.D., Lord Bishop of London. Wells, Gardner, Darton & Co., Limited.

This handy, beautifully printed little volume, bound in khaki coloured cloth, is, to use a well-known phrase, "worth its weight in gold."

The learned and eloquent Bishop of London is in the highest sense of the term a "popular preacher." He long ago came, to use Canon Liddon's words, "to know what people really need" and most affectionately and convincingly does he, with voice and pen, minister to their needs.

The volume contains, as the title indicates, sermons on varied themes, some of them suggested by the war. They are divided under sub-heads—I. "At Guildhall"; II. "To Clergy at Quiet Days"; III. "To Church Workers—On the War."

But the sermon in this fine collection which will warm the heart of each Canadian reader and bring the not unwelcome tear to the eye of some (amongst whom the reviewer is not ashamed to be numbered) is that which was preached at the Canadian Memorial Service at St. Paul's Cathedral.

In part the devout orator said: "It was a terrible moment when our gallant French allies, naturally not expecting a species of human devilry in warfare the like of which has not been seen for thousands of years, were overpowered by the fumes of noxious gases, which Germany among other nations had pronounced illegitimate in warfare."

"It was, then, at this awful moment in what has all through been a very tremendous 'Day of God,' when the French had been overpowered by the poisonous gas, that the manhood of Canada was tested and came out as pure unadulterated gold."

"Who could tame these children of the prairie? They had drunk in freedom with their mother's milk, they were children of the free, and would have been fathers of the free, and gladly they flung down their lives rather than that the juggernaut car of German despotism should crush underfoot the freedom which they loved better than life."

"Here fell six thousand gallant gentlemen' must be written one day in letters of gold over certain woods and salients in Flanders; here Goliath met David; here the would-be overweening, blustering bully of the world met Canada."

Our Old Country Letter

WE regret that a belated English mail deprives us of the pleasure of our Old Country Letter this week.

"He Therefore That Will Be Saved; Must Thus Think of the Trinity"

By Rev. D. Convers, S.S.J.E.

THIS is the second clause proposed by the General Synod of 1915 to be indented. When I think how much of my own working religion would have been checked had that proposal been in effect during my own life, I am moved to ask all concerned to oppose its ratification, for there may be men like me in your communion. May I tell the story?

In the early eighties, when I was a novice of the Society of St. John the Evangelist, commonly called "the Cowley Fathers," one Sunday night I was in the old "Iron Church," which Oxford undergraduates used to call "the tin tabernacle," when Father Benson was preaching. To tell the truth I had paid no attention to his sermon; when suddenly raising his voice to its utmost, he shouted the question, "Are you not happy because Father, Son and Holy Ghost are co-equal and co-eternal?" Now, I was not the least bit happy on that account. It never had moved me; it did not then. But just then I caught the eye of one of my fellow novices across the choir, who smiled at me. Instinctively, I knew he was as calm and unmoved as I was myself, and I winked at him! Should you infer that there is some human nature, even in novices, I am not ready to dispute it. Have it your own way.

When we met after the service he burst out with, "What do you think that man meant by being happy over the details of the Athanasian Creed?" "I don't know. I have no idea whatever." "I think if we were to read a standard work on the Trinity, we should know." I was not sanguine; but acknowledged it might be so. He proposed "Suppose we read the section of the Summa of St. Thomas Aquinas on the Trinity together and talk it over. What do you say?" When I asked Father Benson, he was naturally pleased to have his novices read a standard work, rather than the latest volume of superficial, popular sermons; but suggested Contenson as well. But we knew not Contenson; and did know St. Thomas as a writer of first rate rank. Some other novices later joined us; and we spent an hour each afternoon. What the others did, I know not; for I never asked. But for my part I also passed my hour for mental prayer in an effort to translate the words of doctrinal theology into the language of devotion. The one seemed to me to be like *information about God*; which I could test by learning in meditation to know Him. Taking the doctrine as a starting point for my meditation as it had lead me to know God; it seemed as if I was testing a theory by an experiment. Did it guide me to a higher and more worthy acquaintance with God Incarnate? Some of the disagreements among Christians seemed to me to spring from our thinking of doctrine as a mere discussion between man and man; and not as information about a person to be tested by acquaintance with Him in meditation. The result of spending an hour a day for more than three months but less than six on this truth was that I understood, partly at least, why Father Benson expected us to be glad over the truths of the Trinity and what the Psalmist meant by "O God, thou art my God . . . my soul thirsteth for Thee, my flesh also longeth after Thee in a barren and dry land where no water is."

Up to that time I had been like the boy of whom a novelist tells. The child's secret thoughts and feelings burned in him, until he had to tell; but as he feared people might laugh at him or talk with scorn or ridicule, he dared to confide in no one; but opening the door at night he whispered to the darkness and silence, his dread secret, "Jesus Christ, I love you; but God Almighty I'm afraid of you and I hate you." I had been drawn to the wondrous life painted in the four Gospels; but, practically, could not grasp how that character was God's own. Somehow "For Christ's sake" seemed a different

appeal from "For God's sake." Somehow a God-like or godly man seemed quite other than Christ-like, although I should have said "Yes" to the question, "Is Christ God?" That time of praying over the Athanasian Creed deepened for me the colors, made firmer the outlines of my conception of God.

My first meditation which seemed like a revelation ran thus:—God in His inner life is happy; God is happy with three equal persons within His bosom; then a God-like man will be one who is happy with his *peers*—a man who is what we call "meek and lowly," or humble. A proud man is happy when he stands alone on a pedestal, an empty ring around him, and all the world on its knees or in some other way below his level. Pride draws itself up, with scorn muttering, "Equals! For a long time I have had none." Pride speaks in Caesar's words, "I had rather be first in an Alpine village; than second in Rome."

The Authorized Version's margin in Ps. xviii, 35 is right "Thy meekness hath made me great"; God's humility makes us great. Micah (margin in vi, 8) tells us we must "humble ourselves to walk with God." When one person, having shared in the inner life where each was happy in His peers, comes upon earth, no wonder He can say with truth, "I am meek and lowly of heart."

Wondrously beautiful becomes the doctrine of the Trinity as showing us the eternal humility of God. We men are sometimes humble; but for us it is hard to keep so. To-day, humble and meek; but proud, to-morrow. But because the Three are co-eternal, therefore God was, is and will be ever so.

At the feet of uncreated humility, I can worship while the ideal of Mohammedanism, one person exalted over all is *pride*, magnified to infinity and multiplied through eternity; and is hateful—utterly hateful.

My meditation that day taught me a part of what was in Father Benson's mind as he asked, "Are you not glad and happy that the three persons are co-equal and co-eternal?"

My experiment was grandly successful. The distinctions of the Athanasian Creed are revealing God's character so that my heart was touched and moved. They agreed with and were in turn upheld by the character the four Gospels gave Jesus Christ.

It is beautiful to see the reflection of the towers and pinnacles of a Gothic cathedral in calm water—say, Wells Minster, in the pool whose springs give the town its name. So beautiful is it to see the character of the Triune God reflected in the Gospels; and in the humility of every saintly life. All three agree and are both beautiful and true. Why does the General Synod wish to check such "thinking on the Trinity" by indenting the clause directing it? There may be in Canada someone like me; but whose determination to meditate on the Trinity may be discouraged because some minister omits to say "thus think of the Trinity."

Let anything now remind me unexpectedly of the Trinity; and it recalls to me some of the deepest elements of my religion. Some of the most helpful meditations I ever prayed over. For example, I noticed in the Temple Church in Bristol one day a brass, where about a triangle (symbol of the Trinity) was the motto "In this sign, conquer." These words are associated generally with the cross in Constantine's vision. Here they were linked with the triangle. That gave me unexpectedly a suggestion of the foundation doctrine of my religion; and the unknown party who made that brass centuries ago, prompted me to a profitable and helpful meditation. I wish I could thank him. I can not; but I can say to all who read this page, "Do your utmost to prevent the indenting and consequent omission of the exhortation of

the Church to thus think of the Trinity." Had the Synod said merely, "Suppose we get a school boy to translate the Latin original, and let his literal rendering stand, 'He that wishes to be saved, let him thus think of the Trinity,'" as

Bishop Wedderburne did for the ill-fated Scotch book of 1637. Then I should have held my peace. But with the General Synod allowing the omission of the great influence of my own spiritual life, I must "Cry aloud and spare not."

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

CLERICAL STIPENDS

To the Editor of CHURCH LIFE:

Dear Sir,—May I add a few remarks to the letter of "Rural Priest" about the "mere pittance" which constitutes the stipend of so many of our clergy, though the minimum of \$800 to \$900 of which he speaks, is for many of us an unattainable maximum.

Two possible ways of helping to mend matters are worthy of consideration.

(1) We in this country are still hampered by the old traditional English love of endowments. We have, of course, few parochial endowments, but for such matters as Episcopal incomes, superannuation funds, college lectureships, etc., the plan usually adopted is to pile up a capital fund, which at low and safe rates of interest, produces an often inadequate income. "While the grass grows, the steed starves." I am convinced that until we have a much stronger position, we should raise our whole income for everything from year to year, and use all available funds in producing the efficiency which is so badly needed now. No one wants to see a priest's life one which in any way approaches luxury, but it is undeniable that the harassing anxiety of the poverty which simply cannot make ends meet—so real to hundreds of our clergy—is a very grave hindrance to their lives and work.

It was, I believe, by Dr. Neale's desire that the Sisterhood of St. Margaret, East Grinstead, was made incapable of holding endowments. He believed that if their work was useful for God and His Church, they would be supported by each generation as it passed. The wide application of this principle is well worthy of much thoughtful consideration.

(2) There are unreasonably wide differences of income between the clergy in different places. No one imagines it possible to have an absolutely uniform standard in accordance with length of service. But when the income of priests of the same standing in the same province range from \$600 to \$8,000 a year, there is something to give us much food for thought. While we must recognise the fact of priests in large centres occupying spheres of special responsibility and opportunity, it is utterly wrong to adopt a mere commercial standard of pay. And the remedy for this can only come from the clergy who are in receipt of larger incomes.

The same argument applies, with even more force, to officials of our societies whose stipends—in addition to which office and travelling expenses are paid—are enormously greater than those of missionary priests, or rectors of small parishes, of many years' standing.

AN ALGOMA PRIEST.

THE STANDARD OF REVOLT AND MOSES' UNCLE

To the Editor, CHURCH LIFE:

Dear Sir,—CHURCH LIFE did a great service to the Church when it gave its readers the articles under the above headings, two weeks ago. I expected to see a storm of letters in this week's issue, but, strange to say, not one appeared. To start the ball rolling, may I ask the clergy the following questions?

Has the Church of England failed in Canada? Is she just drifting with the stream? Is vice going unrebuked for fear of giving offence? Does the watering down of the language of the Communion and Marriage Services, in the Revised Prayer Book, indicate a concession to

lax public opinion on sin? Does the modification of the Good Friday collect and of the Athanasian Creed indicate a disregard of the need of right faith in order to right action? Are the sermons preached in our churches leading souls to Christ? People may like popular sermons on 'the Men of the Old Testament' and so forth, but do such sermons help to make Christ a real force in their lives? Do our services, as generally conducted, please God or edify his people? Does God enjoy Anthems and Solos sung in anything but a devotional manner, often, indeed, facing the people as in a concert. Can people really confess their sins on G, at least is it easy for them to do so? People may like our pretty sung matins at 11 with solo and sermon, but does it help them to live better lives? Is it to the glory of God and the good of his people that the Lord's Supper should be an occasional service and the chief service of Sunday be matins? Are people's hearts attracted to things above by the elevation of the alms bason (with adoring churchwardens and other fit persons) rather than by the lifting up of the Sacrament? Who in our Church is doing any street-preaching (to the English-speaking)? Do the poor sinners, for whom Christ died, come to our churches to hear the Gospel, and what would they hear if they came? Can we win them for Christ as long as we stay behind the doors of our churches (closed for fear of public opinion)? Do the S. S. lessons on the Kings of Judah and Israel or the zig-zaggings of St. Paul really help the lambs to love the Good Shepherd?

Let's have a good shake up in the Church. Let's have a funeral and bury Moses' uncle, poor old gentleman. It's a happy release. Chaplains tell us that the majority of the men in the trenches have had deep religious experiences since going there. Are we going to give them the same cold religion, when they come home, that we are giving people now? The old Church is all right, so is the old Prayer Book (old one notice). But are we making the best use of our privileges?

If a better letter on this subject comes in, put this in the waste paper basket. Let's have the Standard of Revolt unfurled in Canada though.

ROLAND PALMER.

Trinity College, Toronto, Ont.

Mar. 2, 1916.

OUR NATIONAL SINS

To the Editor, CHURCH LIFE:

Sir,—All thoughtful Christians should thank your correspondent "Nemo" for writing, and you, sir, for publishing, his appeal to our Bishops for a fearless confession of the nature of National Sin.

The ignorance, blindness, cowardice, or whatever else it may be on the part of our spiritual leaders that prevents them from taking a definite stand against the organized forces of the world, is driving many men, in honesty to their religion, to leave the Christian Churches, because they feel that they do not wish to share in the effort to serve God and Mammon simultaneously that those Churches are making.

We have to thank the German leaders for showing us, by their action in this world tragedy in which we are all involved, the logical absurdity of our attempts to combine a civilization built upon the theory of free competition and the supreme right of might, with the teachings and practice of Christianity. They have realized the feebleness of present day Christianity and have chosen to throw in their lot with the Devil. We, with our sloppy methods of thought, have fooled ourselves

with the idea that we were serving God, when, in reality, under a very flimsy veil of institutional religion, we have, as "Nemo" implies, sold ourselves to the World and the Devil and all the idols so bravely denounced by the Jewish prophets. These idols, under other names and symbols, are just as really worshipped by us as a nation as they were by the Babylonians and Israelites of old, and their worship, now as then, demands the sacrifice of men, women and children to their greed. How can we at the same time be true followers of the Christian God, who pours out Himself in perpetual sacrifice for His children? Can individual piety and rigid Sabbath observance atone for collective selfishness and a weekly service of Mammon.

The Christian Church can never regain its power and leadership until it fearlessly comes out in the open to fight the terrific sins of the World and the Devil as well as the minor sins of the flesh.

I hope that "Nemo" is an English Churchman and that he will let us know his name. I, for one, will gladly join with him in a personal effort to bring the truth of the situation as he interprets it, before our Bishop.

W. F. CLARKE, M.D.

2132 Queen St. E., Toronto.

CHURCH TEACHING RESPECTING THE SCRIPTURES

To the Editor of CHURCH LIFE:

Dear Sir,—Mr. Wade's letter in your last issue is such a mass of contradictions and inconsistencies it seems hardly worth while to criticize it. It would be hopeless to do so as far as Mr. Wade is concerned; but lest there may appear to be any shadow of truth in his contention some notice should be taken of it.

By whose authority is it we accept the Scriptures as the inspired Word of God?—the Church. Who is it who requires us to accept the Scripture as the authority for doctrinal teaching?—the Church. Who is it that declares that whatsoever is not read therein or may be proved thereby is not to be required of any man that it should be believed as an article of faith or be thought requisite or necessary to salvation?—the Church. The Church received her Life on the Day of Pentecost—Whitsunday—years before the Books that constitute what we know as the New Testament were written. The Church collected these Books and declared them to be the inspired Word of God. The Church interprets the Scripture for us, declares what are the essential doctrines that are taught by Holy Scripture and are required to be believed by all her members. "Church doctrine" is "Bible Truth" and we accept it upon the authority of the Church. Some make the distinction that high churchmen place the Church before the Bible, and low churchmen place the Bible before the Church, but this cannot be correct. How are we to know that the Bible is the Word of God except upon the authority of the Church? I have heard one say that we know that the Bible is the Word of God in the same way that we know our father is our father. Yes, that is true, for the only way you can accept your father as your father is by your implicit filial confidence, or faith in your mother, and by the unbroken tradition of your home; and so it is that by our implicit confidence in the Church—our Mother—the second Eve, the Mother of all living—the Bride of Christ; and by the unbroken tradition of Her household—the Church—we accept the Scriptures as the inspired Word of God so that anything that cannot be proved thereby should not be required by any representative Body of Christ's Holy Catholic Church designated by any geographical limitations such as the "Church of Ephesus," the "Church of Thyatira," the "Church of Laodicea," or the "Church of England," to be believed by anyone who is a member for the time being of that particular Church.

L. H.

Diocesan Synod of Qu'Appelle

27th Annual Session

THE first business session of Qu'Appelle Synod proper was held on Wednesday, March 1st, at St. Paul's Parish Hall, Regina, presided over by His Lordship the Bishop of Qu'Appelle. Tuesday was a Quiet Day, when the clergy present joined in a service of meditation and prayer. Next morning the session proper was opened with the delivery of the Bishop's charge by His Lordship the Bishop of Qu'Appelle.

When the morning session was called to order, there were ninety-three clergy and eighty-four lay delegates present, and many more came in during the day. At one o'clock the ladies of the Regina W. A. entertained the delegates to luncheon in the dining room of St. Paul's Hall, when His Honour Lieutenant-Governor Lake, and His Worship the Mayor of Regina delivered addresses of welcome.

AFTERNOON SESSION

At 3 o'clock the Synod re-assembled, and the calling of the roll occupied the first hour. The Rev. Canon Edwin H. Knowles was elected clerical secretary of the Synod, and the Venerable Archdeacon Dobie, assistant clerical secretary. H. V. Bigelow, K.C., was elected lay secretary. There were expressions of regret at the absence of S. Spencer Page, an old and valued member of the Synod, whose distinguished service to the Synod has lasted considerably over a decade.

The executive committee reported that since the last Synod the block assessment has been put into effect with the result that the total income of Synod funds from the parishes and missions for the fiscal year ending December 31st, 1914, amounted to \$14,092.75 as compared with \$9,211.59 the previous year. For the fiscal year ending December 31st, 1915, this amount has been increased to \$14,717.13.

Leave was granted, it was reported, to sell property at Fleming, Percival, Vanguard, Cannington, Manor, Gull Lake.

Following the report of the Executive Committee, a unanimous standing vote marked the re-election of Mr. H. H. Campkin as honorary treasurer, and his report was then submitted and adopted. The general fund showed receipts amounting to \$46,981.67.

The Venerable Archdeacon Dobie presented a report of the Indian Committee which was described by the Bishop as one of the brightest and most hopeful reports on this work ever received by Synod. The report dealt in detail with such matters as accommodation, attendance, classwork, farm and garden, industries, moral and religious training, health and sanitation, equipment and finances. The report included a statement by W. H. B. Sharp, of the Indian Day school.

The last report submitted before the adjournment for evensong was that presented by the Rev. William Simpson, being the report of the Diocesan Board of Foreign Missions, a report of important work well done.

EVENING SESSION

Synod re-assembled at 8 o'clock Wednesday evening, when His Lordship the Bishop informed Synod that he had received a cordial letter from Bishop Grisdale, a former Bishop of the Diocese of Qu'Appelle, praying God's blessing upon the deliberations of the Synod.

The evening session was notable for the reports of the General Missionary, the Rev. A. E. Burgett, the account of the work of the Colonial and Continental Church Society Mission under the direction of the Rev. J. M. Blodgett and the lengthy but very satisfactory report of the Railway Mission presented by the Hon. and Rev. E. R. Lindsay. Mr. Burgett reported that since last Synod, he had attended fifty-seven meetings, delivered 110 addresses and sermons and travelled by road and railway 25,826 miles.

The report of the Railway Mission proved of great interest. The work had been affected in many ways by the war, it was stated, and since last Synod

Rev. E. W. Hughes, Rev. H. L. Gwyer, Rev. A. J. Bennett, Rev. R. E. Young, Rev. T. R. Scott, Rev. Oliver Wakefield and Mr. F. H. Stephens having severed their connection with the institution. Rev. A. H. E. Jones and Rev. William Askey have been welcomed. The work of the Mission, it was reported, was spread over the entire Diocese, and the effect of the labours of the missionaries was far-reaching.

THE BISHOP'S CHARGE

The Bishop's charge was in part as follows:

Reverend brethren of the clergy and brethren of the laity, many things have happened since we took counsel together in June, 1913, and at this time especially I welcome your presence and the opportunity you give me for making known to you the many problems that have been and are pressing upon us for solution. Eventful indeed have been the months that have passed since we met in this city in 1913; few of us at that time thought the Church and the Empire would be called upon to pass through the deepest waters of affliction and offer the appalling sacrifices that even to-day is incomplete.

When men in general have heard God's call to repentance and newness of life; when men see the price of redemption is great and that the world as we know it can only be saved by sacrifice; when men understand that the spiritual and the eternal are of more value than the material and the transitory, then, and not until then, may we expect truth and happiness, peace and justice, religion and piety to be established among us for all generations. In the midst of all the sufferings man may be called upon to endure and all the sacrifice men may yet be required to make while this appalling drama is being played out to the finish for the freedom of the world, we must be careful not to confound the issues.

The population of the Dominion of Canada in 1911 was 7,159,468; of this number 1,043,017 were registered as Anglicans. I believe more than 50 per cent. of those serving in the Canadian forces to-day are Anglicans. No church has ever been more successful in forming Christian character in the soldiers, and no Empire has ever faced such a mighty conflict with greater unity, courage and determination.

The revelation of the latent forces of the Empire during the last eighteen months has astonished the world. Let us pray that when this conflict is over the latent powers placed at the disposal of the Church of God will astonish the world even more, and win a glorious victory for God here among all nations of the earth. You will, I think, agree with me when I say that already signs of increased faith, hope and charity are showing themselves.

THE CLERGY AND THE WAR

Six of the clergy of the diocese are now serving as chaplains in the army or the navy, two are serving in other capacities, and many are ministering to the troops quartered in the different cities and towns within the diocese.

Canon Cornish, who has not been enjoying the best of health during the last year, has been given leave of absence for a year to enable him to relieve the Rev. Canon Davidson, of Peterboro, who has received appointment as chaplain to the Canadian Expeditionary Forces. Great temptations are presenting themselves to earnest, strong, manly and patriotic priests in the Church on the prairie, to forsake their present posts and take up the work in company with the brave men that have been encouraged to enlist in the Canadian Expeditionary Forces. To ask them to forsake the cure of souls and the many other duties of their calling for which they have been specially trained and divinely called and ordained, to take up arms, is as wrong as to ask our doctors to leave off

ministering to the sick and wounded and plunge into the awful conflict that has been forced upon us.

SUNDAY SCHOOL ASSOCIATION

The encouraging report of the committee of the Sunday School Association will, I hope, secure your early and very consideration. The value of Sunday School work in all its branches in a country where religious instruction is not given in the public schools cannot be over estimated. We shall, I trust, be prepared to spend much valuable time in considering ways and means for teaching every child of the Church in the diocese those things that a Christian child ought to know and believe. This will mean that the Home Department, in particular, will receive our closest attention, and that we shall prepare for the creation of a Home Sunday School wherever there are children to be found scattered over the prairie.

PUBLIC SCHOOLS

In public schools supported out of the public funds, the simplest principle of justice would suggest that religious communities should be dealt with on a perfect equality; if denominational schools are allowed, any religious body that desires separate schools should be allowed to have them without difference or favor; as it is one religious body, and one alone, the Church of Rome, is allowed to have schools of its own. This injustice, I believe, would have been further accentuated in this province by the amendments to the Saskatchewan School Act. These amendments made it impossible for a member of the Church of Rome, even on his first entering a district where a Separate School and a Public School exist, to exercise his liberty as a free man and support what is called the Protestant school. It can be urged that the same principle applies to the so-called Protestant and the Protestant school. I say it is only just that if two systems are to exist every man should have the right and the privilege of supporting the school that he believes will provide the best education; create the best character, and serve the best interest of the child which Almighty God has given to him as a glorious possession and a solemn charge.

I think a respectful and unanimous protest from this Synod would make it clear to the Government of the province that we view with alarm the infringement of the liberty of the individual citizen.

ST. CHAD'S COLLEGE

No part of our work has been more interfered with by the call of war than that which is being done in Saint Chad's College. Twenty-five of the prospective and resident students have offered themselves in the service of Canadian Expeditionary Forces; twenty-two have been accepted and only five remain to complete their studies.

The Council of the College, with the consent of the Executive Committee of the diocese, have since placed the larger part of the building at the service of the Military Hospital Commission for the benefit of our wounded and sick soldiers.

FINANCE

The parishes of Craik, Cupar, Moss, Eyebrow, Alsask, Birdview, Brock, Fort Qu'Appelle, Suffield, Pense, Colville, Redbird, Rockville, Tyvan, Maple Creek, Raymore, Moose Jaw (St. Barnabas'), Strassburg, Togo, Yorkton are specially to be commended in having forwarded to the honorary treasurer the full amount and in some cases considerably more than the full amount of their assessment.

OTHER MATTERS

Other matters dealt with in the Bishop's charge had to do with statistics regarding the number of clergy who have left and who have been received into the diocese; statistics relative to the increase in the number of churches and church sites; Rural Deanery conferences; the question of visiting; the Women's Auxiliary; The General Missionary Fund; The Railway Mission; the Qu'Appelle Church Quarterly; the appointment of the new Lieutenant-Governor; Clergy Superannuation Fund; Canadian Prayer Book; Foreign Missions; the Church Emigration Society; a visit to England; Indian work, and other matters.

Gleanings from Divers Fields

A FEW days ago I was handed a copy of *The American Catholic Quarterly*, which is a very modest looking journal of four small pages, but its modesty is confined to its outward appearance. An article on its first page is certainly not modest when it describes "By far the most important event in the ecclesiastical history of the United States of America," which is the consecration in Chicago of the Rev. F. E. J. Lloyd, who was at one time a priest of the diocese of Nova Scotia, but has had a checkered career since then, to be "first Bishop of the American Catholic Church." The consecrating Bishop is described as "the Most Reverend Joseph Rene Vilatte, Primate and Metropolitan"—of what?—and he was assisted by "Bishop the Right Rev. Paul Miraglia" of New York. It would have been more complete in every way if the assistance could have been obtained of Bishop Matthew, who, after posing as an Old Catholic, and then as "Primate of the Catholic Church of England," (if I remember rightly) has recently returned to the Roman obedience.

* * *

Possibly some of my readers have followed the strange career of M. Vilatte, who had Roman orders, but conformed for a time to the P.E. Church and served as a priest in the diocese of Fond du Lac. After a disagreement with Bishop Grafton, he disappeared from view for a time, but afterwards came upon the stage as an Archbishop with Eastern orders and with the title of "Mar Timotheos." He seems then to have taken the world as his parish, and coming to England he ordained to the priesthood the late Father Ignatius, the monk of Llanthony. Subsequently he appeared in France and invited the followers of Pere Hyacinthe, and all others who might feel so disposed, to follow his leadership; but he piped and they would not dance. Now he appears to have sought again the wider field of the North American continent.

* * *

Since the decease of Alexander Dowie there ought to be scope in Chicago for some new ecclesiastical eccentricity, and Messrs. Lloyd and Vilatte have seized the opportunity, and at the same time have seized the name which many Churchmen were in favour of as a substitute for "Protestant Episcopal." Dr. Lloyd, who may claim credit as the writer of some good hymn tunes, was at one time elected to a bishopric somewhere in the United States, but failed to secure the approval of the House of Bishops. Hoping, doubtless, to meet with more appreciation in the Roman communion, he 'verted, but was evidently disappointed, for he soon returned and became known, not unfavourably, as the editor of *Lloyd's Clerical Directory*. His next move will be awaited with interest.

* * *

Bishop Lawrence of Massachusetts, in connection with the work he has undertaken for the Pension Fund, has been telling the men of New York many things which they did not know before about the incomes of the clergy, and no doubt his words will do good. Out of the 4,420 clergy in active service, seven hundred receive less than \$1,000 a year, and more than half receive between \$1,500 and \$1,000. With us in Canada the showing would probably be somewhat lower still. The average salary, he said, was the same as that of a New York policeman. Now this ought not to be. The clergy are not to be "greedy of filthy lucre," but they must live and the people ought to see that they are able to live decently and comfortably, as certainly many of them are not able to do at the present time.

* * *

A short time ago I met an American priest, fortunate in having a rich parishioner who had given him a cheque to enable him to enjoy a little rest and change. He was rector of a church in a small, but busy town, and had lived there per-

haps twenty-five years. He had only been able to give his children a fair education, but each of them—three sons and a daughter—was then, he said, earning more than he was. Yet he had spent considerable time and money in preparation for his life's work and would soon have to retire and be dependent upon his children. Hard, isn't it?

* * *

Few people realize the sacrifice which is

A Lenten Pastoral

By The BISHOP OF VERMONT

LENT, as I have often explained to you, is a time not merely for personal but for common humiliation before God, when we should, like Daniel, confess and bewail our sins and the sins of our people.

This Lent we are surely called to this common humiliation along with fellow-Christians and with fellow-men, for all the horrors of the war, as it fills us with shame, as it must appear in the eyes of the all-just, all-loving, all-holy God.

We see what human nature is capable of, with restraints thrown off: the deliberate destruction of life, not to speak of other less precious things; the bloodthirsty spirit almost necessarily involved; and then the cruelties, atrocities, recklessness, falsehood indulged in; the mutual suspicions and recriminations; the base greed that can seek private gain at the cost of one's country's loss or life. We are shown to what ambition, pride and vain-glory, covetousness—personal or national—may lead. That man—men—should so act and sink so low; and for the most part Christians fighting against Christians, employing all the resources of civilization for the destruction of their brethren's goods and lives; what cause for humiliation here!

2. But this must spring from no Pharisaic self-complacency and looking down on others; it must be humiliation as fellow-penitents, with our brother men, our brother Christians.

Are we as a nation, a community, free from the same roots of evil that have had such disastrous results in the war? Think of the fierceness of business competition, the heartless driving of a weaker rival to the wall; the shocking disclosures of unscrupulous fraud in high finance, regardless of widows and children who suffer there; the self-seeking in politics, high and low, federal, state, municipal; the class hatred that is by some encouraged, for which others afford some ground; the corruption of judicial administration, so that it is openly said that in some States juries could not be secured that would convict wealthy and influential offenders; the mercenary spirit that has entered into our sports; the neglect of home and children for the sake of pleasure and amusement by so many wives; our miserable divorces, with all that leads up to them; the impossibility of carrying out schemes for public improvement or the better management of our civic affairs, because it would be adding fuel to the fire of political corruption, in giving more places for preferment. Verily we have no reason to pride ourselves, or look down on others.

3. Well, it is said by some, granted that all this is true, where is room for the Christian Church, or its representative, to reproach us? Is it not a breakdown of Christianity?

Nothing of the kind. Christianity has not been tried. It is the breakdown of a civilization that, while it may have called itself Christian, has refused to be governed by Christian motives, that has practically denied the fundamental principle of the Christian Religion, the Incarnation, the hallowing of the whole of human life, in all its departments, by the welcoming into it of God, His will and judgment, His truth, justice, purity, love; that has proclaimed, Business is business, and

made in many cases by those who give themselves up to the sacred ministry. Sometimes the work is very discouraging and men fail to some extent under the strain. It is sad to hear a parson say that he would never let a son of his go into the ministry to suffer such things as he had had to undergo. It is well for the laity to think about these things, and when they have come to realize the plain truth of the matter they will find a remedy for it. "The labourer is worthy of his hire," and that hire should at least be a living wage.

EUSEBIUS.

Politics is politics, and Religion must not be allowed to enter into either.

Here is the need for repentance, that is, a change of mind. Our lives must be ruled by the fear and love of God; we must see that we are not rejoicing in a civilization, or World City like Babylon, built up on selfishness and the ignoring or contempt of God. This will as surely have its disastrous crash with us, as the catastrophe has come to the un-Christian life of European nations. God's judgments on sin, national as well as personal, are to be seen in the war.

4. There is another side to the terrible story with which we are so dreadfully familiar, another view that must not be left out. We must recognize how God brings good out of evil, makes the fierceness of man turn to His praise.

War is not wholly evil. In existing conditions there must be an ultimate appeal to force as a last resort—in the family, the school, the city, the state, and in international affairs. Coercion is necessary for persistent wrongdoers, who will not listen to reason, in order to protect helpless innocence, and to resist oppression.

In the sacrifice of means, comfort, life on behalf of one's country, on behalf of right, to relieve the oppressed; by alms and personal service of all sorts in relief of suffering of every kind—war affords opportunities for courage, endurance, self-sacrifice.

Are we just congratulating ourselves that we have escaped its miseries? There are worse things than death for the individual, worse things than war for a nation. May be (I cannot say) we ought to have taken some more decided step—on behalf of right—at an earlier stage of the European struggle. Perhaps we were held back by cowardly or selfish considerations. Now apparently it is only American lives and interests that we are bidden prepare to defend. Apart from this, in escaping suffering we may be avoiding the purifying discipline through which others may be purged from old offences, and turned from evil ways, in which we continue.

Let us ask ourselves, Are we in our several positions brave in contending against evils that we recognize, and using our influence to put down wrongs where we are distinctly responsible? Are we ready to risk popularity in resisting abuses, prepared for some loss of income in giving up questionable investments?

5. Lent with its self-examination and humiliation ends in Passiontide and the commemoration of our Saviour's victory on the Cross. Let me point out two thoughts, ways in which all that I have been speaking of, of all that fills our minds and hearts, may help us to understand something more of the Suffering of our Lord and of its meaning.

(1) Think of Him, the Son of God who has taken our nature and become the Representative of the human race, the Son of man, bearing our sins and their shame. "My brethren have done this; the nature I wear is thus dishonoured." So He sorrows for the sins of the world, for the sins of the war, for our sins. Learn to sorrow and to feel shame with Him, to offer what reparation we can, along with

His. He suffers for and with His brethren; so must we.

(2) And He contends against evil at any cost. He came to bear witness to the truth—God's mind and will for man; for this He was rejected and put to a cruel and shameful death. His Cross tells of victory through loss; His Resurrection is the assurance that Might is not Right, that God is not ultimately on the side of the strongest battalions, that there shall be a vindication of righteousness—the righteous conduct of man and the righteous judgment of God. The sufferings of the war may—by God must be intended to—lead to a transformed world, where among nations the old man of tyranny, selfishness, exclusiveness, and jealousy, shall be crucified (mark, it is the slow and lingering death), and the new man of freedom and mutual service, of co-operation and brotherliness, shall be raised up. Is the Christian Church (in the widest sense) prepared to take her part in bringing about this transformation, by her faithful, impartial witness to the truth, by her interpretation of God's judgments? May we as a people be worthy to share in the blessings of the reconstruction!

Let us learn to worship Jesus Christ in His Passion as the Soldier, the Martyr, the Leader of the Lord's Host, and enroll ourselves afresh under His banner to fight against the Devil, the World, and the Flesh, as they stand in our path, and resist the setting up of the kingdom of justice and truth, of purity and love.

I reprint in Litany form the Intercessions for the War, which were circulated in September, 1914, which continuous use during these eighteen months have proved suitable and for copies of which I continue to receive application. I would urge that they may be frequently used during Lent in public and in private. They are not of course intended to be a substitute for the Prayer Book Litany, too seldom used. Let that be said in full, after Morning Prayer or before the Holy Communion, on every Sunday and Wednesday and Friday of this coming Lent. We surely need at this time to offer its every petition.

ARTHUR C. A. HALL,
February, 1916. Bishop of Vermont.

INTERCESSION FOR THE WAR

Let us pray
for all having the responsibility of rule—
wisdom, the fear of God, and justice;
We beseech Thee, O Lord.
for the armies and navies of the contending nations—
courage, obedience, endurance, and self-restraint;
We beseech Thee, O Lord.
for the several peoples—
sobriety, self-sacrifice, and charity;
We beseech Thee, O Lord.
for the wounded and the sick,
the bereaved and the anxious,
the despoiled and the prisoners—
patience, comfort, and spiritual insight;
We beseech Thee, O Lord.
for the dying—
preparation, and mercy;
We beseech Thee, O Lord.
for the departed—
cleansing, and rest;
We beseech Thee, O Lord.
for chaplains, doctors and nurses, and all ministering to spiritual and bodily needs—
protection, tenderness, purity, and zeal;
We beseech Thee, O Lord.
for the triumph of right;
We beseech Thee, O Lord.
for the prevailing of reason, and methods of arbitration;
We beseech Thee, O Lord.
for the growth of a spirit of brotherhood among nations and among classes;
We beseech Thee, O Lord.

Teacher Training Examinations

Sunday School Commission

THE Annual Examinations in both the First Standard and the Advanced Standard Teacher Training Courses prescribed by the Sunday School Commission of the General Synod, will be held wherever there are candidates on Saturday, April 29, 1916.

Incumbents of Parishes, or Superintendents of Sunday Schools, where there are candidates, are requested to notify the General Secretary of the Commission, 134 Confederation Life Building, Toronto, not later than March 27th, how many sets of examination papers they will require in each of the Courses, stating clearly on which part or parts of these courses the candidates intend writing. All such applications should be accompanied with a fee of 25 cents for each candidate. Papers will be forwarded to such Incumbents or Superintendents in time for the date set for the Examinations, together with a copy of the rules and regulations governing the conduct of the same.

The work required in the various sections of the two courses is as follows:

THE FIRST STANDARD COURSE

FIRST YEAR

- i.—Hurlbut's Lessons in Teacher-Training, Parts 1, 2, 5.
- ii.—The Story of the Prayer Book—Moule, or the Prayer Book—What it is and How we use it—Dearmer.

SECOND YEAR, SECTION A.

- i.—Daniel—How to teach the Church Catechism—to end of Lesson 33.

SECTION B.

- i.—Daniel—How to teach the Church Catechism—Lessons 34 to end.
- ii.—Hurlbut's Lessons in Teacher-Training—Parts 6.

THIRD YEAR

- i.—Hurlbut's Lessons in Teacher-Training—Parts 3, 4, 7.
- ii.—Supplementary Notes to Hurlbut.
- iii.—Missionary Education in the Sunday School. Diffendorfer, (Anglican Edition).

Candidates taking the above Course in two years will be required to take for their first Examination all the first year's work and Section A. of the second year's work.

THE ADVANCED STANDARD COURSE

FIRST YEAR

- i.—The Pupil and the Teacher, Weigle, Part 1.
- 2.—A Popular History of the Church of England, Bishop Boyd Carpenter; or, Lane's Illustrated Notes on English Church History.
- 3.—Old Testament History, Maclear.

SECOND YEAR

- 1.—The Pupil and the Teacher—Part 2—Weigle.
- 2.—The Teacher's Prayer Book—Barry.
- 3.—New Testament History—Maclear.

- 4.—(a) The Making of Modern Crusaders; (b) Missionary Teaching in the Sunday School; (c) Missionary Organization for Boys.

(The last two mentioned pamphlets may be obtained free of charge on application to the Commission.)

N.B.—In the Diocese of Rupert's Land applications for papers should be made direct to the Field Secretary in time to enable him to forward such applications to the General Secretary of the Commission by March 27th. Similarly in the Diocese of Huron the applications should be made through the Sunday School Inspector of each Deanery.

Personal Mention

BISHOP Lucas, of Mackenzie River, is expected in Toronto some time in April.

* * *

Dr. V. E. Harris, Diocesan Secretary of Nova Scotia, in company with Mrs. Harris, left on Tuesday for a month's trip to the States, for purposes of recuperation. Dr. Harris' zeal not only in the performance of his duties as secretary, but of those devolving upon him as priest in charge of the Russian Mission in Halifax, have told upon his health and he takes this trip on the advice of his physician. A host of friends in the diocese are as one in the hope that he may return greatly refreshed and invigorated by the change.

* * *

Franklin Spence Edmonds, Esq., has been appointed Acting General Secretary of the Brotherhood of St. Andrew in place of Dr. Carleton, who recently retired from that office. Mr. Edmonds is a well known lawyer in active practice in Philadelphia and is a leading Churchman in the Diocese of Pennsylvania. He has spoken at several of the annual conventions of the Brotherhood and will be remembered by all who have met him for his genial personality, his clear, forceful and incisive manner of speaking and the helpfulness of his addresses.

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Mr. George Herbert Randall, Associate Secretary of the B.S.A., is to be Acting Editor of *St. Andrew's Cross*.

* * *

The Bishop of St. David's is paying a visit to the Welsh troops at the front.

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The Rev. Father Conran has been awarded the Military Cross for distinguished service as Chaplain at the Front. Father Conran is a well-known Missionary Preacher and a member of the Cowley Fathers.

* * *

The Rev. W. Temple, rector of St. James', Piccadilly, London, succeeds the Rev. C. B. Mortlock as editor of *The Challenge*, an English Church weekly. Mr. Temple is not a beginner in journalism as he for a time edited the scholarly Cambridge review, "Comment and Criticism."

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The Rev. D. M. Rose and family have arrived in Japan and are visiting in Nagano and Nagoya.

* * *

Word has been received from Mrs. Hamilton, wife of the Bishop in Mid-Japan, who met with a painful accident in one of her eyes while in Vancouver on her way east, that no serious results are likely to follow.

* * *

Miss Robbins, of Honan, China, who has been doing deputation work in Eastern Canada under the direction of the W. A., has returned to her home in Winnipeg.

* * *

Mr. A. C. L. Adams, a law student in the firm of Shortt & Cross, Edmonton, son of Rev. A. A. Adams, Sioux Lookout, has joined the University Battalion, as a private, now forming at Edmonton. Nine other students have also joined and the soldiers will barrack in the University Building.

* * *

Dr. Jackson, for many years organist of St. Peter's Church, Brockville, and also a composer of considerable merit, has obtained an appointment as a doctor for the overseas forces and is now on his way to the Old Country.

* * *

We regret to learn that Lieut. Hugh Heaton has been dangerously wounded in action. Lieut. Heaton is an old T. C. S. boy and a son of Mr. Earnest Heaton, an active and well known member of Grace Church, Toronto.

* * *

The Bishop of Honduras, the Right Rev. W. Farrar, D.D., has been forbidden by his doctors to stay any longer in a tropical climate and has resigned and accepted the living of Bognor, on the Sussex Coast, England. Dr. Farrar was for a time assistant Bishop in Quebec, under Dr. Dunn.

The Rev. Canon Howard, rector of Christ Church, Chatham, and one of the leading clergymen in the Diocese of Huron, has been recommended for the position of chaplain of the 186th Kent Overseas Battalion.

* * *

The Rt. Rev. the Bishop of Huron visited Toronto last week and addressed the members of St. David's Society on St. David's Day.

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There passed away at Rochester on February 25th, Rev. William J. Pigott, a superannuated clergyman of the Diocese of Niagara since the year 1902. He was well known and greatly respected in the surrounding district, where he had capably filled many charges. Deceased was in his 82nd year. He was born at Ranby, Nottingham, England, and was ordained a deacon in 1865 and a priest in 1867. After various appointments without the diocese, he filled the following successive charges in the Diocese of Niagara: Moosefield, Acton and Rockwood, Fort Erie, Port Robinson and Palermo.

* * *

We are glad to learn that the Rev. R. H. Archer, rector of Cornwall, Ont., who has been seriously ill since January, is now improving.

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APPOINTMENTS

DIOCESE OF CALGARY

FINN, REV. G. N., M.A., of Edmonton, rector St. Luke's, Red Deer.

GRAY, REV. S. C., of Qu'Appelle, rector Christ Church, Macleod.

HENDERSON, REV. H. M., incumbent of St. Barnabas', Three Hills, etc.

PHOENIX, REV. JOSEPH, incumbent St. John's, Claresholm, etc.

WILFORD, REV. H. H., incumbent of Christ Church, Millerville. Incumbent also of St. Peter's, Okosoks.

DIOCESE OF HURON

The Bishop of Huron has appointed the following to be Rural Deans on the nomination of the clergy in their respective deaneries:—The Rev. John Berry, M.A., B.D., Meaford, Rural Dean of Grey; the Rev. J. B. Fotheringham, M.A., Goderich, Rural Dean of Huron; the Rev. B. A. Kinder, M.A., Leamington, Rural Dean of Essex. The Bishop has also appointed the Rev. D. W. Collins, of Exeter, to be rector of the Church of the Ascension, Windsor, in succession to the Rev. W. H. Snelgrove, B.A.

Soldiers and Religion

CONFIRMATIONS UNDER FIRE

THE Bishop in Fukien, who has been acting as "Bishop-Chaplain" with the Mediterranean Force, briefly describes some sides of his work in a communication to the *Church Missionary Review*. The arresting feature of it is the constant demand for Confirmation on the part of the men, and in one place the Bishop shows what an important bearing it has upon the work of the chaplains. "The chaplains have told me that it has been a great help to them to have something definite like Confirmation to work towards." This seems to be a strong justification for the appointment of bishops at the Front.

Looking through my lists (says the Bishop) I find that within the space of about three months I used the Confirmation Service about sixty times in hospitals, either in Alexandria, or at Mudros, or at places on the Gallipoli peninsula. A good many of these were bedside services, and very touching those bedside services were.

AMID THE BOOMING OF THE GUNS

The largest Confirmation services which it was my privilege to hold were not in hospitals, but amongst the men at the Front, at Cape Helles, at Anzac, and at Suvla. I am glad to recall the interest which some officers in high command took in these services. On one occasion a Brigadier-General marched down from Russell's Top to

Anzac beach with over twenty of his men and their chaplain, and took an earnest part in the services. General Birdwood, though twice hindered by his duties from being present, cheered me by the keen interest which he expressed in the service. I remember two other generals coming to confirmations which were held at Cape Helles. The largest Confirmation service was held on the extreme left of the Anzac position with the East Anglian Division. We had to wait for the protection of darkness, as we were a large assembly gathered together in a somewhat open gully. Two dim lanterns placed on a box and one or two blankets on the ground made up all our church furniture. Neither the chaplains nor myself were in robes. Every candidate had his kit and rifle with him. Now and again we could see and hear the flash and boom of our own guns, and continually there came the sharp crack or the swish of a Turkish bullet passing overhead across the gully. I read the service by the light of my little electric torch. It was a stirring time, and about one hundred men, mostly East Anglians, there renewed their baptismal vows and received their confirmation by the Holy Ghost.

THE DYING SCOTSMAN

Among other pathetic experiences of the Bishop was the following, which occurred when he was travelling from Mudros to Malta on a hospital ship with nearly 700 sick and wounded.

Among them, he says, was a fine young Scotsman whose leg had been amputated on the Suvla beach. Gangrene subsequently occurred, and all efforts to save his life were unavailing. One night, not many hours before he died, whilst he was half delirious, he said to the surgeon, "It's an awfu' night in the trenches." "But," the surgeon replied, "you're not in the trenches now, sonnie; you're comfy in bed." "Yes," he said, "but our loving sympathy goes out to our brothers in the trenches." I shall not forget how a few hours later at the end of some confused talk in his delirium, he turned his wide-open eyes full on me, and with a strong voice rolled out the words, "For Thine is the Kingdom, and the power, and the glory." Of such surely is the Kingdom of Heaven.

The Call of Lent

OUT on the plains of France, Belgium, and elsewhere human bodies are being lost, while many souls are being redeemed by self-sacrifice. Here in Canada it may be that many souls are being lost, while bodies are being kept comfortable in safety and luxury. There they feel the fear of death, endure the discomfort of trenches, and live from minute to minute. Here we, as fellow soldiers, with them, should feel the fear of God, endure the pain of realized self-sacrifice, and live in earnest and watchful prayer. Most of us are doing none of these things, so far have no intention of doing any of them, and yet dare to say, "O God Thou art my God." There is not a man, woman, or child that should not live this Lent with a sense of the dreadfulness of falling into the hands of the living God. It is not enough to say our prayers more carefully at home, but we should find time for corporate, common prayer in the House of God. No soldier goes to war alone, but in battalions, in thousands, tens, and hundreds of thousands. For our common supplications day by day we need not the usual tens, or twenties at our Church, but fifties and hundreds. It is difficult, very difficult for very many of us, but not so difficult as the burden laid upon our brethren in the war. Let both your courage and your humility help you to resolve, "I will do this, God being my helper."—*St. Thomas' Parish Notes, Toronto.*

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
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MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

CALGARY

THE SYNOD

The Synod of Calgary Diocese assembled in Paget Hall on the 13th of February. The weather having moderated to considerably above freezing point from between 40 and 50 degrees below zero—the sun shining as it can shine in Alberta—had the tendency to make business agreeable.

The proceedings of Synod opened on Tuesday with a celebration of the Holy Communion, at 8 in the pro-Cathedral of the Redeemer. At 9.45 the members of Synod gathered in Paget Hall and proceeded into the church, the laymen marching first followed by the clergy and His Lordship clothed in their ecclesiastical vestments. At this service matins and Litany were sung and the Lord Bishop of the diocese delivered his charge. At 12 o'clock the Synod assembled for its first business session, the chief business being organization. Luncheon was served at one by the different parochial branches of the W.A. in the city of Calgary.

At the afternoon session the Indian work of the diocese was discussed. Interesting addresses were delivered by Archdeacon Tims, Canon Stocken and Rev. S. Middleton, missionaries on the Blackfoot and Blood Reserves. Archdeacon Tims spoke of boys who had graduated at the Indian schools, stating the change education made in the lives of the Indians and how they proved themselves able to take their place in the civic life of the community instead of holding to their original modes of living. He also stated that the Indians had recently handed in \$207 toward the Patriotic Fund and that Chief Mountain of the Blood Reserve contributed \$25 a year towards the missionary work of the reserve. Canon Stocken spoke of the interest the Indians were taking in the agricultural pursuits on the Blackfoot Reserve, also the interest the Indians were taking in the work of the Church. Silas Wolfe Collar, an Indian catechist, takes the service in a very efficient manner when Canon Stocken is unable to be present.

On Wednesday morning the chief business was the receiving of the financial report for the year ending 1915, by Mr. Sidney Houlton. The report was presented in a very practical and business-like manner and it inspired the members of the Synod with confidence that everything possible was being done to carry on the work of the diocese at the least expense during these strenuous times. During the discussion of finances a committee was formed of business men in the city of Calgary to raise \$30,000 during this year to wipe off the chief debts

of the diocese. This committee is to act with men in different parishes throughout the whole diocese.

A resolution was passed asking the Missionary Society of the Church of England in Canada to undertake the responsibility of the Indian work of the diocese in order that the diocese may be able to extend its general missionary work.

On Wednesday evening the Lord Bishop of Edmonton preached at a special service held in preparation for the mission at the beginning of Lent.

On Thursday morning the finance and property boards reported in a satisfactory manner.

At noon on Thursday the Bishop of Edmonton was ushered to the platform and brought the greetings of the Edmonton Diocese. His Lordship urged the laymen of the Diocese of Calgary to stand shoulder to shoulder and support the work of the Church during this crisis our Empire is passing through.

Among the amendments to canons presented to Synod was a canon introduced by Canon Murrell-Wright uniting the different assessments on the parishes into one and arranging that assessment on the percentage basis—75 per cent. for home missions and general purposes; 20 per cent. for M.S.C.C.; 2 per cent. for S.S. Commission; 3 per cent. for Widows and Orphans.

Another important amendment to the canons was the providing for the election of an assistant bishop.

On Friday morning a service conducted by Archdeacon Webb, of Edmonton, in the pro-Cathedral, was very helpful to the clergy and laymen.

The Synod was pronounced by a great number present to be one of the most pleasant and business-like that they had attended.

NIAGARA

MONTHLY MEETING OF W. A.

The monthly meeting of the Women's Auxiliary to Missions was held in the schoolroom of the church of St. John the Evangelist, on Wednesday, March 1st, at 10.45 a.m. The president, Mrs. Leather, opened the meeting by special prayers.

The order of business was suspended and a resolution of sympathy to the family of the late Mrs. (Canon) Sutherland was read and carried standing. Mrs. Sutherland, who took a keen interest in the work of the W.A., was a life member and was for many years Dorcas Secretary, also serving on the board as first vice-president.

Rev. Canon Daw gave an address in which he urged the members to realize

that, with all the extra work put upon the women during these days, the work of the Church in the mission field and at home had to go on and must be supported loyally.

Six new members were welcomed: Mrs. Ernest, of Mount Forest; Mrs. Emmet, of Dunnville; Mrs. Williams, of Oakville; Mrs. Riddel and Mrs. Chamberlain, of Christ's Church Cathedral, and Miss Redfield, of the Church of St. Thomas.

The reports of the secretaries were encouraging. The Dorcas secretary reported sending out four bales and three parcels, value \$82.31. The juniors sent two parcels, value \$11.86, and had sent in \$76.57 for junior pledge fund. Extracurricular day fund had on hand \$278. The number of Leaflets taken for the month was 1,686, an increase of 20. An interesting discussion brought out several good suggestions on how best to increase the interest in the Leaflet. A splendid reference book, History of Christian Missions, had been added to the W. A. library.

The treasurer's receipts were \$2,813 and the partial expenditure, \$1,200. Mrs. Hobson gave a short talk on the two pledge funds (diocesan and general). A discussion followed, in which various ways of bringing before the members the necessity of making the pledge funds a branch's first duty, were presented.

Two Quiet Hours have been arranged for the members during Lent. They will be held in All Saints' Church on March 10th, when the addresses will be given by Ven. Archdeacon Forneret, and on March 31st, when the addresses will be given by Canon Howitt. Hours from 3.30 to 5.30 p.m. Members will kindly note these two dates. The meeting adjourned with the singing of the national anthem.

NOVA SCOTIA

In the course of his Lenten pastoral just issued, His Grace Archbishop Worrell says:—

"The season of Lent this year comes to us with a far more insistent call than ever before. A sharp impelling command goes forth to the Christian world to stop and think, not only, as most people are doing, of the war in general, but of what the war should be to us. It has stirred the manhood of the country to an extent not dreamed of in the way of personal sacrifice and chivalrous endeavour for the cause of the Empire.

"But the question to ask ourselves is, has it brought us to a clearer recognition of God—Father, Son and Holy Spirit—and of our right relations to Him?

"Many times the House of God is open for public services. Shall we take advantage of these? All day the Sanctuary invites us to come in and pray and think. Do we, in practice, appreciate that blessing? Frequently is the Sacrament of the Lord's Supper administered with all the strengthening and refreshing of the souls which it affords. Will that blessed privilege be used?

"But while these blessings of the Church are with us and our need of them undoubted, there is a danger lest they be made merely a formal routine. It is possible to turn the most sacred services of the Church into frozen music as cold as the pillars of a Gothic structure. Of all years there is no room this year for empty or shallow religion. We are face to face with facts and those facts cannot be overlooked."

Generous contributions to the fund on behalf of the All Saints' Cathedral mortgage debt have begun to come in. Among them being one of \$500 and two of \$400 each. Canon Vernon, who is directing the campaign by means of which it is hoped to lift the debt so that the Cathedral may be consecrated on next All Saints' Day—the Archbishop's earnest wish—is, as usual, full of optimism. Certainly there is no reason why the object in view cannot be accomplished, providing Churchmen generally rally to the call.

OTTAWA

OTTAWA

The Bishop of Kingston, Rev. E. J. Bidwell, will occupy the pulpit in St. Alban's Church on March 23rd.

ST. MATTHEW'S

On Monday, February 28th, the men and boys over 14 of St. Matthew's congregation, held their first annual banquet and reunion, which was pronounced by all present one of the best evenings in the parish hall for several years. Over one hundred men and boys were present and the programme of music, songs, readings and addresses was both interesting and entertaining.

The chief feature of the evening was a address to young men and boys by A. E. Fripp, K.C., M.P., of Christ's Church Cathedral. Mr. Fripp gave his hearers excellent advice and among other things he told them that in order to be successful in life two things were necessary, viz., self-discipline and hard work. He also emphasized the importance of attendance at Church and taking an interest in Church work.

Mr. G. W. Dawson, people's warden, delivered a patriotic address which was zealously and most heartily applauded. Mr. F. H. Gisborne, K.C., I.S.O., rector's warden, moved a vote of thanks to Mr. Fripp, which was carried unanimously. Refreshments were served and the men spent an hour or more in a social manner.

On Wednesday, March 1st, His Lordship Bishop Roper, confirmed a class of fifteen adults, twelve of whom are married, presented by the rector, the Rev. G. S. Anderson. This was the seventh Confirmation in St. Matthew's Church within two years and there have also been five private Confirmations. The total number confirmed is 259.

On Sunday, 5th inst., the rector was assisted by the Rev. Professor Morris, B.A., Oxon., of Trinity College, Toronto. At the eleven o'clock service a large number of the Engineers were present, over 30 of whom received the Holy Communion. The total number of communicants for the day was 312. As many of the Engineers are leaving for overseas this week the choir sang the hymn, "God be with you till we meet again."

Prof. Morris preached two scholarly and very impressive sermons.

Daily services will be held in the Church during Lent.

CARP

The annual meeting of the W. A., on February 23rd, began with Eucharist at 10.30, the Rev. T. J. Stiles, of Ottawa, being special preacher. In the afternoon the business meeting was held, at which the election of officers took place. About thirty members were present. Addresses were given by Mrs. T. J. Stiles and Miss Kingston, of Ottawa. All officers were re-elected. The treasurer's report showed cash offerings for various purposes during the year amounting to \$304. The chief officers are—Mrs. R. B. Waterman, honorary president; Mrs. J. Storey, president; Mrs. McIver, treasurer; Miss Lett, Miss L. Reid, Miss H. Green, secretaries; Miss F. Rishaur, secretary of Babies' Branch.

QU'APPELLE

SEMANS

The Rev. A. Mullins Harding, vicar of Holy Trinity, Medicine Hat, and former vicar of Semans, paid a visit to his old parish and officiated at Lockwood and Nokomis and preached at evensong at St. Leonard's on Sexagesima Sunday.

The children of St. Leonard's Sunday School are proposing to place a memorial in the church in memory of their much esteemed superintendent, Mrs. I. J. Minto, who entered into rest on October 9th, 1914. In addition to this it is intended to place a font in the church in memory of Master Harold Masson Crimes, the only son of Mr. and Mrs. G. H. Crimes, who died in Semans after an illness of

two weeks duration, at the age of two years.

LOCKWOOD

St. MICHAEL'S

The new church which was erected during the fall of 1915 was opened on the second Sunday in Advent by the Rev. H. Bucklee, priest in charge, in the absence of the Lord Bishop of the diocese. In the course of his sermon Mr. Bucklee said: "The purpose for which the church was built was to constantly remind the people of the bond of communion which existed between the soul and God.

"Worship at the altar would deepen and strengthen this bond and form the highest and most perfect act of worship. The Sacramental Presence of our Lord in the Eucharist would make men more thorough in their confession of sin, and in their preparation to present themselves at the altar. The Church would be the greatest asset in moments of greatest joy and in hours of greatest trial, temptation and darkness, if the purpose for which it was erected was constantly kept in mind, and during this awful hour of the world's history, it would play its part in upholding the sacred cause of the Allies with its intercessions, prayers and supplications."

BLYTHWOOD AND CLEAR LAKE

Services are now being held fortnightly at two new mission points in the parish of Semans, and it is quite inspiring to see the farmers who are regularly attending the services.

It is hoped that the effort to secure larger support for the Church will be forthcoming, for the greatest disappointment our brave soldiers can receive on their return from the trenches is to tell them that the Church retreated and narrowed her work whilst they were fighting to preserve the honour and truth the Holy Church has been commissioned to give and preserve in the world.

QUEBEC

SUCCESSFUL WORK OF THE QUEBEC DIOCESAN BRANCH WOMEN'S AUXILIARY

The annual meeting of the Quebec Diocesan Branch of Women's Auxiliary was held in the Cathedral Church Hall February 24th and 25th.

The opening service was held in the Cathedral, and was followed by the celebration of Holy Communion, the celebrant being the Lord Bishop of Quebec.

At the close of the service an adjournment was made to the Church Hall, where, under the presidency of Mrs. Colin Sewell, the reports of the officers were read and adopted. The Recording Secretary announced that there had been an increase in the number of branches, particularly in the Junior section.

The President's report, which dwelt particularly on the spiritual side of the work, showed that all pledges had been made and all expenses had been paid to date, being quite as large as last year.

The Thank-offering Secretary reported a large increase in thank-offerings; the triennial offerings of 1911-1914 were better than those of the previous period, whilst the total pledges for the year 1915 will see the thank-offerings trebled.

At the afternoon session Miss Cartwright, President of the Toronto W. A., addressed the meeting and spoke on the three-fold depth of the whole of W.A. in Quebec. Its missionary pioneer work, members' prayer, and the splendid work of the secretary, Miss E. Carter. She commented on the courage and faithfulness displayed by the smaller dioceses, such as Quebec. The enormous sums raised by capitation and voluntary effort in support of work in connection with the war was very gratifying, and in conclusion she dwelt upon the missionary side of their work, stating there would always be a sufficient supply of workers in the mission field if all Church women were recruited in the home fort.

The Very Rev. the Dean of Quebec proposed a warm vote of thanks to Miss Cartwright for her masterly address.

At 4 p.m. the Junior Branches held the floor. Mrs. Kirby, the Juniors' Secretary, read the report, and branch reports followed.

The elections resulted in the re-election of last year's officers, Mrs. A. Turner being elected to fill Mrs. A. J. Balfour's office, who felt obliged to give up the work this year.

THE MISSION

A very successful Mission was held at Richmond during the Septuagesima season. The Rev. W. T. Forsythe, of South West Harbour, diocese of Maine, who is an experienced missionary, conducted the Mission. St. Anne's congregation, Richmond, under their rector, the Rev. J. F. Belford, will enter upon a new period of parish life as a result of the Mission.

At the Cathedral, the Mission commenced Ash Wednesday and the Missioner, the Rev. C. E. Sharp, of St. Thomas', Toronto, preaches every night at 8 p.m. for ten days. The closing of the Mission takes place on Sunday evening, March 19th. A daily Eucharist will be held during the Mission. There are special services for men on Friday night, March 10th, for women on Monday at 5 p.m., March 13th, and for children on Tuesday at 4.15 p.m., March 14th.

At Trinity Church the Rev. Canon Howitt commences the Mission on Ash Wednesday and besides the evening sermon holds an afternoon service for Bible study.

At St. Michael's, Bergerville, the introductory visit and sermon took place last week when the Missioner, the Rev. I. A. R. Macdonald, of East Angus, met the congregation and made preparation for the Mission to be held the first days of April.

At Shawinigan and Grand Mère, Missions will be held at a date to be announced later. St. Matthew's, Quebec, will also announce later the date of its Mission.

On the Gaspé coast the Mission will not be held till Trinity-tide and in some of the country parts of the diocese the date selected is some time after Easter.

RUPERT'S LAND

His Grace the Archbishop was at Carman on Sunday, February 27th, and administered the Rite of Confirmation to a number of candidates in the morning. In the evening His Grace read the lessons and preached.

During the last few weeks no less than twenty-one of the students of St. John's College have enlisted for active service.

The Rev. O. May was the preacher at St. Thomas' Church, Weston, on Sunday, February 27th.

The Rev. J. J. McKinney has been appointed by the Archbishop to the parish of Elgin and the Rev. O. May to the parish of Reston.

The Rev. W. W. Thomas conducted the service at Virden on Sunday, February 27th. On Monday morning the Captain in charge of the soldiers stationed here requested the General Missionary to speak to the men, which he gladly did.

TORONTO

TORONTO

St. STEPHEN'S

On 2nd March a picture of Mrs. Broughall was unveiled by the rector in the Young Women's Class-room. Mrs. Broughall made a touching reply. A large number of former Bible Class members was present.

WOMEN'S AUXILIARY

The monthly meeting of the Diocesan Board of the Women's Auxiliary was held in the Church of St. Mary the Virgin. Some 250 members were present, Miss Cartwright presiding. Two new senior branches, one at Birchcliffe, another at East Toronto, were added, also a new junior branch.

Reverend C. J. James gave the

noon-day address on the missions to the Jews. Rev. Mr. Fry gave a most interesting account of his life work amongst the Esquimaux in the far north, and told of hair-breadth escapes by land in the frightful storms of snow and cold, and on the icy waters. The fearfully high freight rates make it very difficult to have the commonest comforts for a white man's life in these regions, and only an exceptionally strong, hardy man could undertake the life of a missionary there. Mr. Fry is returning to his post, and is trying to fit himself in various ways for the improvement of the conditions of life there.

MISSION OF LONGFORD MILLS

A Confirmation Service was held by Bishop Reeve at St. Paul's Church, Washago, Sunday, March 5th, at which ten persons were confirmed. The Bishop also preached at St. Peter's Church, Longford.

NEWFOUNDLAND

Rev. J. G. Cragg, of Whitbourne, has retired from active service and is now living at Harbour Grace. The priests of Conception Bay Deanery will do duty in turn at Whitbourne until the end of June, when permanent arrangements will be made. Fr. Cragg is 80 years of age.

Rev. C. A. Moulton, L.Th., has succeeded Rev. A. Clayton, L.Th., as junior curate of St. Thomas', St. John's. Rev. Mr. Clayton has gone to England on a year's leave of absence to do chaplain duties in the British Army.

Rev. T. Greavett, L.Th., has been appointed to the mission of Baird Island. Whilst awaiting an opportunity to get to his mission, he may assist Canon White at the Cathedral.

Rev. C. W. Hollands, of Carbonear, and Rev. J. Higgitt, of Harbour Grace, will exchange duties on Friday evenings during Lent, each giving a series of addresses on those evenings.

Private Phil. Jensen's gift of speech will be welcomed and used by the recruiting committee in the present campaign.

The Women's Patriotic Association of St. John's raised \$350 for Red Cross work by a carnival held on February 24th.

The Cathedral Men's Bible Class held its annual entertainment in Synod Hall, St. John's, on February 23rd. The Bishop and Canon White took part in the entertainment, and the proceeds will be devoted to the purchase of literature for the Harbour Mission work.

Rev. Mr. Clayton was presented with an address and a gentleman's dressing case by the members of St. Thomas'

Church on the eve of his leaving for England.

We saw in a Nova Scotia paper that two ladies there had knit over one hundred pairs of socks for the soldiers. We can beat that all right, for Mrs. Matthew Martin, of Harbour Grace, has knit ninety pairs herself. She is seventy-two years of age. Next.

The season of Lent, always a very real and a very helpful season to spiritual life in this diocese, will be doubly so this year owing to the war.

Reverence in Public Worship

THE outward reverence of the body is an indication of the inward reverence of the soul, therefore slovenly worship is much to be deplored as showing a lack of honour to Him whom we are gathered together to worship and who has promised to be in our midst. The bowed head at certain solemn portions of the service indicates that we are following in the true spirit of worship, the words we are repeating with our lips. Of course outward mechanical reverence without the reverence of the spirit is not acceptable to God, but if we are seeking truly to worship Him the body will intuitively incline at certain portions of the Creed, the Gloria, the Holy Name, etc., thus indicating the adoration of the heart:

"Worship Him with your body and your spirit which are His."

AT HOLY COMMUNION

The Holy Table now is spread
A Heavenly feast entirely free,
Hither be all Thy people led,
And bless, oh bless it, Lord to me.
Wash from my sin-stained heart its guilt,
Subdue each wayward, wandering thought,
On Thee alone my hope is built,
Repentance by Thy spirit wrought.
Oh fill my heart with love Divine,
To all Thy creatures here below
May the new life indeed be mine,
And all my ways its presence show.

EDWARD C. LEAN.

Toronto

Missions to the Jews

THE M.S.C.C. are already receiving many requests from the clergy for the pamphlets which they have issued dealing with work among the Jews. As usual, the special collections on Good Friday will be devoted to this purpose and special envelopes will be supplied to the parishes who care to use them.

THE TORONTO GENERAL TRUSTS CORPORATION

Dividend No. 79

Notice is hereby given that a dividend of two and one-half per cent. (2½ p.c.) has been declared upon the paid-up Capital Stock of this Corporation for the quarter ending March 31st, 1916, being at the rate of ten per cent. (10 p.c.) per annum, and that the same will be payable on and after the first day of April, 1916. The Transfer Books of the Corporation will be closed from Monday, the 20th day of March, until Friday, the 31st day of March, both days inclusive.

By order of the Board.

A. D. LANGMUIR, General Manager

Toronto, Feb. 29, 1916

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Special Message of Lent

The Bishop of Ottawa's Lenten Pastoral

THE Bishop of Ottawa has issued the following pastoral:—
My Dear People:

Another Lent is approaching and another Lent in war time. What ought it to mean to us? How best can we use it for God? Every Lenten season as it comes summons God's people to Bible study and meditation, to prayer and fasting, to self-examination and newness of life.

SPECIAL MESSAGES OF LENT

This year the Holy Season comes with special messages for us all. Let me emphasize two of these. Many homes and hearts are anxious to-day. Men and women with splendid courage are bearing daily anxiety for those in peril whom they love. The message of Lent is full of hope, bright and unconquerable. The way of the Cross that we are treading, has its shadows, and its hours when darkness comes at midday, but it leads through all to victory—of right over wrong, of love over violence, of life over death.

Again, the war has been a shock to all of us. The long continuance is an added shock. At least let it awaken us to deeper thought. What place has actually been allowed to Christ in the modern civilization we have been proud of? What place has Christ had in our own lives? Lent comes to us with a call to action and to sincerity in religious life. Let us put ourselves to school again with Christ under the guidance of the Bible and the Church, and see if there will not be given to us a clearer vision of God, and grace to walk more sincerely in the footprints of our Lord.

BIBLE STUDY AND MEDITATION

If this is to be so we must make time for public worship, for Bible study and meditation. In the centre of thought I would put not now the war in itself—but the Christian doctrine of God. The war must be ever in our minds, special prayers and intercessions should be offered continuously and with them thanksgivings for many mercies received—but in the midst of all that is happening I bid you lift up your hearts that they may be strengthened in God.

The revelation God has given us of Himself is a treasure splendid and inspiring, with a power in it by many almost undreamt of. Many sermons and instructions will unfold it in the churches of the diocese this Lent. Do not be absent from public worship. The Church is our Father's house. We are His sons and daughters. Do not dishonour Him. Will not His heart be wounded if we ignore His invitations? In private Bible reading I have found a simple plan that has been very helpful to myself. Take a Bible that you do not mind marking and a pencil. Read large sections in order to find the names and titles of God. Underline each one and then gather them all together. They are many: "My shield," "My strength," "My fortress," the "Holy One of Israel." They express the actual experience of God enjoyed by men and women of old. All was intensely real to them. God grant that this vision and experience may be even more real to us—who have seen Him and known Him in the face of Jesus Christ. See especially, Ex. 6. 15, 33 and 34, also Isaiah, Jeremiah and Psalms.

PRAYER AND FASTING

The Apostles came to our Lord one day with the petition: "Lord, teach us to pray." Will you ask the same of Him from your hearts this Lent? To learn to pray is a lifelong undertaking, but we can make real progress in it from year to year if we try. Use some book of private prayer, but do not be a slave to it. Books hold before us high ideals of prayer and give us forms of words which have been found helpful in consecrated lives—but they must not take the place of our own heart's communion with God. Prayer is

talking to God through Jesus Christ, and the Holy Spirit will help us if we ask Him. Holy Scripture is quite clear that fasting is a Christian duty. The Church tells us that the special time for fasting is Lent and other appointed days throughout the year. One great purpose of fasting is the winning of self-control. It is the proof of our Christian freedom. By it we can make certain that no habit, however innocent, has a grip upon us that we cannot loosen. What can you do this Lent, with due regard to the necessities of health and daily work, to prove that your will is in control and not subservient to the body and its impulses and demands.

SELF-EXAMINATION AND NEWNESS OF LIFE

Self-examination is best undertaken in the light of the vision of God. When the brightness of His Holy love shines upon us the sense of sin comes home to us. The more you know of God the more you will know of the presence and effect of sin in human life. You will know sin also as that which God's love will pardon and God's grace will uproot and overcome. Do not forget our corporate responsibility at this time. We are offering intercession that God will grant repentance and forgiveness for national sins and shortcomings. What can we do to better the conditions of our modern life?

Let us plead for these tokens then of newness of life amongst us:—

Earnestness and growth in private prayer.

Revival of family prayer.

Communion reverently prepared and regularly made at the earliest hour that may be possible on God's Holy Day.

Active service for the Church.

A new consideration of the responsibility that lies upon us as "members of Christ and children of God" in the life of the local community and of the nation.

So, dear people, I commend you to God and to His love and peace, in our Saviour Jesus Christ and the Holy Spirit.

Believe me to be one who desires to be with and through your clergy, your friend and father in God,

JOHN CHARLES OTTAWA.

Much help will be found in the following books:—

Christus Consolator, by the Bishop of Durham.

Prayer and Some of its Difficulties, by Walter T. Carey.

Prayer and Action, by E. E. Holmes.

The Sermon on the Mount, by Charles Gore, Bishop of Oxford.

"LENT IS A TIME FOR GETTING RID OF ILLUSIONS"

THESE quickening words were uttered by the late Canon Liddon in a sermon on "The True Life of Man," from the text: "A man's life consisteth not in the abundance of the things which he possesseth." Furthermore, that great preacher said and it is most wholesome truth for us all to "read, mark, learn and inwardly digest," at the outset of another Lenten season, that "a church is nothing, if it be not a congregation or home of souls; and the condition of these souls, their faith, their hope, their love, their repentance, their power over the insurgent forces within and the assailing forces without them, their ability to maintain true communion with the Invisible Source of life, is the point really worth thinking of." What the eloquent and learned Canon called the "master illusion" is the belief "that there is any value whatever in property apart from the good use which we can make of it."

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Women's Work and Social Service

I WAS turning over some numbers of my beloved *Punch* and had just been reading the following lines on *A Khaki Wedding*:

"The bride would capture every heart
At wedding routs, when peace was rife:
The bridegroom played a thankless part,
He seemed the merest cipher:
But khaki's now the only cry,
Where once the lady filled the eye.

"Eclipsed, she flaunts no gorgeous dress,
No costly veil, no sheaf of lilies,
No orange blossoms, less and less
Of silk and satin 'frillies':
She dresses on a modest plan
To leave him every chance she can.

"'Tis well: the lack of fine array
Best fits a sacrificial altar;
Her man to-morrow joins the fray,
And yet she does not falter.
Simple her gown, but still we see
The bride in all her bravery."

* * *

At this point I hear Bettina's voice:
"I want you to come to my wedding,"
she was saying,—"no invitations, no
breakfast, no ceremony or anything
like that, not even a wedding dress,—
only my old white serge, you know.
It's just—we're going to be married
before Cyril has to go over again.
You'll come, won't you?"

I murmured a bewildered acceptance,
my mind leaping back to the
moment when I first saw Bettina—
aged perhaps six weeks—in her mother's
arms, and now—"I want you to
come to my wedding," she was saying.

When the war broke out, she was
the same light-hearted, care-free,

FOR THE EMPIRE'S DEFENSE

**Guns and Dreadnaughts are Poor
Substitutes for Men When It
Comes to the Defense
of the Empire**

UNDER the influence of the war in
Europe, the tendency of writers and
law-makers is to exaggerate the need of
guns and battleships when it comes to
preparedness for national defence.

The Nation's defence is not in guns or
dreadnaughts alone, but in the men of
health and stamina who do the work of
factory or farm, or manage the great
industrial enterprises. National prepared-
ness in times of peace is a question of
men who are equipped for all the duties
of citizenship—not for war, but for
work, not for murder, but for the manu-
facturing and merchandising—not for
carnage, but for the creation of the things
the people need.

A nation of cripples, dyspeptics and
defectives is not prepared for war or work.
Building sturdy boys for national defense
is largely a question of food and exercise.
Prosperity and luxury are responsible for
poorly developed, defective boys and
girls.

The best food for youngsters and grown-
ups is shredded wheat biscuit. Being
made of the whole wheat it supplies all
the material for the building of the perfect
human body and is prepared in a digest-
ible form. A daily diet of shredded
wheat, with vegetables that grow above
ground, and stewed fruits, means pre-
paredness for any task that calls for
physical endurance or mental alertness.
It is the best food for growing children
because it supplies all the materials the
growing body needs, and being ready-
cooked and ready-to-serve, it is a boon
to the busy mother and housewife who has
little time to devote to the preparation of
elaborate and indigestible meals.

lovable child she had always been:
one's only criticism, perhaps, was the
question whether she could ever be
serious. Cyril was something the
same, with a wholesome energy,
irrepressible high spirits and an
untiring love of games; a correspond-
ing eagerness over his work might
have been desired, yet he was a pretty
satisfactory and an altogether de-
lightful boy.

He and Bettina had grown up
together, and were great friends and
good comrades, quarrelling some-
times, but apparently understanding
each other very well. Then, when
the call to arms sounded through the
Empire, the manhood in him found
itself and leaped to meet the test,
and he was enrolled with one of the
earliest battalions for overseas service.
Other things were revealed, too,
slumbering powers and ambitions, a
hitherto unrecognized sense of obli-
gation, unrealised depths of feeling,
—in the decision of the hour these
two who till then had apparently
been children, found that they had
become man and woman, and knew
that they were lovers.

* * *

"They seem such children," I said
to Bettina's mother a day or two after
her startling announcement.

"Yes," she said, "because they
have not gone through the usual
rather gradual change: it has seemed
to happen in a moment. In these
days children grow up in a night;
a few days or even hours may cover
half a life-time of ordinary experience.
In an ordinary way, I suppose one
would not have approved of an en-
gagement just yet; my husband cer-
tainly would have insisted on what
he calls a 'sensible' provision, and
would have refused to countenance
any risks. They would very likely
have had to wait a long time, and
who knows how much of that bright
hopefulness would have been lost in
the process? My husband and I
began in a small way ourselves; we
had rather a struggle and had to
manage very carefully. I have never
regretted it. Yet I feel sure he
would not have agreed to Bettina
going through the same thing. She
has been petted and in a way spoiled
all her life, and has always had what
she wanted, in reason, he would have
said, and he would have insisted on
their waiting. I daresay I should
have agreed with him, then. But
one's point of view has been changing,
and I can't help seeing something
wholesome and noble in the way so
many girls are taking their lives into
their own hands, simply and naturally
in their response to the gust of feeling
that is sweeping over us."

* * *

"It is true," I said, "many women
of our generation have never really
lived their lives at all: they have
missed the fulness of life and the
happiness intended for them, just
from too much caution, from fear of

living: they have married the wrong
man, or not married at all, or possibly
have married just for the sake of a
provision—all because they were not
sure, could not face the risks involved
in the adventure of happiness, feared
the lack of things they had always
had, could not throw themselves on
the future in hope and courage."

"I have felt something of the same
thing," said Bettina's mother, "in
watching many of the girls, her
friends and others, these last months.
I have realised how much braver they
are than they were, or at least then
they appeared to be. The times are
great, and they have risen to meet
the greatness of the times,—many of
them at least. . . Of course not all
can do so. The excitement and rest-
lessness have brought out weakness
and instability in some which would
make one fearful of the future, if in a
moment of feeling they committed
themselves to marriage on the
strength of a short engagement or
even of an old friendship. Poor little
M—for instance, could not face it,
and though she is far from happy, I
think it is only because she feels she
was unkind to him, not because she
really cares for him. She knew her
own weakness and she was probably
quite right in refusing to take the
step.

"But in others there is char-
acter and depth enough, and where a
girl is able and willing,—not to shut
her eyes to the risks, but to face
them,—then these 'war marriages'
are a fine and hopeful thing. Bettina
has tried to face it: she realises that
Cyril may not come back, or that he
may come back as she put it, 'needing
her all the more to take care of him';
she has thought it out and has
counted the cost. It has all been a
great testing for her since he went
over; she has tried to be her usual
self, but it has been a continual
effort. She has had a very useful
season, no going out or any of the
festivities that naturally she would
have enjoyed: she took a course in
First Aid and has been very busy
with Red Cross work, and has de-
veloped all sorts of useful ways and
talents. . . She has been under a
strain all the time, yet she has been
making a real effort after steadiness
and self control.

"When Cyril was invalided home,
I felt how it would be. He has been
splendid about it—most unselfish: he



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honestly tried to keep her from taking the risk, as he called it,—the risk not only of his death but of his disablement. But gradually the conviction took possession of him,—as it had of me already—that her happiness was irrevocably bound up with him and with his fortunes, whatever they were. . . . She has left her childhood behind her, as the girls of her generation have been called to do. The burden that has fallen upon them is very hard to think of; they have more spring and elasticity than we have and will be more able to react, I suppose, but their sacrifice is the loss of their youth and of its peculiar joys."

* * *

"What you are saying reminds me of a splendid letter signed 'Aged 20' that I read in a paper some little time ago. It was something like this:

"We all feel the tragedy, but because we are young, because we have not got deep down into the ruts of life, we are not afraid. Is it not better to suffer, to ache, to grieve, to knock our heads against stony problems, than to spend our lives among cushions with never a thought of these things? . . . Many of us are keenly conscious of the fact that sorrow and anxiety, and pain, by coming to us early at the outset of our lives, have not robbed us of our zest in living, but have made of life a thing with deeper meaning than heretofore."

"Yes, that is very fine," said Bettina's mother, "and true. They will make noble and useful women, and those to whom it comes will make splendid wives and mothers. But so many will never enter into their inheritance in that way, because their partners are sleeping in their graves behind the lines. . . . If that is to be our Bettina's lot, she will be able to bear it better because she has been Cyril's wife, and when we were sure of that, her father and I of course were willing."

* * *

They were married one bright winter's morning, a ray of sunlight striking through the east window and touching them in benediction, as it were, as they knelt before the altar rail. It was "reverently and in the fear of God" that both were making their vows, and the noble beauty and moving solemnity of the marriage service seemed to come home to me more powerfully than ever before in

this simple little ceremony, when these two pledged themselves "to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's Holy ordinance."

As they came down the aisle I was struck with the change in Bettina, which I had never really observed before; her face had lost its merry care-free look, but there was a new sweetness, a sort of tender helpfulness that was strangely appealing, and strangely full of promise, and there was an answering look in Cyril as he bent towards her, speaking of the mutual dependence and mutual help, which are part of all true comradeship.

"Strength and honour are her clothing," I found myself saying, "and the heart of her husband doth safely trust in her."

HONOUR BRIGHT.

Seed Catalogues

(CONTRIBUTED)

WHY is it that when so many complaints are being made about the stupidity of the censorship, no one makes a protest against the unrestricted distribution of that artful deception, the seed catalogue? Can anything be more harrowing to the feelings of a proper man in times like these when life oscillates between the snow shovel and the furnace scoop, than its descriptions of floral beauties. We have just been reading of a rose of which ". . . the open flowers are 4 inches and over in diameter. The centre is built high, petals beautifully undulated and cupped. The colour is a remarkably delicate shade of flesh pink on the outer surface, deepening to a rosy flesh in the centre. The flowers are full and double, of delicate perfume, buds pointed, stems 12-18 inches and fine for cutting. The foliage is a peculiar shade of bronze green, large and glossy. . . ." To be sure not every seed catalogue can rise to this high level of description, but when words fail illustrations prevail. Here, for instance, is the picture of a field of Prizetaker Onions, not one of which can be less than four pounds in weight. Experience tells us that such fields are not in nature, but only in art; yet what one amongst us does not cherish the hope of having just such onions this very summer in his own back yard. Three of these splendid works of fiction have come to us during the past week and though we have been too busy to do several little "chores" around the house, such as tacking down the carpet in the spare room, we have found time to read them all. It would be hard to say which is the best. They are certainly all very promising. Evidently, too, they already enjoy a wide popularity. The other night we "dropped in" to see a friend and found him with a look of gentle madness in his eyes making a plan of his back yard which he intended rescuing from the cats of the neighborhood and making into a sort of combined lovers' bower and market garden. It was, of course, the seed catalogue that had done it, but our friend's sheepish embarrassment at being thus discovered was so touching that we felt obliged in common charity to produce a somewhat similar plan for our back yard which we were secretly cherishing in our bosom pocket. Then abandoning all shame, we lighted our pipes, put our feet on the fender and in fancy ran our fingers through the cool moist earth, heard the bees droning in the larkspurs, and smelled the sweet perfume of the mignonette.

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Church Life.

TORONTO, CANADA

THURSDAY, MARCH 16, 1916

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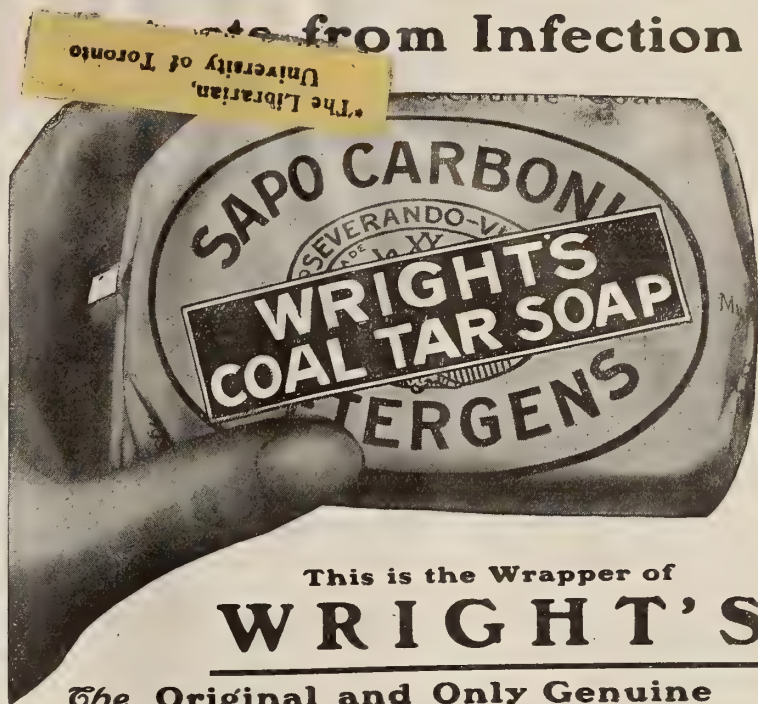
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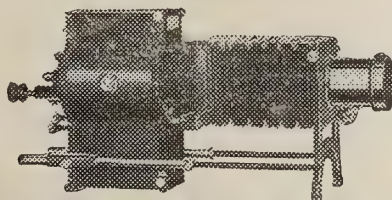
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Church Life.

VOL. VIII., No. 11

TORONTO, THURSDAY, MARCH 16, 1916

5c. PER COPY

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Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

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The Week

Second Sunday in Lent

THE Gospel for to-day presents to us a case of possession by a demon. Such possession seems to have acted for the most part on the physical nature, producing either a form of insanity by acting on the brain, or some bodily infirmity by acting on the nerves. It was not always the result of sin on the part of the sufferer, though of course connected with sin in general. The Epistle treats of a particular kind of sin in which the body is the instrument; and the Collect leads us back to the source from which all sin springs namely, evil thoughts. It will be remembered that our Lord in the Sermon on the Mount, treating of some of the Ten Commandments, traces the wrongful acts there forbidden, back to their sources in the same way. Thus murder is simply hatred in action; and the Commandment which forbids murder equally forbids hatred.

This truth was not unknown to the saints of the old Covenant, so we find the Psalmist admitting (Ps. 51) "Thou requirest truth in the inward parts" and praying "Make me a clean heart O God." And the writer of the Book of Wisdom tells us that "Froward thoughts separate from God." Writers on morals distinguish several stages in the course from thought to action, which need not

detain us here, but we may note the following:

1. The evil suggestion.
2. The consent of the will.
3. The sinful act.

Sin begins, as our Lord teaches, at the second stage, and herein lies the warning to us; we must steadfastly and at once reject the evil suggestion, for the longer we dally with it the more likely we are to be led into sin. This rejection is not always easy, especially if the suggestion be in the line of one's besetting sin, whatever that may be. The means to be employed are, speaking generally, occupation—setting about some active work, especially for others—filling the mind with good thoughts, and, above all, prayer. We can at least imitate the sufferer in the Gospel by crying, "Lord, help me."

People with scrupulous consciences are often seriously troubled by evil thoughts. For the comfort of such persons it may be said that temptation is not sin. Our Lord Himself was tempted, the greatest saints have been tried in the same way, and the Christian need not expect to be free from a trial from which His Master and His closest followers have suffered.

War Declared on Portugal

STRAINED relations between Germany and Portugal have issued in the declaration of war upon the latter country. The mandate was issued on the first day of Lent. In a lengthy note the Teuton authorities accuse the Portuguese government of favouring the commerce of England in African harbours and hampering the interests of Germanic trade. Also the recent seizure of German vessels within Portuguese waters is declared an unwarrantable act in contravention of the terms of treaty. This is the "casus belli," and the rupture between the two countries was not wholly unexpected. The situation must, to some extent, affect Spain. It is reported that a council has already been called to discuss the matter. Precisely why the Germans should denounce treaties as "scraps of paper" and be so nice about their text when their own property rights are invaded still needs explanation.

England and Free Trade

UNLESS all signs fail the time is at hand when England will rescind her free trade policy. Nor is there likely to be any great fuss about the turn to some form of protection. As a matter of fact within half a century the conditions have so changed that

England is no longer the workshop of the world. On the contrary, her own markets are being glutted with foreign goods. It was in view of this the late Joseph Chamberlain advocated the need for making the Empire a self-supporting unit by developing the resources of the colonies under a preferential tariff. The scheme was defeated temporarily. But the present trend of public opinion may elect Chamberlain among the prophets.

The Levy on Luxuries

"TAX luxuries first" is a sound maxim. The Dominion government has done well to recognize this principle, and to adjust the war-debt so that it shall be least felt in things essential, and most felt in the things with which if needs be we can dispense. The levy on movies and race-horse meetings accords with rational methods of financing. The former has become one of the biggest assets in the commercial world, and if anywhere a slight additional tax can be borne without hurting the business or the public, it is here. Horse-racing, too, is an indulgence which those who can afford the sport can likewise afford to pay the royalty. The times call for economy. We shall be fortunate if economy cuts no wider swath than an impost on holiday sports and cheap entertainments.

The Farmer's Dilemma

THE Canadian farmer is in a sore dilemma. He has to umpire the claim of the farm as against that of the trenches. Between his loyalty to the needs of the British army and the stern pull of agricultural interests at home, it is not easy to decide. One sixteenth part of the population has enlisted for military service. It is pointed out that the dearth of men to culture and harvest next year's crop, will seriously handicap the production of this Dominion. With less production there will be less national credit, less foodstuffs for the front, less financial means to meet the increasing war-debt. And with scarcity of labour will come higher wages, reducing the profits such as may accrue to the farmer whilst perforce he ploughs less ground. At present the Canadian agriculturist sees no way out of this quandary. It is one of the many problems of the war.

Entertainments During Lent

IS it justifiable to attend war benefit entertainments during Lent? This query is answered by the

Bishop of Kingston in a circular to be read before the congregations of the diocese. His Lordship points out that entertainments are not the only means of raising funds. Why not give the money straight? Just so. This hits the nail on the head. Recently a French artist rebuked his countrymen for the proposal to get fine pictures out of the scenery of warfare. He reminded them that the dread struggle is no artistic pastime. Are we as people of a Christian nation bound to purchase amusement in order to help a noble cause? Is war such a comedy we must needs hire laughter and song to elicit funds for its victims? Lent or no Lent, how would we feel about carrying the jingle of a minstrel troupe into the hospital wards at the front? It is unfortunate such a "problem" should perplex anybody or that a Bishop should find it necessary to deal with such query. If it shews anything, it shews the deadly dullness of "lively" pleasure, and how desperately the discipline of the Lenten season is needed.

A Modern Gehenna

DID we need any sidelights upon what a modern battle really means a few items culled from the despatches will suffice. Of the recent onset at Verdun it is said the cannonade was heard a hundred miles away. It is estimated that upwards of one hundred thousand shells were fired within twelve hours. Both the French and German artillery action is described as a "tornado of steel." The clash last year at Ypres is held to have been a mere fizzle of fireworks in comparison with the terrific tempest which at Verdun broke a forest into sticks, gouged holes in the earth twenty feet deep and more than fifty feet across, and made the landscape itself tremble under the darkened sky. The physical desolation is enough, without sickening the heart by the thought of the slaughter and carnage wrought under this maelstrom of wrath. Surely it is high time we moderated our speech anent the "glory of war."

A Task for the Church

AND herein lies one great task of the Christian Church in the future. War will last just so long as we think it must last, and just so long as we consider it in our minds a social necessity. War will cease when its fearsome ardours and forceful imagery ceases to attract, when it is counted shameful—then and not till then. Robbery, slavery, infanti-

cide, duelling, cruelties and crimes unnameable were once held in public regard until Christian teaching illustrated and heightened the moral consciousness. Under the refinement and ascension of the moral sense these vices became disreputable. Then they slunk away from the light and found no refuge but the grave. War is no exception. Once despoiled of its glittering crown and robes it will grin like a death's head. Its frightful despotism will vanish.

Has Christianity Failed?

THIS is a question rife among us to-day. Mr. Chesterton once said that Christianity "had not been tried and found wanting. It had not been tried at all." No, Christianity has not failed. The splendid failures have been in another quarter, and in loudly applauded factors we have tried to put it in its place. By this, however, it should be obvious that neither our arts nor our sciences, neither our selfmade ethics nor our schools, neither our political diplomacies nor our commercial and social economies, can build a stable kingdom. They cannot even clearly differentiate civilization from barbarism. The fruition of a secular temper is manifest. Priding itself on the politer conduct of war, it manufactures stronger weapons to enlarge war's disaster. Its gospel is a marvel of logic. It is "Peace on earth armed to the teeth." And we shall never get an inch beyond this madness in method until the public conscience is leavened and purified by Christian ideals.

The Price to Be Paid

WE are rapidly learning that the utmost tribute religion can exact is a cheap bargain. We have grumbled far too much at the hardships the Ten Commandments lay upon us, at the cost and the self-denials Church missions and Christian morals involve. Let none henceforth conceive religion a burden. Think of bloody streets bisecting a whole continent. Think of torn fields representing nations ploughed up in ghastly furrowed ruin of one lengthening grave. Think of the crushing tax imposed upon toiling multitudes in terms of poignant misery or cold cash. Which is the lighter—the yoke of Christ or the yoke of lust? Which is the costlier monument—Rheims Cathedral flanked by valleys laughing with golden harvest or Rheims Cathedral shattered by shells and its altars a piled wreck of desecrated stones? It costs something to maintain moral standards. But the debt is trivial compared with ruthless exactions of sin bound men shall pay to the uttermost farthing.

The Ember Season

THE English name has nothing to do with ashes. It would seem rather to be derived from the Latin *quatuor tempora*. In other modern

languages this same process of word corruption may be noted. The French speak of *quatre temps*, the Dutch of *quatertempers*, the Germans of *quaterember* and the Danish of *kvaterember*. The original Latin term was used to denote the four fasts which became associated with the four seasons of the year. Very early in the Western Church it had been the custom to fast on the Wednesday, Friday and Saturday of most weeks in the year. When the number was restricted the fast was retained in connection with sowing, reaping and vintage. The winter fast was added later. S. Leo says the purpose of these fasts is to purify our souls and do penance as we begin each quarter of the year. The ember fasts were not, however, set down for definite dates until the eleventh century.

It is an ancient custom that the clergy should be ordained on the Ember Saturdays, but it would seem certain that these days did not gain their solemnity because of ordinations. Rather from the solemnity they already had, they were selected as the most suitable for the administration of the sacrament of orders. It was fitting that the clergy should be admitted to their sacred office at a time when the whole church was prostrate before God in prayer and fasting. . . . The *quatuor tempora* we may note are peculiar to the Western Church. No trace is found of them in the East. Into England they were introduced probably by St.

Augustine in the sixth century. . . . Our own Prayer Book collects are appointed to be read on each day of the week in which the Ember Days occur. How many of our lay folk realize their duty of helping the clergy at all times by fervent prayer, and especially at so critical a time as ordination? What an uplift it is to a parish priest to know that his people remember him before the throne of grace. How much that is lacking in him might be thus supplied.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

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We shall be pleased to acknowledge and forward other amounts as they come in.

panied by some voluntary penance, among all classes and ages and both sexes, as an act of reparation to God for our shortcomings and neglect in time past, and that this week should be associated as closely as possible with St. George's Day, the saint of England. He suggests the method of open air services to bring the effort home to the people."

I seldom tell you anything of the Episcopal Church in Scotland. Every year the Synod of each diocese meets once for the transaction of Church business of a spiritual character, and about the same time, in some cases on the following or preceding day, the Diocesan Conference is summoned for the consideration of the financial affairs of the diocese. The Synod consists of clergy, though laymen may, with the permission of the Bishop, speak but not vote. The Conference is composed of clergy and representative laymen. The two bodies are distinct in function as well as in composition. But to a certain extent the spiritual passes inevitably into the financial, and vice versa.

Speaking of the projected National Mission the Bishop of Aberdeen said it would strengthen the Church's hands to be the bearer of one great message throughout the land, if some new and effective method could be devised. "The Primus raised his voice in vehement protest against the badgering of younger clergy by some of the laity and all the newspapers in their demand that clergy of military age should enlist. Some Presbyterian ministers have enlisted as privates or received commissions as officers—an easy thing to do on their theory of the ministry and with (in Scotland) their excessive numbers. Two at least of our Scottish priests have on conscientious grounds resigned their charges and left for combatant service." But as the Primus pointed out, the clergy of the Scottish Episcopal Church were already insufficient in number to carry on the work, and if their number were further reduced, certain churches and missions would have to be closed.

I wonder if you know the following lines. They have struck me so much recently, that I pass them on to your readers:—

"The past is our sanctuary; the present our opportunity; the future our hope."

"The burden of the Past thou needst not bear,

Lay down the load; Christ beareth it and thee.

The burden of the Present, He will share, Uplift it; Christ uplifteth it with thee.

The burden of the Future is His care, Leave it to Him who never leaveth thee.

Beside, behind, before thee, He is there; O well is thee and happy shalt thou be."

February 24th, 1916.

An event unnoticed by the busy world is none the less important in a higher reckoning. The Church of India has given as it would seem, its first martyr to Christ in the person of Dr. Mehr Khan, who was holding the fort at the lonely frontier outpost of Thal, on the North-West frontier, when raiders invaded the Mission Hospital and took him prisoner. Offered the option of apostasy or death, the servant of God made his choice and met his bitter passion without flinching.

Another great event in the history of the Church in Asia is the consecration of the first Korean priest. The epistle and gospel were read in Japanese and Korean. The Liturgy of 1549 was used, which the Bishop intends to adopt as the form authorized for the diocese.

As regards the great spiritual effort or the Church projected for next autumn, the debates in both Houses of the Canterbury Convocation have proved less illuminating than was hoped. It is universally designated "a Mission," yet the Lower House has requested the Archbishops to reconsider the use of the word as likely to convey a misleading impression. In the Upper House one Bishop seems to have wished to associate with the preaching in

(Continued on page 166)

Our Old Country Letter

February 17th.

AT this most appropriate period in the history of Army nursing Queen Mary two days ago unveiled the Florence Nightingale Memorial in the Crypt of St. Paul's Cathedral.

Space in the Crypt is naturally limited, and the unveiling was witnessed only by a fortunate few. The Archbishop of Canterbury reached the Crypt some few minutes before the arrival of the Queen and at the same time came the Lord Mayor, who attended in state. When the Queen, with whom was Princess Mary, reached the Cathedral, she was escorted to the Crypt by the Dean and clergy.

The memorial is placed on the wall of the great archway that leads from Nelson's tomb to Wellington's, not far from the graves of Wolseley and Roberts; and the Royal party was grouped under the archway facing the memorial, while the Archbishop of Canterbury spoke as follows:—

"May it please your Majesty,—It is my privilege as spokesman of those who are here and of very many who are not here to ask your Majesty to unveil a monument of beauty and importance in itself with a significance enhanced tenfold by the circumstances which, in the nation's life, surround this hour of its unveiling. More than half a century has passed since the dark and anxious winter of 1854, when, under the clear eye and the firm hand of a lady whose vision and capacity were on a par with her splendid devotion, chaos and mismanagement began to disappear from our army hospitals, a new era of nursing was inaugurated, and the name of Florence Nightingale was on every lip.

"In a few short weeks the puzzled curiosity and the half adulatory, half critical surprise with which her enterprise was greeted had been merged in the universal

acclaim of gratitude and praise, and into the modern life of 'this troublesome world' a new benediction had been born.

"For half a century we have thanked God for what Florence Nightingale has wrought and taught, but we did not know its range or greatness until now. So it is fitting that your Majesty, on behalf of English womanhood, should unveil this monument in a year when, in the nation's need, tens of thousands of women are, with persistency of quiet devotion, and a ministry of steadily increasing skill, following the path wherein 'the lady of the lamp' was pioneer. We do well to set here in our Cathedral, among our warriors' tombs, the monument of one to whom we owe so much, and I ask your Majesty to make visible to all of us a beautiful and enduring reminder of the lessons of her life."

Writing from Birmingham—our great Midland Metropolis—a correspondent says: "The Bishop has once more, in his monthly message, sought to rouse us all to stronger action. He was writing immediately after his return from a visit to the scene of warfare in France, and felt all the more keenly the absolute need for Birmingham, and indeed the whole of England, to be stirred to further effort. 'It is idle,' he writes, 'to deny that there is a deeper conception of all that this terrible time means for humanity in those countries which are feeling the barbarism of the Prussian invader.'"

Here is another quotation to the same intent. "Those who write to the daily papers on matters religious and ecclesiastical rarely offer such useful suggestions as appeared in a recent *Daily Telegraph*. The writer, who describes himself as a layman, suggests that there should be a week of real and genuine prayer, accom-

RECAPTURE

IN this column last week we emphasized the need which we in the Church have of familiarizing ourselves with the idea of reconstruction. That we meant to advocate any policy of abandonment with regard either to doctrine or discipline, no observant reader of this paper would for a moment imagine. Indeed, the purpose we had in view was, perhaps sufficiently, indicated by our remarks upon the delight with which many among us are now recapturing a sense of the vital significance of much that was formerly regarded as mere convention. The element of wonder has been revived. Life has again become for many a novel adventure, offering prospects of amazing discoveries. It is to this subject that we wish to return. To develop the thought a little further may not be unprofitable.

Whatever may be the ultimate consequences of the present upheaval among the nations, it has, there can be no doubt, exercised a quickening effect upon the spiritual faculties of men. This has been shewn rather in action than by word. For those who were content to draw hasty general conclusions from a superficial observation of human conduct, it must have been profoundly disconcerting to note the readiness of the *ordinary* man and woman for self-sacrifice, their generous extension of sympathy and succour to the weak and oppressed. Yet such a quickening is not unnatural. The course that events have taken during the past eighteen months has been such as would force thoughtful men to conclude that God in these days is passing an emphatic judgment upon a false and utterly irreligious ideal. Evil has stood revealed in its naked deformity. The essentially vile cannot longer be concealed by a fine phrase. It has become apparent that intellectual vigour and material resources are not of themselves sufficient to save us from moral degradation. The apocalypse has compelled us to stop and think.

Yet, notwithstanding this touching of human hearts—this revival of the religious instinct—we are told, here as in England, that there has been no very appreciable increase in communions, or in church going at all. To outsiders this might be no great matter for concern, but to such as believe that normally the Church and Sacraments are the divinely ordained channels through which God establishes and maintains proper relations with man, the defect cannot be so lightly dismissed as negligible. Certainly it has not escaped the notice and criticism of the unattached. In a recent issue of a popular magazine it was stated with some conviction that the Church had not risen to the occasion simply because she had outlived her ability to attract or satisfy. The writer was frankly impressed with the revival of religious feeling, but he found no hope for the future in the organised Christianity we know. The churches were doomed—not because religion was fated, nor because they would be attacked from the outside, but simply they must perish because of their own inefficiency and effeteness. The significant feature of this aspect of the case is that earnest men hail the dawn of a new spiritual day and yet regard the Church as not only unable to help in the new work but as actually harmful to it. Obviously this is a verdict that directly contradicts the hope we have ourselves expressed. The two attitudes, dealing with the same problem, will respectively issue in Revolution or Reform, Recapture or Abandonment.

If we ask ourselves the reason for the revolutionary attitude which so many people adopt in this connection, we shall not go far wrong if we select, as largely responsible, the individual's reluctance to admit personal shortcoming. It is always so much easier to fasten the blame for inadequacy upon something outside self, say upon the system we lived under. In times of crisis and revival there are always those who experience for the first time the intimate character of

true religion. Hitherto they have, probably in all sincerity, observed the forms of worship, but they have not felt the joy. Accordingly upon conversion—if we may use that much abused term to indicate the soul's realisation at once of its own need for God and of His ready response—the first step too often has been the abandonment of the accustomed harness of worship and the creation of new forms or, so far as possible, their rejection altogether. Yet it must be evident upon consideration that doctrines and discipline which have stood the test of ages must, taken at the worst, have shewn, merely by their persistence, their value greater than what we may lightly disregard. And how frequently have these substitutes for the Church's established methods been themselves quickly proved inadequate. The present deplorable condition of Christendom is sufficient commentary upon that fact. What we need then is not the abandonment of our present possessions but the recapture of a sense of their vital character. Speaking very generally we have been losing that intimacy of contact with God which it is the Church's aim to bring to man, and this we must regain.

We do not altogether agree with the frequent censure of the clergy for what is the result of general slackness. Yet in the matter of simple teaching there has been a lamentable shortcoming. "Popular services" and "topical sermons" have been too frequently in evidence where the need was for definite instruction. Crowded congregations are not the surest evidence of spiritual activity. People have ceased to value doctrine and sacraments chiefly because they have failed to comprehend the close relation of such to everyday life. It is seldom the clergy are afforded so great an opportunity as the present holds out to them. Will they rise to it? Amid the swirl of so much that is doubtful, men and women to-day are anxiously looking about for something stable upon which to base their lives. It is lamentable that they do not turn naturally to the Church their Mother. What they need she and she alone can fully supply. The practical value of her doctrines must be brought home to men. Simple and direct teaching must be given. . . . Chaucer's parson is a capital model to copy. Teaching of self and flock was the secret of his success.

Cristes lore and his apostles twelve,
He taughte but firste he folwed it himselve.

* * * * *

Christianity is not as we have sometimes fancied, a drab monotonous respectability. It is a romantic adventure, upon which we set out under divine sanctions. It is meant to add just that element of adequacy and beauty to life the lack of which leads men to fall victims to the natural despair of the consciously unworthy.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life'."

Ques.—What is the difference between a rite and a sacrament?—X.

Ans.—Sacraments are means of grace; rites are not necessarily so, as for instance the rite of burial.

Ques.—If the Church of England teaches that Confirmation is a sacrament why is it so very frequently referred to in our Church papers as a rite?—X.

Ans.—A rite when connected with a sacrament describes the proper mode and way in which that sacrament should be administered.

Ques.—If a member of the Church of England is staying in a village where there is no Anglican Church, would he be justified in attending that

of the Roman Catholic in preference to the Presbyterian or Methodist, as in going to either of the latter he would be joining in heretical and schismatic worship which is condemned by the Catholic Church.—X.

Ans.—The trouble is that in going to the Roman Church he would be worshipping with people who recognized him only as a heretic and did not consider that he had received any sacramental grace. Consequently in any service like the Mass which is a corporate act of worship he would have no part except as an outsider.

Ques.—Where can I get a book composed of the story of the Passion taken from the different Gospels, arranged for the days on which the events happened?

Ans.—From CHURCH LIFE, LIMITED, 7 Queen east, Toronto. *Agnus Dei*, by Canon Newbolt, 35c. There is also *His Last Week* (10c. paper cover), by W. E. Barton, T. G. Soares and Sydney Strong, which we hope to have in stock in a few days.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

OUR NATIONAL SINS

To the Editor CHURCH LIFE:

Dear Sir,—Your correspondent, "Nemo," kindly acknowledges my former letter; but he seems to think that I have hardly made my point clear. I have again read his two letters very carefully and it seems to me that he has in mind what is the natural fruit or result of a national sin and which is expressed in the life of the individual citizen rather than that which constitutes a national sin itself; and I cannot accept as correct his estimate of the injury to the nation through acknowledging divorce, and the establishment of a state system of secular education freed from religious instruction.

When a nation condones the breaking of a lifelong vow made before God, it is a short step to treating national contracts as only "scraps of paper" and individual obligations as worthless, quite apart from the loosening of true family life itself. I fear the evil influence of divorce, and the re-marriage of the divorcee, during the lifetime of the wife or husband, is more far-reaching and widespread than "Nemo" recognizes. In education the nation is doing a great wrong in ignoring the privileges, obligations and duties of the parent who by nature is as much bound to educate as to feed and clothe his child. Free education has its advantages and its disadvantages. When its adoption deprives the parent of the opportunity to exercise his ordinary parental duties, and ignores the religious instruction of the child, there is an evil constituting a "national" sin.

The strong ground for the popularity of our free educational system for instance, as we have it in Ontario, is the apparent fact that we are getting something at somebody else's expense. This permeates the atmosphere and tradition of the public school, and the child developed under these influences goes out into the world to get what he can at somebody else's expense. This enters into the political life of the country and blossoms into the fruit of "graft," "boodle," "rebates," and so forth.

Lowering the ideals of family life, and under-valuing the importance of definite religious instruction very naturally creates an apathy towards religion, and thereby we forget the fundamental principles of the religious life as we find them expressed in "My duty towards God" and "My duty towards my neighbour," as taught by the Church. In their place we find the national characteristics which "Nemo" wishes to condemn. But after all when these unprincipled characteristics are put into action must they not then be acknowledged to be a "personal" rather than a "national" sin? That is the distinction I think we ought to make.

I must refer to one other matter in "Nemo's" letter. To buy in the cheapest market and to sell in the dearest is a sound principle in business, and anyone who is not influenced by the great fly-wheel of "demand and supply" must sooner or later come to grief; but this does not mean buying "shoddy" goods because they are cheap and then selling them as good material at full price. That is dishonesty; getting what you can at some person else's expense; the natural fruit of an education without religion which does not develop the full character of the child.

A FATHER.

MISSION TO BLONDE ESKIMOS

December 1st, 1915.

To the Editor CHURCH LIFE:

Dear Sir,—Among your readers are a number of people who very kindly assisted me in the matter of funds for the power launch to be used for the work among the so-called Blonde Eskimos, of Victoria Land, and Coronation Gulf.

In 1914, it may be recalled, we started to bring the boat north from Athabasca Landing, but owing to very low water, were unable to get her through to launch the expedition that year. She wintered on a portage near the northern boundary of Alberta. But in July of this year she arrived here, went to Herschel Island to load fuel and other supplies and on August 21st sailed for Coronation Gulf, carrying a party to establish a mission. The party consisted of Rev. Herbert Girling, graduate of Emmanuel College; two laymen, Mr. W. H. B. Hoare, of Ottawa, and Mr. G. E. Merritt, of St. John, N.B., and one Eskimo young man. The men have had a year's life in the north already, and have become accustomed to conditions. They all endured the cold very well. Mr. Girling has made excellent progress in the language. He is also an enthusiastic winter traveller with dogs and sled.

The motor launch, which we named "Atkoon," the Eskimo word for torch or light bearer, was in the pink of condition leaving Herschel, able with her load to make seven or eight miles an hour, even with unfavourable winds, if not too boisterous, and when the wind was right to increase that a good deal. We had word of them passing Baillie Islands, which was about half their distance. As they were following the supply ship of the Canadian Arctic Expedition, and also had fair winds, we trust they easily made their desired haven, Cockburn Point, a little west of the gulf. This is also the winter quarters of the southern section of the Canadian Arctic Expedition, and our boys hope to have some comfort of the society of a few civilized folk for this year at least. They expect to be away two years, but we hope for news of them next August, when the Canadian Arctic Expedition is due out.

As Mr. Stefansson three years ago reported Eskimo bands in all directions from this place, aggregating over a thousand people, our young men will have little cause for idleness. Mr. Hoare is engineer of the boat and man of all work, while Mr. Merritt will be the housewife and caretaker of the other two. They are a jolly trio, and well suited to each other; devout, zealous and spiritual. We trust, with God's blessing, they may do a great work for Him among the pagan people of this "utmost bounds" of the earth. May I commend them to the prayers of all praying people.

C. E. WHITTAKER,
Archdeacon of Mackenzie River.

DE-CONSECRATION OF A CHURCH

To the Editor of CHURCH LIFE:

Sir,—I must thank you for opinion given in this week's Question Box—that a Church cannot be de-consecrated. Not that I had any doubt in the matter.

The profanation of holy things and places has not ceased to be a sin; though some of our Church dignitaries seem to think otherwise. Numbers xvi. tells of certain unauthorized persons who offered incense before God. It recounts the judgment which fell upon them. It also tells us that the censurers of those "sinners against their own souls," though used profanely, were "hallowed" by the very fact that they had been "offered before the Lord." They were, therefore, put to a sacred use by God's command; these were not allowed to be sold for old metal, to make pots and pans, the money to be applied to the purchase of church furnishings.

The lesson is for all time, unless God has changed or has removed far our shrines of worship. And it will be borne in mind by the bishops of the Church, unless they have really abdicated their positions as rulers in the Church of God in deference to popular expediency and greed. The lesson surely is this—if brazen censurers offered by unauthorized men were hallowed by the mere fact of them being used before God, how much more (we will say) that little old log church in which the Word and Sacraments have been ministered for half a century to God's people by a succession of priests.

How indescribably painful the thought that such an edifice should be sold for a few hundreds of dollars to some farmer who should use its material for cow byres and pig styes, and that a bishop could be found to sanction and assist at such a very real and very dreadful de-consecration!

How often that lesson of reverence for holy things and holy places is taught in the Old Testament by the punishment which fell upon the profane. One of the most striking instances of this is the case of Belshazzar's misuse of the holy vessels (Dan. v.). And yet I sat with other clergymen one day and heard a learned Archdeacon preach to us that Belshazzar's sin was NOT the sin of sacrilege! Read carefully verses 22, 23, 24.

Sacrilege was precisely the crowning sin of that drunken, frivolous beast. "Weighed in the balance and found wanting!" Seventy-five per cent. more godless than his father, Nebuchadnezzar, who brought the holy vessels from the Temple, but who had sufficient decency to know that they were holy, and laid them away with reverent care in the treasure house of his gods.

Sir, we need to learn again the lessons of reverence taught so plainly in the Old Testament. They were "written for our learning."

Practical profanity is one of the sins of this practical age. The popular will and the dollar are the principal forces in the Church to-day. Creeds and churches no longer possess any value from the facts of ancient uses and sacred associations. The one is sacrificed to the man in the street; the other to a building committee who will sell it for cash to help build another "sacred edifice," which in its turn shall provide material for more hog pens and more cow byres.

And when we turn to our leaders to hold us firm to better things, truer ideals of reverence, we find them leading the stampede before the aforesaid wayside theologians; or, in the other case, standing ready in full canonicals to assist in the very real and dreadful de-consecration of a House of Prayer, whose creaking timbers might well cry aloud against that mockery and that fate.

R. B. WATERMAN.

Carp, May 11th.

LAICAL INCOMES

To the Editor of CHURCH LIFE:

Dear Sir,—In connection with "Clerical Incomes," might I suggest that the laity be more frequently reminded of the fact that ten per cent. of their incomes belong to God, and it is wrong to use this tithe for other than Church purposes. It can be easily seen that if those who call themselves Churchmen were honest in the matter, the Church would be rich, as she should be. When once a man understands that he does not own more than ninety cents in every dollar he earns, he will always have money to hand out to charity.

Please do not be bashful in telling the people and telling them often.

CHOIRMAN.

Montreal.

ON BEHALF OF THE ASSYRIAN CHRISTIANS

Many thanks to those who have kindly contributed the following:—

A friend, Fredericton.....	\$1.00
Mr. Blachford, Toronto.....	2.00
Mrs. Boomer, London.....	2.00

If anyone feels inclined to send a little further assistance I shall be most glad to forward it to the Rev. F. N. Heazell. He says that things are better than they were for these people, who have suffered all kinds of persecution and torture, hunger and privation. One of the faithful workers, Mr. Paul Shimmion, of Urmi, Persia, and one of themselves who shared with them the life of destitution, camping in the cold, is now in New York trying to procure further assistance for those whose sufferings he bears in his own heart. Kindly send anything you can spare and address

MISS CAROLINE MACKLEM,
1126 Richardson Street,
Victoria.

Our Old Country Letter

(Continued from page 164)

connection with the occasion, an active propaganda for "a better social order, based on justice and brotherhood," and another, known for his wide democratic sympathies, spoke of "facing the need for corporate and social reconstruction." The idea of a call simply to the deepening of the spiritual life seems somewhat obscured. But no doubt Faith must precede genuine devotion, and Faith needs at the present time of severe testing of all old conventions, to have its reality buttressed by a general scrutiny and setting of our house in order. Here I suppose, is the sequence of thought.

* * *

A very deep impression has been made in the Archdiocese of York by the Archbishop's addresses at the Diocesan Day of Devotion, to which he had summoned the whole of his clergy. Those who were present were struck by their intense spirituality. Having exhorted his brethren to "rebuild their lives," the Archbishop spoke of the rebuilding of the Church:—"Things cannot go on as they are. There must be more reality in public prayer, and there must be the spirit of worship. The Holy Communion must be the central service, for there the spirit of worship is most fully shown."

* * *

Another debate in the southern Convocation was noticeable for the characteristically independent line taken by the Bishop of Bangor on the subject of military reprisals. A contemporary says:—"The Bishop's attitude recalls the memorable division in the House of Lords in August, 1911, on the Parliament Bill. He was one of the only two Bishops who dared to vote against the measure, which was passed by 13 votes, no fewer than 17 of the episcopate supporting it. . . . Dr. Herbert Watkin Williams, who has reached the age of 70, was educated at Christ Church, Oxford. He was for 20 years vicar of the beautiful Welsh Church of Bodolwyddau, and for six years Dean of St. Asaph. He was consecrated in 1899."

* * *

I have spoken of the sessions of Convocation, which have just been held in connection with the reassembling of Parliament. Your readers may not realize that these are very ancient bodies, dating from the thirteenth century. Edward I. summoned them by Royal Writ, but in 1293 he proposed instead to summon the clergy to attend in Parliament as a sort of Third Estate. This was resented by them as an invasion of their liberties, and it is recorded that a struggle ensued between them and the crown, which lasted twenty years, and resulted in a compromise effected in 1315, by which the issue of the Convocation writs has since been regulated. Edward II. abandoned not only the claim to summon the clergy to Parliament, but also the claim to summon them directly by his own writ. On the other hand, the Archbishops disclaimed the power of summoning their Convocations by their own authority. It was arranged that the King should issue his writ to each Archbishop commanding him to summon the Convocation of his province, and the Archbishop should then convene the assembly by his own mandate.

* * *

Here is a quotation which I give you for what it is worth at this time when we hear of decreasing numbers in our Church. "The Baptist Times, the official Baptist organ, has an extremely frank article upon its denominational statistics. These have just appeared and the Baptist Times compares them with the corresponding figure for last year, and shows that there has been a decrease in members, teachers, scholars, local preachers, and pastors in charge. In Church accommodation alone has there been any increase, but in other respects the Baptists, in common with other Protestant Nonconformist bodies, are declining in numbers. Nor can it be said that this has been caused by the war, for our Baptist contemporary states:—"The decline has now been continuous for ten years, and the aggregate is considerable." Nor can we encourage the hope that the lowest point has yet been reached.' We do not draw attention to

these facts in any spirit of exultation, but we may legitimately deduce from the candid admissions of the Baptist *Times* that political nonconformists would do well, in place of attacking the Church, and robbing it of its endowments, as has been the case in Wales, to concentrate attention upon their own needs, and shortcomings and set themselves to remedy them." * * *

This reminds me that I read to-day that the Rev. R. J. Campbell, lately the famous pastor of the City Temple, here in London, has just been received into the ministry of the Church of England by the Bishop of Birmingham. The challenge to the large congregation to declare any impediment passed unanswered, notwithstanding recent criticisms, of which I think I have told you. * * *

The Bishops of Winchester, Norwich and Bristol waited yesterday on the Chancellor of the Exchequer and the Secretary to the Treasury to offer the Government the assistance of the Church of England in the work of the National Organizing Committee for war savings. The offer of co-operation was accepted. * * *

An interim report entitled "Towards Christian Unity" has been issued by the sub-committee appointed by the Archbishops of Canterbury and York's Committee and by representatives of English Free Churches Commissions in connection with the proposed World Conference

on Faith and Order. It is full of interest, but too long to be even epitomized for this letter. Here, however, are a few sentences:—"As Christians we believe that, while there is some knowledge of God to be found among all races of men, and some measure of divine grace and help is present to all, a unique, progressive and redemptive revelation of Himself was given by God to the Hebrew people . . . and this revelation reaches its culmination and completeness in One who is more than a prophet, who is the incarnate Son of God, our Lord Jesus Christ. . . . This distinctive revelation is the basis of the life of the Christian Church and is intended to be the formative influence upon the mind and character of the individual believer. . . . That it is the purpose of our Lord that believers in Him should be, as in the beginning they were, one visible society. His body with many members, which in every age and place should maintain the communion of saints in the unity of the Spirit, and should be capable of a common witness and a common activity. . . . That our Lord ordained, in addition to the preaching of His Gospel, the Sacraments of Baptism and of the Lord's Supper, as not only declaratory symbols but also effective channels of His grace and gifts for the salvation and sanctification of men. And that these Sacraments, being essentially social ordinances, were intended to have the obligation of corporate fellowship as well as of individual confession of Him." * * *

A National Mission of Repentance and Hope

The Archbishop of Canterbury's Address

His Grace Urges Need for Awakening of Moral and Spiritual Resources—Plans for the Mission—Preparation of the Clergy

CONVOCATION of the Province of Canterbury assembled on February 15th, and after the usual celebration of the Holy Eucharist in Henry VII.'s Chapel, the President of the Bishops went to the Lower House, where his Grace delivered an address dealing mainly with the proposed National Mission of Repentance and Hope.

THE ARCHBISHOP'S SPEECH

Having spoken of the solemnity of the time in which they met and the responsibility which lay upon the Church for the spiritual guidance of the nation, his Grace proceeded:—

If the Church's work is, at this incomparably solemn hour, to be worthy of our "calling," what has first of all to be strengthened, deepened, and stimulated is the energy, the resource, the whole-hearted devotion of the Church itself, and pre-eminently of its officers. For that endeavour this gathering at this hour gives occasion. We clergy could not if we would, and we would not if we could, make little of our own default. In the Act of Parliament which calls the manhood of England to service in the field a clause exempts the clergy. Why? Because we have another task given us, and the nation wants to see it done, and refuses to call off else-whither the men to whom is entrusted the task of rallying and strengthening, with every ounce of power that we possess, the forces, quite other than those of guns and trenches and torpedoes, upon which, not less than on those, victory depends. The moral and spiritual resources of our people are lying in our midst and all around us, but largely dormant. It is, or it ought to be, ours—not ours alone, but markedly ours—to awaken them, to give them grip and activity, to make them the—yes, the—living, glowing force which is to "tell" in the land when the new start has to be made. Brothers, there is probably not one of us but has in some form or other in these last weeks been saying all that, saying it upon his knees to God. Certainly there is not one of us bishops but has been receiving—and I think I may add well-coming—the appeals of eager or sorrowing or penitent men and women, appeals sometimes desponding, sometimes hopeful, not infrequently vituperative, that

somehow or other the Church should make a united effort to give people the help for which they are craving, and the guidance whereof they feel the need. They are right in that appeal, and no one perhaps has felt the obligation so strongly as the bishops have.

THE NATIONAL MISSION

If I may speak for myself, I should like to tell you the successive steps of an endeavour to meet that most righteous and appropriate cry. After quiet and prayerful conference with other bishops, I wrote in July of last year to a number of specially chosen and experienced men—differing widely in ecclesiastical opinion, but at one in devotion and loyalty. I asked them to meet quietly and for a few successive days to think and pray and deliberate upon our present life in England and its spiritual needs, and then to give me such counsel as God the Holy Spirit should put into their hearts. Twelve well-trusted men did so meet and pray and talk. In October they presented to me a thoughtful report, recommending, among other things, some National Mission or appeal throughout the land. They sketched its character and purpose. I weighed their words, and then I invited six diocesan bishops of special experience to meet those twelve in private conference. They did, and then all, or nearly all, wrote or spoke to me separately about the outcome. Then I invited all the diocesan bishops of England and Wales to discuss with the Archbishop of York and myself the proposals which were taking provisional shape, and, with a view to such Episcopal discussion, to obtain and, if they so desired, to communicate to me what was in each diocese the view of those whom the diocesan should consult. The letters were very many and very thoughtful, and the discussion by practically the whole diocesan Episcopate was full. I had in the meantime given a provisional invitation to some seventy persons—bishops, priests, laymen, and women—to serve on a Council for furthering our scheme and for suggesting plans of action and procedure. The bishops approved; the name "A National Mission of Repentance and Hope" was chosen; and, provisionally, the date for concentrated effort, and these conclusions were

made public. The Council, under the chairmanship of the Bishop of London, held yesterday its first meeting, and while there was of necessity, and most wholesomely, abundant criticism and comment, and abundant pointing out of difficulties, I am able to say that in substance the plan thus carefully thought out for many months was approved, and that strong committees are now being formed to deal with its several parts. My brothers, I have had abundant difficulties—they are obvious to everyone—and abundant and most useful criticism of a quite outspoken sort. As things stand, I thank God and take courage. All that is so far accomplished is the launching of the ship. The rest lies still ahead, but, in its earlier stages at least, it is within the horizon.

I have troubled you with these prosaic and possibly almost wearisome particulars as to the successive steps because I want it to be clear to every one that we bishops have not acted hastily, thoughtlessly, or without abundant counsel. But when a task of this size has to be faced some one must take responsibility. I have taken it and my brother bishops share it. It is for taking responsibility that we are set where we are. The difficulties of doing what is planned are apparent to everyone. Name, date, and a score of other things can be criticized with weight and effect. So could any other name, any other date. We have had and weighed whole lists of rival suggestions. We hope and believe that we have secured the survival of the fittest, God grant it.

A MISSION OF WITNESS

But there are a few things which I should like to say in a matter which so gravely, so solemnly, concerns us all. Those of us, and there are a good many here, who are already familiar with the matter, will pardon me for going over it afresh. We want everyone to join with us in our prayers, and to that end everyone must—to use a colloquial phrase—understand what we are after. First, then, it cannot be too emphatically reiterated that what is proposed is not the organization on a vast scale of what are ordinarily known as parochial missions. Even if such an attempt were in itself desirable the conditions of the time would render its success impossible. I need not enumerate these. They are obvious. It may possibly be well in some dioceses—not, I think, in all—that we should make plans for having a day or two days, or more, in every single parish, when special preaching should take place. But that is quite different from what we ordinarily know as a parochial mission. Nor do I think it would everywhere, under the strange conditions of to-day be desirable. What we aim at is something different. We want to stir our great centres of population to realize what they are missing when they leave on one side, as our artisan manhood so largely does, the Church and its social message, its moral message, its message for days of stress, or of conflict, or of sorrow. Men and women of every condition and calling are giving us just now splendid examples of self-sacrificing service. They may be discouraged, they are reasonably discouraged, by what they sometimes see and know of the Church as actually presented to them in their own neighbourhood. We want to show them, none the less, that it is in the Church, as the fellowship of the servants of Jesus Christ, that they can find the truest interpretation of their ideals, and the surest inspiration of their hopes. We want, in short, by the help of God, to remove widespread, popular misconception as to the true character of the Church of Christ and its relation, or possible relation, to the daily life of ordinary men and women. We want to ascertain and appreciate what those who have been alienated from the outward fellowship of Christ really think and feel, what are the standards and ideals which they have made their own instead, and to find ways by which the message of God in Jesus Christ and the means of grace which He has appointed in His Church, may be freed from conventional misunderstandings which have deadened their effective force. Our effort is to be essentially a Mission of Witness—a witness before the nation at a time of unexampled crisis.

It is a task of absolutely vital moment and of stupendous difficulty. There are mountainous obstacles, but there is a faith which can remove mountains. God teach us how to make it and to keep it strong. Remember that the war and war conditions are, in God's mercy, helping us to the breaking down of ingrained or instructive prejudices. Doors are open which used to be close shut. No vain or trifling difference that. It is thus, quite largely, that the call has come.

And then, next, let no one speak or act as if what we were doing was to prepare for a great autumnal effort, to make it—and to stop there. The new start that we strive for, the new spirit that we pray for, are to be, please God, not passing things. We are setting ourselves to bring about, in the truest, deepest, most abiding sense, a "newness of life," so that our children shall grow up in surroundings impregnate with a robustness, a more thoughtful, a more intelligent faith, and the young clergy who join our ranks shall feel themselves enrolled as officers in an army whose Captain rides forth conquering and to conquer. When we speak of next October and November as a time of culminating effort we think of a new beginning, not an end attained.

PREPARATION OF THE CLERGY

But I am saying more than is needed now. The new Council will, from the centre help us on the circumference, for every diocese must have its own Council and its own plan. That is essential to our idea. It is by the widest variety of method that we trust, under God's good Hand, to attain the purpose which we have set before us. The National Mission, it goes without saying, concerns every man, every woman, every little child. The awakening, the strengthening, the enlivening are for all. If it were left to the clergy to do what is wanted, and lay folk had merely to receive, it would be disastrous indeed. On the contrary, we want everyone to feel "This is my business too, because it is my Father's business among us all." That thought is elementary. But here in Convocation, we feel emphatically that the preparation must begin with us clergy ourselves. It is we who must, by the Spirit of God, be quickened into new earnestness, new buoyancy of faith and hope and love, new resource and inventiveness and courage in the daily work in streets and lanes and homes. Oh! my brothers, the fault for things being at so low a level as they are must be, in large measure ours. To each of us the trust was given on the most memorable day in our lives. We must have lamentably failed to rise to it and to use it aright, or England would have a different tale to tell to-day. If out of the welter of the war, and the stress of anxiety in every household, and the sight of stricken men and shadowed homes, and our experience of the quiet, expectant look which in our ministry confronts us now upon the faces of men who had no such look before—out of these things comes to us ourselves a monitory or reproachful voice, we are not going to let it speak to us in vain. It sends us to our knees to compare our ministry as it is with our ministry as it might have been, and to gird ourselves afresh for a more persistent, a more expectant, a more resourceful effort than we have made before. It is my prayer and my belief that our "Mission of Repentance and Hope" may have its most fruitful outcome in what it brings to pass among us the ministers of Word and Sacrament. God has great things, as I believe, to give us out of these dire years of war, if so be we look for it, work for it aright. It is a Mission of Repentance—yes, and of "Hope." Will you pardon me for saying all this to you to-day out of a full heart? We are setting our hands to something which profoundly matters. We believe we are entering upon it under the benediction of the Lord Himself, and that He Who hath begun a good work in us will perfect it until the day of Jesus Christ. May we kneel for a few moments in silence and ask Him to make that hope come true?

At the conclusion of his speech the President asked the House to kneel for a few moments of private prayer, which was followed by the recital of the Lord's Prayer.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L.	Co-Adjutor Bishop Bishop of Kingston
OTTAWA—RT. REV. J. C. ROPER, D.D.	Kingston, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Ottawa, Ont.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Regina, Sask.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Quebec, P.Q.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Winnipeg, Man.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Prince Albert, Sask.
RT. REV. W. D. REEVE, D.D.	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Toronto, Ont.
	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

BRUCE MINES

In response to our Archbishop's appeal for a pre-Lenten Mission, special services were held at Rydal Bark and Bruce Mines on Wednesday and Thursday, March 1st and 2nd. Special forms of service had been provided in which the prominent thought was confession, the General Confession and the Commandments being used as a Litany. In order to make the confession more personal and real, an outline of the service was given in the previous Sunday's address, and the congregations were asked to spend the spare moments of the intervening days in self-examination, using for this purpose the General Confession and the Commandments. Though the direct results were not very gratifying, the congregations being very small at both places, the spirit in which those few joined in the service leads us to believe that some at least are beginning to realize the spiritual call of the war, and that an effort will be made during the coming Lent to realize more fully than ever the presence of God in our daily life.

In addition to the above services an effort was made to arouse the general public by the insertion of a letter in the local paper.

Military parade services are being held at St. George's every third Sunday and at Desbarats on the first Sunday of each month.

We wonder if the increased attendance of Church members at the morning service will be continued after the departure of our soldiers.

Special lantern services are being held at all three stations this year—Rydal Bark, Wednesday; Desbarats, alternate Thursdays; Bruce Mines, Friday.

ATHABASCA

The work of this diocese is greatly affected by the demands of men for the Overseas Forces. Men of our best have volunteered for service and in some cases have left their families behind and given up good business positions to do so. From all parts of the diocese churchmen are responding to the call to arms. A number of them are members of the 51st, 63rd, 66th, 194th (Highland) Battalions. The 63rd and 66th Battalions consist of two-thirds Church of England men.

FIRES

During 1915 two losses by fire occurred. The first was that of a church situated in a new district called Parkhurst, near

Athabasca. The lay people had worked well in building a nice log church under the direction of two carpenters who voluntarily gave their skilled work for the service of God. Soon after the church was built, but before it could be used for divine worship, it was enveloped in a raging bush fire, and was reduced to ashes within an hour. The loss was covered by insurance. The next day a church stable in the adjoining district was also burned down. The Rev. R. Little was able to save his horse, but lost several personal effects.

CONFERENCE

Since removing headquarters to Peace River Crossing the Bishop has been able to get more into touch with the Grande Prairie and Peace River Missions. Recently he was able to hold a conference of workers who attended from Spirit River and the West Peace River Mission. A helpful and inspiring time was spent by the clergy, who hitherto had been unable to meet for spiritual communion.

NEW CHURCHES

During 1915 new churches were built in the diocese at South Athabasca, Parkhurst, near Athabasca (which was destroyed by fire but is now being rebuilt), White Fish Lake, Indian Mission (which replaces an old church now outgrown), and two in the West Peace River district, one of these being built at Water Hole and the other at Griffin Creek.

CALEDONIA

On Saturday, February 26th, Bishop DuVernet visited the Indian village of Kitkatla, situated on Dolphin Island, about forty miles from Prince Rupert, and on the following Sunday conducted services in St. Peter's Church, baptizing five Indian children and confirming two Indian men and three Indian women. The Bishop was assisted in the Holy Communion by the Rev. W. F. Rushbrook, of the "Northern Cross." All the newly confirmed communicated with about twenty others. A number of the Indians were away trapping but some returned on the Saturday evening to be present at these services. The candidates were prepared by Mr. George Oliver, the lay reader in charge of the Mission.

On the return trip of the "Northern Cross" the white settlers on Lewis Island and on Elliott Island were visited, the people giving Mr. Rushbrook a very warm welcome back after his Christmas holiday in Eastern Canada. The service held on Sunday evening on Lewis Island in a settler's house was bright and the singing of hymns showed how heartily the scattered settlers appreciated the

privilege. Newspapers and magazines were left in all the houses, toys for the children and cheering words for the lonely.

EDMONTON

The following committees have been appointed by the Bishop:—

Committee on Canons and Rules of Order—Archdeacon Webb, Rev. C. W. McKim, Rev. J. A. Partridge, Rev. Canon Boyd, Rev. Canon Howcroft, G. R. F. Kirkpatrick, W. J. Birnie-Browne, A. A. Pinckney, R. H. Cautley, W. Solway, The Chancellor, convener.

Committee on Religious Education in Schools—Rev. R. I. Ingram-Johnson, Rev. T. E. Streeter, Rev. F. E. Mercer, C. F. B. Mount, A. H. Petch, A. E. Dodman, G. H. Gowan, Rev. Canon Boyd, convener.

Committee on Temperance—Rev. R. H. Robinson, Rev. C. Carruthers, Rev. G. N. Finn, J. A. Neely, James Gee, C. B. Beck, H. T. S. Parlee, Rev. Canon Howcroft, convener.

Representatives to M.S.C.C. Social Service Committee and S. S. Commission—Archdeacon Webb, Rev. Canon Boyd, G. R. F. Kirkpatrick, A. H. Petch.

Committee on Deepening of our Spiritual Life—Archdeacon Webb, Rev. Canon Boyd, Rev. Canon Howcroft, Rev. C. Carruthers, Rev. C. W. McKim, C. B. H. Mount, G. H. Gowan, A. H. Petch, F. S. Rowsell, W. Solway, The Bishop, convener, S. Tucker, Rev. F. E. Mercer.

The Bishop of the diocese is visiting the various parishes with the object of deepening the spiritual life of the congregations, and arrangements are being made for the holding of a number of Quiet Days during Passion Week.

At the February meeting of the Sunday School Association Rev. W. Everard Edmonds, M.A., gave a timely talk on "Sunday School Problems and How to Meet Them."

The third annual meeting of the Diocesan W. A. was held in All Saints' schoolroom on February 29th and March 1st, special addresses being given by the Bishop of Edmonton, Bishop Lucas, of Mackenzie River and Bishop White, of Honan, China.

At all Confirmation services in future the Bishop of Edmonton will use the revised form of the Prayer Book office.

The Rev. G. N. Finn, M.A., has accepted the living of Red Deer in the diocese of Calgary, and will take up his duties there early in April.

The Right Reverend W. C. White, D.D., Bishop of Honan, China, gave a most interesting lecture on China in St. Paul's Church on the evening of March 2nd.

The special preacher at the Church of the Holy Trinity on Sunday morning, March 5th, was the Right Reverend Dr. Lucas, Bishop of Mackenzie River.

The Bishop of Mackenzie River gave an interesting address at Christ Church on his work in the far North on Tuesday, March 7th.

HURON

ST. MARY'S

The Rev. J. Bowen, M.A., of London, will give a course of sermons every Friday evening in St. James' Church during Lent.

CHATHAM

The congregation of Holy Trinity Church last week presented their rector, the Rev. W. J. Spence, with an address accompanied by a gift of two chairs, on the occasion of his seventh anniversary as their rector. The progress made in the parish during that time has been very marked and the congregation chose this way of showing their appreciation of their rector's work.

BRANTFORD

An enlistment of 75 men out of a congregation of 100 families is a record hard to

equal, yet it has been done by the Holy Trinity Church. Included in this number is the rector, Rev. S. E. McKegney, the two church wardens, and the choir-master. There is not a young man in the choir who is not in uniform.

KOOTENAY

The Right Rev. Bishop Doull, Lord Bishop of Kootenay, held special mission services at Nelson, B.C., commencing February 20th and closing on the evening of February 27th.

There was a preparatory meeting on the evening of the 19th, and for the following eight days the mission ran along very successfully. On Sunday, February 20th, there were three special mission services, the one in the afternoon being principally for men. During the week-days, in addition to intercession and other meetings during the day, there was a regular mission meeting each evening, and on the 27th, the last day of the mission, there were the three regular services and one in the afternoon for men.

The attendance was large from the first, and at the concluding service quite a large number of persons were unable to gain entrance to St. Saviour's Church where the mission was held.

In compliance with the request of the House of Bishops the special missions were held all through the Diocese of Kootenay on the same days as the one carried on in Nelson.

The chief subject was the spiritual aspect of the war now in progress. The Bishop declared that victory for the Empire at the present time under existing conditions would be the worst thing that could happen because it would mean the return to the old ways. The Empire was not yet in the right attitude. Without doubt God is speaking to the world calling men and women back to him, calling in stern tones but in infinite love and tenderness. The world will never be the same again. When the war is over the world will either be better or worse, if worse then it will be a great deal worse. The Bishop quoted Lord Roberts, Lord Kitchener, and Vice-Admiral Beatty as saying that spiritual forces must not be overlooked in the present struggle and that without the nation willingly returning to God in penitence they could not hope for final victory in the great struggle.

The Bishop pointed out the existence of a personal devil and said it was clearly shown in the Bible that at the head of a host of malignant forces was a powerful identity, with a hatred of God and all goodness, who is known to the world as Satan.

Throughout the mission the Bishop made a powerful appeal for the return to God of the nation, revival of public worship, of family prayer, of attendance at the Holy Communion and of the reform of the nation's life as a whole.

NIAGARA

GUELPH

The Rev. T. G. Wallace, rector of St. Stephen's, Toronto, is preaching at St. George's on Wednesday evenings in Lent, having exchanged pulpits with the rector, the Ven. Archdeacon Davidson.

HAMILTON

ST. PHILIP'S

During Lent the Holy Communion is celebrated in this church on Wednesday and Friday mornings at 7.30; there is service every Tuesday at 4.30 p.m. and every Thursday at 5.15, these two services being respectively for members of the W.A. and the Junior Auxiliary. Each evening, including Saturday, there is a service at 9, consisting of the Gospel lesson for the day, an address, and a litany, varying from day to day, from

the Priest's Prayer Book. All of these services are held in the small chapel attached to the church.

The congregations in St. Philip's have fallen off greatly since the war begun, many families having moved away and practically all of the eligible young men having enlisted. The members of the parish consist almost entirely of English working class folk.

NOVA SCOTIA

Canon Vernon has arranged for a series of lectures on "Great Classics of Christian Devotional Literature," which are to be given on successive Tuesday evenings during Lent at the Church of England Institute, the course being as follows:—March 14th, St. Augustine's Confessions, Dean Ilwyd; March 21st, Thomas à Kempis, The Imitation of Christ, Rev. W. W. Judd, M.A.; March 28th, Bunyan's Pilgrim's Progress, Prof. J. W. Falconer, D.D.; April 4th, Jeremy Taylor's Holy Living and Holy Dying, His Grace the Archbishop of Nova Scotia; April 11th, Law's Serious Call, Rev. S. Prince, M.A.

The Ash Wednesday services in All Saints' Cathedral were of memorable solemnity and were attended by large numbers of people, the Dean having issued, under the caption "The Call of God," an arresting plea for a worthy observance of the season and making definite suggestions as to some forms Lenten discipline may well take. On the evening of Ash Wednesday he preached to a large congregation a sermon of memorable power upon the text—"In the year that King Uzziah died, I saw the Lord, and the house was filled with smoke."

Of a total membership of 75 in its Men's Association St. George's has now but 25, 50 having volunteered for service overseas. The organization has been a splendidly useful one.

ONTARIO

NAPANEE

The Bishop of Kingston visited this parish on March 5th and was met by large congregations. The vicar, Rev. J. H. H. Coleman, presented 35 candidates for Confirmation, of whom 21 were males and 14 females. Nine soldiers of "C" Company, 80th Battalion, quartered in Napanee during the winter, were among those confirmed. The number of communicants was very large.

BELLEVILLE

Twenty-five years ago Rev. Canon Beamish, rector of St. Thomas' Church, was ordained to the diaconate. The Bishop of Kingston will be in Belleville on Sunday, March 19th, to commemorate the event. In the morning he will conduct an ordination service, when one candidate, Mr. Spencer Gooding, of Consecon, will be raised to the diaconate. This is a new policy which is being adopted by His Lordship of having ordinations in various parishes of the diocese instead of at St. George's, Kingston.

The evening service will be special and will commemorate the 25th anniversary of the Bishop of Kingston and Rev. Canon Beamish as deacons. Bishop Bidwell will be the preacher.

The following are the Bishop of Kingston's engagements for the remainder of Lent:—

March 12-17—Conduct mission at Camden East.

March 19—Morning: Ordination service at St. Thomas' Church, Belleville. Evening: Preach at special service in commemoration of the twenty-fifth anniversary of the ordination of the Bishop of Kingston and the Rev. Canon Beamish, rector of St. Thomas', Belleville, to the diaconate.

March 22—Confirmation at Merrickville.

March 23—Preach Lenten sermon at St. Alban's Church, Ottawa.

March 24—Preach Lenten sermon at St. James' Church, Kingston.

March 26—Preach at Church of the Ascension, Hamilton.

March 28-31—Deliver addresses mid-day and afternoon at the Cathedral of the Holy Trinity, Cleveland, Ohio.

April 2—Confirmation, Deseronto.

April 5—Preach afternoon and evening, Quebec Cathedral.

April 9—Preach morning and evening at St. James' Cathedral, Toronto.

April 10-14—Deliver addresses mid-day and afternoon at St. James' Cathedral, Toronto.

April 16—Preach Napanee, evening.

April 17-18—Conduct Holy Week services at Napanee.

April 19—Confirmation, Madoc.

April 20-21—(Good Friday)—Conduct Holy Week services at Trenton.

OTTAWA

OTTAWA

ST. MATTHIAS'

On Ash Wednesday the women of the parish were addressed by Miss Low and

mittee, delegates to the General Synod, and delegates to the Provincial Synod, resulted as follows:—

EXECUTIVE COMMITTEE OF THE DIOCESE

Ex-officio Members—Very Rev. Dean Sargent, Ven. Archdeacon Johnson; Canon Knowles, secretary of Synod; Rev. A. E. Burgett, general missionary; Mr. A. L. Gordon, chancellor; Mr. H. H. Campkin, hon. treasurer; Mr. H. V. Bigelow, K.C., solicitor.

Elective Members, Clergy—Canon Pratt, Estevan; Rev. E. R. Lindsay, Regina; Canon Hill, Regina; Rev. W. B. Parrott, Indian Head; Canon Williams, Weyburn; Rev. J. Swallow, Swift Current; Rev. F. Stanford, Regina.

Elective Members, Laity—Mr. C. C. Rigby, Balgonie; Mr. D. H. McDonald, Fort Qu'Appelle; Mr. A. E. Wilson, Indian Head; Mr. F. H. O. Harrison, Pense; Mr. H. Christopherson, Yorkton; Mr. W. G. Styles, Regina; Mr. J. R. Peverett, Regina; Mr. F. J. Pilkington, Yorkton; Mr. W. E. Stevenson, Balcarres; Mr. W. B. C. Green, Moosomin.

DELEGATES TO THE GENERAL SYNOD

Clergy—Ven. Archdeacon Dobie, Ven. Archdeacon Johnson, Canon Knowles,



The new Church of St. Michael and All Angels, Wychwood Park, Toronto. Messrs. Eden Smith & Sons, Architects. The building is constructed of Tapestry Brick with stone trimmings. The nave will be ready for use this year. A full description was given in our issue of November 18th last.

Mrs. F. C. Anderson, Diocesan W.A. officers, and as a result a St. Matthias' branch of the Women's Auxiliary was organized, with Mrs. E. Grand as president and Miss E. Milk, vice-president. Junior branches of the W.A. had already existed in the parish. On Sunday the 12th there was dedicated an altar frontal, in memory of Lester Charles Newman, who gave his life for his country in the present war. This is the second memorial dedicated in St. Matthias' Church in connection with the war, the other being a brass tablet in memory of George Holmden, who also has given his life. The memorial to each brave lad was given by his parents. On Sunday next Rev. John Dixon, of the Cathedral, will conduct the 10.30 a.m. service, while in the evening the preacher will be His Lordship Bishop Roper. Lenten services are held on Wednesdays at 8 p.m. and on Fridays at 7.30 p.m.

QU'APPELLE

ELECTIONS

The elections for the executive com-

Canon Pratt, Rev. W. B. Parrott, Rev. E. R. Lindsay, Rev. A. E. Burgett, Rev. F. Stanford.

Laity—H. V. Bigelow, H. H. Campkin, A. L. Gordon, D. H. McDonald, C. C. Rigby, A. E. Wilson, H. Christopherson, F. H. O. Harrison.

DELEGATES TO PROVINCIAL SYNOD

Clergy—Canon Knowles, Ven. Archdeacon Dobie, Ven. Archdeacon Johnson, Canon Pratt, Rev. E. R. Lindsay, Rev. W. B. Parrott, Canon Hill.

Laity—H. V. Bigelow, H. H. Campkin, A. L. Gordon, D. H. McDonald, J. R. C. Honeyman, C. C. Rigby, H. Christopherson.

General Synod substitutes, Clerical—Canon Hill, Rev. W. Simpson, Rev. J. Swallow, Rev. T. J. Davies, Rev. J. K. Irwin, Rev. Hillary, Canon Cornish, Canon Williams.

Lay substitutes—J. R. Peverett, A. W. Goldie, R. Gibson, J. R. Honeyman, W. B. Green, W. E. Stevenson, C. Cullum, J. C. Price.

List of substitutes to the Provincial

Synod, Clerical—Rev. A. E. Burgett, Rev. W. Simpson, Rev. F. Stanford, Rev. J. Swallow, Rev. J. K. Irwin, Rev. T. J. Davies, Canon Cornish.

Lay substitutes—J. R. Peverett, A. E. Wilson, W. G. Styles, H. A. Archer, W. E. Stevenson, S. S. Dumoulin, F. H. O. Harrison.

Committee on Indian Work—Ven. Archdeacon Dobie, Rev. Canon Knowles, Mr. Morrison, Mr. C. C. Rigby.

Members of Board of Management to M.S.C.C.—Rev. Canon Knowles, Rev. A. E. Burgett, Mr. H. H. Campkin, Mr. H. V. Bigelow.

Members of S. S. Commission to General Synod—Ven. Archdeacon Johnson, Rev. Canon Knowles, Mr. W. G. Styles, Mr. J. R. C. Honeyman.

Members of Social and Moral Reform Committee of the General Synod—Rev. Canon Knowles, Rev. A. E. Burgett, Mr. W. G. Styles, Mr. J. R. C. Honeyman.

QUEBEC

THE MISSION

Large numbers attended the opening service of the Cathedral Mission in Quebec on Ash Wednesday, when the missionary, the Rev. C. Ensor Sharp, of St. Thomas', Toronto, preached the opening sermon. The Bishop of Quebec, at the beginning of the service, set apart the missionary for his solemn work and handed over to him the spiritual charge of the congregation during the Mission. The services are being all well attended and the sermons and instructions are being followed with marked attention. On Friday night a large congregation of men attended a special service for men only. The Mission will continue till the second Sunday in Lent.

TRINITY

Rev. Canon Howitt, of Hamilton, began the Mission at Trinity Church on the First Sunday in Lent.

ST. MATTHEW'S

Over a thousand soldiers of the various units of the permanent and overseas forces attended a garrison church parade at St. Matthew's Church on Quinquagesima Sunday. The church was completely filled. The singing was inspiring, especially when the procession, composed of choir, clergy and Bishop of Quebec moved up the nave of the crowded church, headed by a processional cross, singing the well-known words—
"Onward Christian soldiers

With the Cross of Jesus
Going on before."

The service was taken by Rev. A. R. Kelley, priest in charge of St. Matthew's during the absence of Canon Scott at the front, assisted by the Rev. H. D. Peacock, chaplain of the 33rd Battalion. While the collection was being taken up a quartette was sung by members of the 33rd Battalion.

RUPERT'S LAND

BRANDON

His Grace the Archbishop was in the city on Sunday, March the fifth, and administered the Rite of Confirmation to candidates at St. Matthew's in the morning and at St. Mary's in the evening.

The Rev. H. C. Cox, incumbent of St. Mary's, Brandon, has offered for overseas duty with an ambulance corps. A large congregation attended the Church on Sunday evening (Quinquagesima) when the Archbishop was present and confirmed a number of candidates, which service was the last at which the incumbent was present.

WINNIPEG

The Rev. Captain Pullinger, chaplain of the 79th Battalion, was the preacher at St. Alban's Church on Sunday evening, March the fifth.

HARTNEY

The young men of St. Andrew's Church have responded magnificently to the

(Continued on page 171)

The Church in the West

The Question of Poverty

A CONVERSATION about poverty in rural districts that took place about the time when the Collect and Epistle for Quinquagesima were once again used suggested the topic for this letter.

To many persons it is apparently incredible that in the young West, rich in opportunities, there should be unavoidable poverty. Yet here as elsewhere the reward of unskilled labour shows a constant tendency to fall below a living wage. The long winters enforce idleness in many occupations; a light snowfall means less street cleaning in the cities and a decreased demand for workers in the bush and railway shops; while a failure of crops sends a partial paralysis of varying intensity through the body politic. Newcomers, moreover, often handicapped by loss of time in finding employment, fall into debt and in a time of stress may be overwhelmed.

The victims of such conditions are found chiefly in the larger centres of population. Thither they make their way in search of work, with those who have no desire to work until another summer comes.

But poverty is not confined to the cities. On many homesteads there is dire distress. Some pioneers, by indomitable perseverance and endurance achieve success; others, overcome by misfortune and disappointment give up the struggle. At points throughout the West, again, industries have been opened and workmen with their families brought in. So long as prosperity smiles, all goes well. But if the industries are closed from any cause, the workers may be left without work and without the means of seeking it. There may be none in the district, and to seek it elsewhere may involve an expensive journey and the forfeiture of a little home partly paid for.

Too often the whole question of poverty is dismissed with the assumption that it is the fault of the poor themselves. It is, sometimes. There are those who squander in riotous or extravagant living what they might save for hard times. Some—possibly as the result of hopes repeatedly disappointed—prefer dependence to work. But if the number of the undeserving poor were far greater than it is, have not they a special claim on that Christian charity which means more than giving one's goods to feed the poor? They are poor in purse and suffer from yet greater poverty by being poor in character. In their unworthiness they might plead that the Christian's best plea to God is that he is unworthy of the least of His mercies. In such a spirit, we are told, Fr. Stanton, during his last illness sent five pounds to the Clergy House of St. Alban's for his friends, the undeserving poor.

All this leads to a consideration of what is being done for the relief of distress. The poor are almost always ready to help those poorer than themselves. They know what it means to be hungry and know not how to appease hunger. The well-to-do are generally ready to contribute of their abundance to the relief of any distress with which they come in contact. But much distress is unknown and those who would be glad to help know not where help is needed.

This arises largely from the natural congestion of poverty and wealth. The poor are found where their poverty compels them to live; the rich naturally seek the pleasant abodes where only the rich can live. Between them there is a great gulf fixed. Where poverty presses hard on individual homesteaders is necessarily a community where the nearby farmers and homesteaders are only less poor. In rural districts where the closing of a brickyard or quarry has brought its workers to destitution the most of the population is made poorer from the same cause. In cities incipient slums are found in districts forsaken by the well-to-do. Homeless men and women, destitute or earning small wages, as well as poor fam-

ilies, are obliged to congregate where living is cheapest.

In the smaller towns and larger villages such conditions are apparently not found. Where want exists it becomes known and churches vie with one another in looking after their own. Elsewhere, in cities and rural districts, where the need is greatest, the ability to help is least. Hence the Dorcas societies and parochial benevolent associations have to a large extent disappeared. Parishes that need them most have few persons qualified by means or leisure to form them, and parishes that might have them have little need for them. Unfortunately the disappearance of the old societies has been accompanied by the loss of a corporate interest of the Church in the poor and the personal service of her members. Individuals contribute liberally to the support of charitable institutions but it is as citizens rather than as churchmen. The day of the older parochial societies has passed with changed conditions, but there is perhaps a growing need for a wider organization whose care should be the social welfare of our poorer brethren.

G. H. B.

Reviews

The Colorado Industrial Plan, by John D. Rockefeller, Jr.

This is an account of an agreement made between the Colorado Fuel and Iron Company and its employees, with two speeches and an article by Mr. Rockefeller. It describes what we hope will be a successful attempt to bring Capital and Labour to work hand in hand, and its progress will be watched with interest and good will. Incidentally, this little booklet gives us a much more favourable idea of Mr. Rockefeller, Sr., than is usually held.

Laurentian Lyrics and Other Poems, by Arthur S. Bourinet. Copp, Clark Co., Toronto. 50 cents.

This little collection of poems, many of which have already appeared in newspapers and magazines, is pleasing and full of promise.

The Treasury. No. 161. The current number of the well known illustrated magazine maintains its usual high standard.

For Soul and Body. Talks on Spiritual Healing, by Harriette S. Barnbridge, Cambridge. W. Heffer & Sons, Limited. Price, 9d.

To this Mr. E. F. C. Searle, Sc.D., F.R.S., University Lecturer in Experimental Physics at Cambridge, contributes a few words of introduction and from these we quote a few words which will give an idea of the purpose of the book:

"In this little book we have the thoughts and counsels of one who, since her own spiritual healing over twenty years ago, has in her ministry seen many sufferers healed of the Lord. Those who have been much in her company know that this book contains only a part of what she can tell about Divine Healing, but enough is written here to send seekers after truth and healing back to the Bible and to Christ Himself."

God, the World and the War, by Henry Goodman, Cambridge. W. Heffer & Sons, Limited. Price, 6d.

This, though a pamphlet of only a few pages, is full of thought and might be expanded to many. It is an attempt to answer, in the light of the present world-wide war, the questions: "Is there a God?"; "Can God be good in any sense?" Without calling in the witness of Revelation, the writer states

how he has gradually arrived at an affirmative answer in the course of a long life. There are one or two curious speculations, but they do not seriously damage the soundness of his conclusions.

Messrs. Hodder & Stoughton will shortly publish *Canada in Flanders*, the first volume of the official story of the Canadian Expeditionary Force. It is written by Sir Max Aitkin, M.P. The Secretary of the Colonies writes the preface, and our own Prime Minister an introduction. We anticipate a large demand for this book, which will be issued at prices from 25 cents upward.

Personal Mention

THE King and Queen have now recommenced their visits to the wounded in the various hospitals in England and have during the last week or two gladdened the hearts of many incapacitated soldiers by their kindly and practical sympathy. It is good to know that the King has so far recovered from the effects of his accident that his medical advisers have consented to His Majesty resuming his visits to the troops in training.

The Bishop of Qu'Appelle left for England on Thursday, March 9th. During his absence the Ven. Archdeacon Dobie will act as his commissary. All will be glad to know that already arrangements have been made for the Bishop to address the Canadian Troops at Bramshott, Shornecliffe, St. Martin's Plains and Sandling for Holy Week and Easter Time.

The Rev. Canon Murray, of St. John's Cathedral, Winnipeg, and Professor of St. John's College, has joined the Western Universities Battalion for overseas service.

The Rev. H. C. Cox, of St. Mary's, Brandon, has offered for overseas duty with an ambulance corps.

The Rev. Canon Hedley, of St. John's Church, Port Arthur, will be chaplain of the 94th Overseas Battalion.

The Rev. L. B. Jeakins, acting rector of St. Jude's, Brantford, replacing his son, the Rev. C. E. Jeakins, who is at the front, has three sons in uniform.

Yet another chaplain—the Rev. Roger Bulstrode—has been wounded in France. Mr. Bulstrode volunteered for service at the front as a chaplain at the beginning of the war, and was enrolled in the department in September, 1914.

Since 1909 he has been an assistant secretary of the Church Missionary Society.

The Rt. Rev. Dr. Talbot, Bishop of

Winchester, completed his 72nd year on the 19th of February. Dr. Talbot has held the three Sees of Rochester, Southwark and Winchester, and is admired and revered by a host of friends in all parts of the country and of all creeds and political views. He is not unknown to many churchmen in Canada, having visited Toronto in connection with the convention of the Brotherhood of St. Andrew more than three years ago. He lost last July his brave son, Lieut. Gilbert Talbot, who was killed in action in France. Another son, the Rev. Fr. Talbot, of the Community of the Resurrection, who is also known to us as a missionary and preacher, has for a long time been at the front as chaplain to the forces.

The Bishop of Athabasca and Mrs. Robins have left Peace River Crossing for Edmonton. The Bishop hopes to pay visits to Athabasca, Wabasca and White Fish Lake before returning home again. He will probably be away until the end of March.

The Rev. W. Minshaw has been transferred from the Athabasca North District to work in the Peace River country. Besides acting as diocesan secretary for Athabasca he will have charge of a district west of the Peace and will reside at the old mission house at Shaftesbury.

The clerical staff of the Diocese of Athabasca is sadly depleted by the call to arms. During the period of the war it has lost four clergy out of fourteen ordained men who were on the staff when the war broke out. It is impossible to fill their places. The Rev. Hugh Speke who served in the South African war, was killed in France last August, having only been at the front for three weeks. The Rev. A. W. Sale, formerly of the Archbishops' Western Canada Mission and of Griffin Creek, Alta., is now doing good work among the troops in Flanders.

The Rev. J. W. MacDonald, a graduate of Wycliffe College, Toronto, was in charge of a district round Grande Prairie. Last fall he was appointed chaplain to the 66th Battalion.

The permanent staff of the lay readers is also suffering from the loss of A. Philpot, who was Principal of the Indian Boarding School at Wabasca. He is now serving as a lieutenant in the British Army. Another of the paid lay readers was Mr. H. M. Adams, for some years at Fort Chipewyan.

The Bishop of Huron has appointed the Rev. W. H. Snelgrove, for ten years rector of the Church of the Ascension, Windsor, to be rector of Trinity Church, Galt, in succession to the late Canon Ridley, and he will enter upon his new work on Sunday.

Mr. Snelgrove was born and edu-

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TORONTO

OTTAWA

WINNIPEG

SASKATOON

cated in Woodstock, Ont., and graduated from the Western University and Huron College, London, in 1903.

Of his departure the Windsor *Record*, among other things, has the following to say:—

"His decision to leave Windsor will be received with genuine regret, as Mr. Snelgrove was beloved in his own Church and enjoyed exceptional popularity throughout the city. He has been in Windsor ten years, during which time both the present church edifice and the church house adjoining were erected.

"The membership has been greatly increased and parish interest stimulated to a high degree. Mr. Snelgrove happily combined admitted talent in the pulpit with a tactful management of his working forces in the various departments of the church.

"Mr. Snelgrove took an active part

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in fraternal work and civic welfare. He is the immediate past master of Windsor Lodge, A.F. & A.M., and present grand chaplain of the Grand Lodge. He was also a member of the Library Board."

* * *

The Rev. Dr. Taylor is expected in Canada from China sometime in May.

* * *

Bishop Anderson, of Moosonee, was in Toronto last week and formed one of the long procession presenting the petition to Parliament for Prohibition.

* * *

Rev. W. W. Judd, Headmaster of the Collegiate School, Windsor, has volunteered for Overseas service, and has been appointed a Captain.

* * *

Rev. A. G. Hamilton Dicker, late rector of St. Luke's, Toronto, has been appointed Vicar of the country living of Upchurch, in Kent, by the Warden and Fellows of All Souls' College, Oxford, who are the patrons of the living.

* * *

The Rev. T. G. Wallace, rector of St. Stephen's Church, Toronto, has just completed the officers' training course in connection with the 2nd Field Company, Canadian Engineers, to which he was last December appointed Chaplain, with the rank of honorary captain. This company is now on active service at Exhibition Camp, Toronto, and is one of the few militia units called out on active service as such. It has recruited over 1,200 men for Overseas service, a large proportion of whom are Anglicans and at the same time Varsity men. It has also recruited 300 for active service at home.

King's College, Windsor, N.S. A PROUD RECORD

MR. A. A. Shirley, professor of engineering at King's College, Windsor, who has been in command of the King's College Contingent of the Canadian Officers' Training Corps since its organization in March, 1915, has volunteered for service with the Nova Scotia Highlanders and has accepted a company command in the 193rd Battalion. It is his intention to raise a platoon of King's men, to be quartered and trained in Windsor until the Battalion is mobilized.

No other university in this Dominion has a prouder record of loyalty than has King's. In 1802 Bishop Inglis wrote that the number of students was much diminished by war.

Of the students who entered the army at that time, two—William Cochrane and J. W. Arnold—rose to the rank of Major-General and at least one, Colonel DeLaney Barclay, was in the Battle of Waterloo, where he rendered distinguished services.

Major A. F. Welsford, whose gallant deeds are commemorated year by year in a Latin oration, fell in the Crimean war while leading his men at the storming of the Redan.

Major-General Sir John. Inglis won immortal fame at Lucknow during the Indian Mutiny.

King's has already inscribed upon her roll of honour the names of three Generals, one Lieutenant-Colonel, four Majors, fourteen Captains and thirty Lieutenants, and many non-commissioned officers and men.

Major Shirley has issued a most earnest appeal to King's men to enlist.

"Kingsmen," says he, "wherever you be, the call to arms is sounding with the insistency which no true Kingsman can afford to disregard; the call to buckle on your armour now—before it is too late—to fight for God, for Law, for King, and for Country."

* * *

A meeting of the executive committee of the College was held at Windsor on Thursday, March 9th, those attending from Halifax being His Grace Archbishop Worrell, Mr. R. V. Harris, Mr. W. L. Payzant and Dr. M. A. B. Smith.

The Church in Canada

(Continued from page 169)

King's call, there being some thirty names on the church's Roll of Honour.

The Hartney unit of the 222nd which parades to the bi-monthly morning service, is entertained each Wednesday night by the St. Andrew's Men's Association.

At the Sunday evening services during Lent the Rev. Cecil A. Blay will preach the following series of sermons:—(a) My duty; (b) My duty to myself; (c) My duty to my home; (d) My duty to my country; (e) My duty to my Church; (f) My duty to my God.

MORDEN

St. Thomas'

It is the intention to make the Lenten season this year one of special intercession. On Wednesdays throughout Lent there will be a children's service at 4 p.m. and evening prayer at 8 p.m. On the first Sunday in Lent there was an early celebration taking the form of a corporate Communion for the new communicants, including the G. A. and in addition the rector, the Rev. F. C. Chapman, intends holding cottage services throughout the parish for those who cannot attend public worship.

The weekly intercession services which have been held regularly for more than a year past on every Thursday evening, are of a national character and are well attended by all denominations at which the names of all soldiers serving at the front from this town and district are read out.

TORONTO

SIMULTANEOUS PAROCHIAL MISSION
THROUGHOUT THE DIOCESE
HOLY WEEK, APRIL 17-22, 1916

EVERY MAN HIS OWN MISSION PREACHER

Bishop's Room,

Toronto, Feb. 12th, 1916.

Reverend and Dear Brethren,—

Having issued in Advent last a pastoral on "Spiritual Methods in relation to the Lessons of the War," with special reference to the observance, amongst other matters, of Ash Wednesday and Lent as an occasion and season for special services in which national penitence and humiliation are to be emphasized, and intercession asked for the abundance of God's blessing, I feel it is necessary for me to do no more than draw your attention to the requests that I made of you to use some week, preferably Passion or Holy Week, as a Week of Mission throughout the Diocese. My hope is that each one of you will be his own Mission Preacher, and that Holy Week will be selected by all as a special Parish Mission Week; that so, from end to end of the Diocese, we may all be working together for a great and glorious climax of Easter Day, that thus the Church, in all the parishes and missions, may on that great day, as the result of much prayer, fasting and meditation, awake indeed to "newness of life," and, all her members rising with Christ, may "rejoice with joy unspeakable and full of glory," in the power of His resurrection.

And after Easter WHAT?—Not reaction. God forbid; but a continuous walk in newness of life and seeking "those things that are above," that thus we may each and all contribute towards the spiritual reconstruction of our Nation and Empire in Home and Church and community. May God greatly use us for that end, and help us to attain it.

Your faithful friend and Bishop,

JAMES TORONTO.

A PRAYER FOR THE MISSION

Almighty and Everlasting God, Who dost govern all things in Heaven and earth: Mercifully hear our prayers, on behalf of the Mission, and grant to this diocese all things that are needful for its spiritual welfare. Strengthen and confirm the faithful; turn and soften the wicked; recover the fallen; restore the penitent; remove all hindrances to the

advancement of Thy Truth; and bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honour and glory of Thy Name, through Jesus Christ our Lord. Amen.

For information in regard to Mission leaflets, etc., apply to Rev. J. G. Lewis, D.D., Synod Office.

TORONTO

The Bishop, in St. Alban's Cathedral on Sunday morning, preached the first sermon of his Lenten Course on "Some Mysteries of the Kingdom of God." There was a very large and attentive congregation present. The Course covers "The Mystery of Godliness," "The Mystery of Iniquity," "The Hidden Mystery," "The Mystery of the Seven Stars and the Seven Golden Candlesticks," and "The Mystery of the Resurrection." The Bishop is conducting a series of Devotional Addresses on the Lenten Collects every Wednesday evening at eight o'clock in the Cathedral followed by an address to Sunday School Teachers.

The Bishop has issued a Pastoral to

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the congregation at the Cathedral with regard to the Mission in Holy Week. His Lordship proposes to take the Mission himself, and earnestly desires that prayer be offered daily for a blessing on the undertaking.

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Our Ecclesiastical catalogue will be found very interesting and will be mailed upon request.

Of all pieces a Lectern is perhaps the most suitable. Photographs and further particulars of the three described will be sent if desired.

No. 4047. Desk Lectern, three way base, ornamented, 4 ft. 8½ ins. high. Price.....\$185.00

No. 4046. Eagle Lectern, heavy base, well poised, 5 ft. 3½ ins. high. Price.....\$300.00

No. 4045. Eagle Lectern, massive design, height 5 ft. 6 ins. high. Price.....\$350.00

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Ecclesiastical Department

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Montreal

It will be held from Monday, April 17th to Saturday, the 22nd, inclusive, at which the following will be the hours to be observed, viz.:

Daily Matins at 9.30; on Good Friday at 10 a.m.

Daily Celebration of the Holy Communion at 10 a.m.

Daily Bible Study or Meditation from 4 to 5 p.m.

Daily Evensong and Devotional Address at 8 p.m.

ST. MARKS'

The Women's Guild and Soldiers' Aid Circle held a very successful Leap Year Party on Tuesday, February 29th. The illustrated lecture which was the main attraction of the evening, given by Major Sharpe, M.D., who has recently returned from Serbia, was very interesting and much light was thrown on the character and troubles of the Serbian people. Very telling stories were told of the retreat from Belgrade of the Serbian army and the general evacuation of their country before the advancing armies of the central powers.

On Ash Wednesday evening a ten-day Mission, closing on Sunday evening, March 19th, was started with a good attendance. Rev. W. L. Armitage, the rector, is conducting the Mission throughout. As an introduction to the special series of addresses that will be given on "The Great Father," starting Monday evening, March 12th, and continuing until the close of the Mission, the rector took for his subjects Baptism, Confirmation and the Holy Communion, drawing out the great underlying principle of repentance and faith as the necessary means to the inestimable benefit to be received. It is very gratifying and encouraging to note the increasing interest that is already being taken in the Mission. After the Mission each day during the season of Lent, service will be held at 4.15 p.m. Every Wednesday afternoon at 4.15 p.m. there will be a special service for children with a short illustrated address on the Life of Our Lord, conducted by the Rev. A'Court Simmonds.

Under the able leadership of Scoutmaster Mr. S. Weston, Troop 12 of the Boy Scouts is becoming one of the best troops in the city. Every Monday and Thursday the boys, with keen enthusiasm, attend their drill and instruction. This troop can now boast of a bugle band which is fast reaching a degree of efficiency. On Sunday for the first time, the troop will parade to church headed by its own band.

WESTON SANITORIUM

FIRST CONFIRMATION IN THE NEW HALL
(From a correspondent)

On Saturday, March 11th, the Right Reverend the Lord Bishop of Toronto held a Confirmation in the New Hall, which is also used for religious services. The afternoon was bright with sunshine as the candidates, three men, three women and four girls wended their way through the snow to this chapel, a chastely designed building of wood, situated in the hospital grounds on the east bank of the Humber and fitted with glass all round, thus letting in floods of light.

The Bishop, accompanied by his chaplain, was met by Dr. Hodgins and the clergyman in charge at the main entrance and vested in the office of Miss Bowen, assistant lady superintendent. His Lordship first confirmed one of the patients in bed, suitable arrangements having been kindly made by the nurse in charge, and then walked over in his robes, in a shower of snow, to the chapel, where a goodly congregation had gathered.

The service began with the singing of the "Church's one foundation is Jesus Christ." The clergyman in charge then publicly asked the Bishop to dedicate the

gifts given to the Anglican Church at the Hospital. These included a beautiful portable altar of wood, with re-table, two frontals (white and crimson), hangings, pair white linen cloth and other altar linen, given by the Sisterhood of St. John the Divine as a thank-offering for the blessing of skilled medical treatment afforded to Sister Mary Ada of the community; holy vessels of silver and cross, presented by the Lord Bishop of Toronto; crystal cruets, by the Rev. Canon Powell, D.D., rector of Holy Trinity, who also gave a money contribution, and other gifts. There is still wanting a chest of drawers to hold the frontals and linen, when not used, and a cupboard for the Prayer Books as well as a box to keep the holy vessels in, not to mention frontals for Lent and Trinity.

The beautiful dedication prayers brought home to everyone the bright and heavenly purpose of the things of the sanctuary.

The hymn "My God, to thee I give my heart" introduced the Confirmation service. The Lord Bishop's address to the candidates was a clear and convincing statement of the intrinsic nature of and the scriptural authority for the Apostolic rite. The address was listened to with the closest attention by all present and with manifest appreciation of the spiritual counsels contained in it. Thus the invocation hymn, "Come, thou Holy Spirit, come," was a prayer of the understanding as well as of faith. The candidates saw before them, reaching down the ages, the Hands of the Great Bishop of souls uplifted to bless them; they received in gratitude and loving trust "the seal" of their discipleship, the laying on of the Bishop's hands, and the gift of the Holy Ghost the Comforter.

With swift insight, like a true Father in God, the Bishop, noticing one of the candidates with crutches and looking weak and wan, stepped to the floor and laid his hands upon him where he stood, at the same time administering the Apostolic rite to two others in like case. The women and girls, becomingly veiled, were conducted by Sister Mary Ada, two by two, to the kneeling stool and received the solemn imposition of hands. The hymn "O Jesu, I have promised to serve Thee to the end" concluded the service.

The Lord Bishop afterwards shook hands with the candidates and was introduced to a number of the nurses on the staff, saying a kind word to each. Thus ended a memorable service, entirely scriptural, beautiful and full of blessing to all, and not the least to the children present. The nurses and the patients had contributed several vases of beautiful white flowers for the altar, which looked chaste and sweet. How long the sick members of His Church may live depends on God's will; how they live depends largely on the Church bringing them constantly into touch with Him who is the truth and the Life. Surely there is repeated in the body of His Church through His servants, the Bishops and ministers of the same, the spiritual counterpart, and when God wills, also the bodily counterpart, of the gracious activity of Our Divine Lord in the days of His flesh, when "At even ere the sun was set,

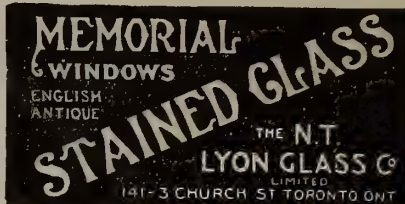
The sick, O Lord, around Thee lay;
Oh! in what divers pains they met;
Oh! with what joy they went away."

AGINCOURT AND SCARBORO JUNCTION

Large congregations were assembled at Agincourt on Sunday afternoon, and at the Church of the Epiphany, Scarborough Junction, in the evening, on the occasion of the holy rite of Confirmation, which was administered by the Bishop of the Diocese.

PETERBORO

Rev. Canon Cornish, who will take the parochial duties at St. John's during the absence overseas of Major the Rev. Canon Davidson, has arrived in the city.



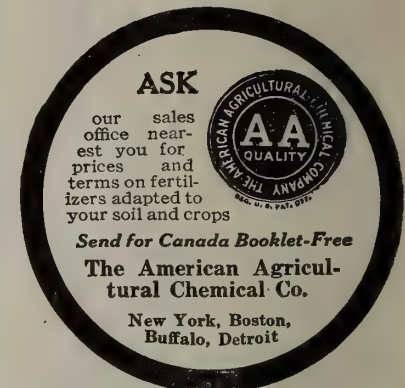
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IT is the message from the trenches, from the battleship, from the men of action, and our own conscience bears witness to its truth. Why does the judgment tarry? is the Lord's Hand shortened that it cannot save? are His ears heavy that they cannot hear? we ask, but we know that it is not so. We know that He waits.

We know,—academically at least, if not practically,—that the evil of the world is the result of sin, that war in its ultimate analysis is the result of sin. It was sin which crucified the Lord of Glory, it is sin which is crucifying the manhood of the nations in the form of evil which we call war. It is true, indeed, that war is often a means of blessing, of purification, of exaltation, of calling out marvellous treasures of sacrifice and love. It is true that this war is one into which we have been called by the imperative demand of all our best instincts, that it is a part of the warfare of the Cross, that the ideals for which we fight are Christian ideals. None the less, it is sin which is responsible for war, and sin must be faced, acknowledged, repented of, confessed, turned from before there can be deliverance, before we can become capable of the blessing of peace.

* * *

There is a little church into which I sometimes turn, a little plain church with no signs of wealth in itself or in those who frequent it: its doors seem not to be shut day nor night, certainly they stand open from early morning till late evening every day. "Come ye apart," is its unspoken invitation and many seem to respond.

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It stands close to a much frequented thoroughfare, and there are almost always some people at prayer there. People have found it, and many who perhaps are not regular members, use it on their way to or from or in the intervals of their day's work. Inside, the atmosphere is one of rest and welcome and worship, of something which seems to steady and clarify and elevate the thoughts,—a sense of power from on high, a consciousness of communion with others.

It was about noon-tide not many days ago; a service was just beginning, and the church seemed fairly full, though in the gloomy half-light of that particular morning, there may have been fewer than appeared. The priest, wearing his cassock, said a few words about the great prayers of the Old Testament, of Solomon, Daniel, Ezra, Nehemiah, showing how they make recognition of sin as the great separating force, and set forth the acknowledgement of sin as a necessary condition of approach to God. He reminded us how in every group,—however large or small, whether composed of individuals or of nations,—there is a sort of group responsibility and group conscience. Sin can hardly be thought of as purely personal, it is social, too. Even your own evil thoughts help to depress or poison the atmosphere for others: every act and word and even every thought has some influence, for good or evil, beyond yourself. We are so closely and intimately bound together in the bundle of life with others, that in regard to national or group sins, it is scarcely possible for anyone of us to say, "I am not guilty." So penitence like sin can hardly be thought of as purely personal, it is also social.

Then, too, this mysterious union invests each of us with a sort of representative character, for though every group or community has its official representatives, yet this belongs in some degree to us all. In proportion as you realize the sins of your community or your nation, in proportion as you bear the burden of them on your conscience, you are able to confess them to God and make Him the offering of your penitence and your confession on behalf of others.

* * *

He went on to speak of the causes of evils in the world,—self-love and selfishness; self-centred regard of one's own interests, so that one separates them from and prefers them to those of others; determination to pursue one's own ease and pleasure and preferences and aims, no matter what the cost to others, to impose one's own will and override the claims of others; unkindness and harshness and temper and cruelty; injustice and indifference; insincerity and hypocrisy and pretence; self-absorbed pursuit of one's own aims

and ambitions apart from God, so that as far as we can, we separate our life and interests from God and shut Him out. He shewed how men's forgetfulness of God brought blindness; how as men withdrew from God and would not look into His Face, they became deceived about the true values of things, and were absorbed in the pursuit of gain and self-interest; and how greed and arrogance and suspicion and falsehood and the selfish use of power,—all separating, disintegrating forces,—came from forgetfulness of God. All these and kindred sins in private life ruin character, spoil home, bring unhappiness and disunion; in the community, in national and international life, they break into open sores, into vice and gambling and drunkenness, and what we call "crime"; into heartless competition and unscrupulous fraud; into place-seeking and corruption and political dishonesty; into class distrust, strife and hatred; into religious bitterness; into war. We are all called "to seek the peace of the city wherein we dwell,"—that means, we are to avoid the sins which break the peace, and to strive for the qualities which belong to peace.

* * *

And then we prayed, the priest kneeling at a desk set in the middle of the church, and leading us in a sort of Litany.

"From harshness and unkindness and every form of cruelty, good Lord deliver us."

In the pause that followed, a man's voice could be heard: "It is all true. I have been harsh to those in my business; I drove F— into the ranks of the discontented and aggrieved. I have helped to create the spirit of disunion: I have sinned."

"I was very unsympathetic to my maid," said a woman's voice, "it was I who drove her away and into bad habits. My lack of interest was the cause of her misfortunes; I am the one who is guilty of her wrongdoing."

"I was very unfair to my mistress,"—it was a girl this time; "she was good to me, and I treated her badly and made trouble. I have made her feel suspicious: I have helped to make disunion."

"From lack of care and earnest interest, from injustice to others and

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from indifference to their needs, good Lord deliver us."

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about the morality of my investments, only about the size of my profits: I would not do anything for my tenants until the law forced me, and then I did the least I could. In heaping up riches I have forgotten God and have neglected my brother: I am guilty."

"From lust and drunkenness and open vice and from all deadly sin, good Lord deliver us."

Another voice, quiet, self-restrained, took up the confession: "I have kept apart from the life about me: I have been content merely to avoid its sins,—sins in which I found no real attraction: I have never cared enough to stretch out a hand of help or even to understand the force of those temptations: I am guilty of the sins of my people."

"From covetousness and jealousy and from the spirit of grudging and envy, good Lord deliver us."

"I have separated friends by my suspicions: I have hindered their progress because I would not endure their success. . . I have been a maker of discord and disunion: I have sinned."

"From worldliness and love of ease, from sinful ambitions and from all blindness of heart, good Lord deliver us."

"I have lived from day to day," said one, "not caring for the things that are above,—not caring even for my children's welfare, except for their prosperity. . . The least encouragement from me would have led M— into Thy service, but I withheld it because I meant him to be rich and successful. When death took him, I blasphemed Thy Name. . . I have sinned against Heaven and before Thee."

And another voice was heard, "When things were going well, I never prayed or thought of God: I lived in carelessness, in the intense absorption of business, as though there were no God: I have followed the standard of the world: I am guilty of worshipping false gods."

"From dullness of conscience, from over-weening love of our own ideas, and contempt for the claims of others, good Lord deliver us."

"I have blasphemed Thy Holy Name," said one, "by misrepresenting Thee: I have been harsh in controversy and bitter in sarcasm and anxious to make points in argument, and because I would not meet others in love, I have alienated them from Thee. I have turned them away because I have failed to interpret Thee aright, or to shew Thee forth in my life and conversation. . . I have sinned."

"From indifference to our opportunities and responsibilities; from lack of faith; from pride and self-sufficiency; from dullness of conscience; from indifference to Thee and to Thy cause; from failure openly to confess and acknowledge Thee,—Good Lord deliver us."

* * *

And so the act of confession went on: sometimes the priest was making confession on behalf of the people, as he prayed for the nation and Empire, for the Allies, and for all the

warring nations. I thought of Moses and of St. Paul identifying themselves with the people even in their sins,—types of the Blessed One Himself, on Whom our iniquity was laid, and Who bore the sin and shame of the human race as its Representative.

Then the priest went on, using the confession of Daniel,—

"O Lord, the great and dreadful God, we have sinned and have committed iniquity, and have done wickedly and have rebelled, even by departing from Thy precepts and from Thy judgments. . . O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day. . . to our kings, to our princes, to our fathers, because we have sinned against Thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him; neither have we obeyed the voice of the Lord our God, to walk

in His laws which He set before us. Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice. . . All this evil is come upon us, yet made we not our prayer before the Lord our God, that we might turn from our iniquities and understand Thy truth. . . And now, O Lord our God, we have sinned, we have done wickedly. O my God incline Thine ear and hear, open Thine eyes and behold our desolations, for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies."

And the people answered, "O Lord, hear; O Lord, forgive; O Lord, hearken and do."

In the silence voices would be lifted up in confession and acknowledgement of sin; then the priest spoke of the putting away of sin from the individual and from the na-

tional life, and prayed that the spirit of penitence and amendment might be poured out upon us and upon our nation and Empire. The Cross was being set up in our midst to-day, he said, and he prayed that Christ Who came to make peace through the blood of His Cross, would through this crucifixion draw men's hearts in all the nations to Himself, and would baptise their hearts with the spirit of His peace, that they might be led to the acknowledgement and worship of God, and to the practice of kindness, good will and brotherly love one towards another.

And as I turned my steps homeward, it was in humble thankfulness for having shared in that corporate act of penitence and faith.

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Columbia Coast Mission

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THE annual report of the Columbia Coast Medical Mission shows that despite the disorganized condition of the lumber industry, unfavorable weather, hard times and many calls, all branches of the work were kept in full swing ministering to body and soul over thousands of miles of coast line, with only a slight financial deficit at the year's end.

Rev. C. W. Houghton, Room 415 Pender street, is the secretary of the mission.

The three centres of medical work, the Columbia Hospital at Van Anda, St. Michael's Hospital at Rock Bay, under Dr. McCallum, and St. George's Hospital at Alert Bay, under the Rev. Dr. Stephenson, have cared for 196 patients with an average hospital stay of 16 days. Besides these there were 1267 out-patients during the year.

"It is difficult to realize what these figures really mean," says the report. "Out on this wild coast, loggers, miners, fishermen have provided in their very midst skilled doctors and trained nurses. That the pride of the mission board in the ability and efficiency of its staff is fully justified has been demonstrated beyond all dispute.

RELIEF TO MANY

"Linking up the houses of the scattered settlers along the coast with the hospitals and the doctors, the good ship Columbia, the heart of the mission, has plied its course over calm and rough seas through another busy year. Ready to render first aid and fitted up with X-ray apparatus and other medical supplies, it has brought direct physical assistance and relief to many.

"But it is as the mainspring of the religious work that the Columbia and her small sister ship, the Governor Musgrave, have established their worth. By means of the boats the mission, with its three clergymen and a lay reader, has been able to maintain regular services at no less than twenty places along the coast between Buccaneer Bay and Kingcombe Inlet. The bishops of the two dioceses specially interested—Columbia and New Westminster—have both been enabled to visit parts of the mission to confirm the candidates prepared by the clerical staff. As the Columbia is herself capable of being easily turned into a roomy and completely equipped chapel, the missionary is always possessed of a fitting gathering place for his service. Many baptisms and five marriages have been performed on the boat.

"This year because their hearts yearn to help their parishioners, the clerical staff of the mission have labored to interest the people along the coast in Prohibition, so that when the issue comes to be voted on they will be able to cast an intelligent vote for better conditions of citizenship."

The board expressed its thanks to the dioceses, societies and individual donors, officers and staff of the mission for the encouraging report.

Bishop Scriven presided at the meeting. Others present were Dean Schofield, the Rev. F. A. P. Chadwick, Mr. John Harvey, Archdeacon Heathcote, of New Westminster, the Rev. C. W. Houghton and Mr. T. F. Barton.

The financial statement was presented as follows:

RECEIPTS	
Hospital earnings.....	\$ 8,301.00
Government grants to hospitals.....	4,541.00
Donations to hospitals.....	1,052.00
Total hospital receipts.....	\$13,894.00
Grants from various missionary societies for church purposes.....	3,531.00
Collections at services.....	463.00
Sundry donations.....	6,789.00
Total church receipts.....	\$10,783.00
Total receipts.....	24,677.00
EXPENDITURES	
For hospitals.....	\$18,654.00
Church work.....	6,351.00
Total.....	\$25,005.00
Total assets, \$41,395.99; liabilities, \$5,000.	

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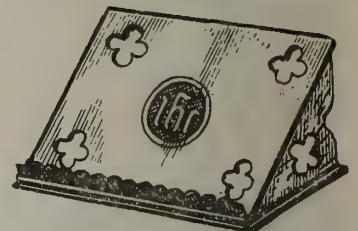
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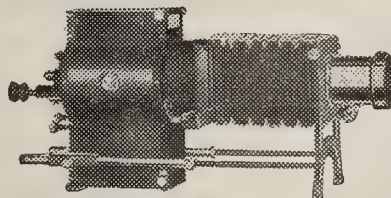
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Church Life.

VOL. VIII., No. 12

TORONTO, THURSDAY, MARCH 23, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance. otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

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The Week

Third Sunday in Lent

AGAIN, as on the Second Sunday, the Collect gathers up for us the teaching of the day. We pray for defence against our enemies and the Collect and Epistle make it plain that the enemies spoken of are the enemies of the soul.

That we are liable to the attacks of powerful spiritual enemies is plain to every believing reader of Scripture. Moderns are inclined to deride the early Christians for their strong belief in invisible powers of evil all about them. Even those of us who would shrink from derision find it hard, perhaps, to feel entire sympathy with those to whom the devil and his angels were as real as the people they met every day. And yet, unquestionably their belief was more in accord with the teaching of our Lord and His apostles than that of the average man of to-day. In truth we are apt consciously to make the evidence of our senses the measure of reality, forgetting that the apostle teaches us that it is rather a proof of the transitory nature of the "things that are seen." Now this attitude of mind lays us open to two dangers; first, of ignoring our spiritual enemies; and second, of undervaluing them. In ordinary warfare both of these courses are dangerous, and generally fatal to success. We need then to remember:

1. That our spiritual enemies—Satan and the evil intelligences which follow him—are real, fighting continually against the working out of God's purposes in the world, and in every single soul, actuated by a malignant hatred of all that is good, and of the very idea of goodness.

2. That they are formidable by reason of their high intelligence, their knowledge which must far exceed our own, their craft and subtlety. On the other hand, if Satan is the "strong man armed," Jesus Christ is the "stronger than he." If we fight manfully under His banner we are promised the victory.

One other thought, drawn from the Gospel. It is of little use to expel foes from the fortress of the heart, if we do not garrison it with powerful friends. The seven evil spirits may clamour in vain for admission if they find the heart occupied by the seven-fold gifts of the Spirit, witness to the presence of the Blessed Paraclete Himself.

A Kingdom at Auction

APPARENTLY there are good grounds for the report that Ferdinand of Bulgaria is in danger of losing his throne. The people are tired of his auctioneer methods with a nation. Alliance with the Turk was from the first a miscreant act. Bulgaria leaned on a broken reed. Alliance with Germany from the first meant practical vassalage and has brought the kingdom under the Prussian hammer. It is said an incensed populace is accusing the monarch of having sold them out to the Hun-Austrian compact. The Balkan "fox" has over-reached himself. If he meets his just deserts not a single yard of territory should be left him. His revolting avarice is bound to prove his ultimate downfall.

About "Ways and Means"

THE "Committee on Savings" in England has censured extravagance respecting the purchase of hats, shoes, neckties, and sundries of this sort. But a hint of economy needed in other directions is contained in the list of luxuries recently published by the New York "Outlook." According to this journal the money annually spent in the United States on moving pictures amounts to \$500,000,000. On candies and soda water, \$700,000,000; on tobacco, \$800,000,000, and on alcohol no less than \$2,500,000,000. The total amount sums up in excess of four billions, or one-twelfth of the total agricultural production of the U. S. territory for last year. The five million pounds said to be uselessly spent annually in the British Isles likely includes items it is far easier to cut out than the purchase of extra footwear or clothes.

Soldiering Behind the Plough

THE decision of the Military Department to grant furlough to soldiers willing to assist in seeding the

crops is a wise move. It will be welcomed by all those having farming interests, than which nothing stands closer to the public welfare. Those having enlisted and ready to do their bit on the farm will be entitled to leave for one month. This transfer of a small army to the land will allay anxiety, be a real help, do the lads no harm, the country much good, and for the present relieve agricultural affairs considerably.

The German War Taxation

EVIDENCES are abundant that Germany is feeling the tight squeeze of war taxation. Despite the Imperial decision against imposition of taxes during the war period, all rulings of this sort go down before grim necessity. Corporations are sheared of wartime profits from ten to thirty per cent. New indirect taxes are imposed upon luxuries. Improvements on property and its increased values are subject to a levy. It is explained that these additional demands are not designed as "payment for the costs of war," but are simply a provision for new interest charges. The quibble is clever. It is doubtful if it at all soothes the feelings of the taxpayer. An authority like Maximilian Harden recently declared that Germany must perforce make overtures of peace in that the financial stress is rapidly becoming intolerable.

Sir Rider Haggard's Commission

ENVOY of the Royal Colonial Institute, Sir Rider Haggard, the well-known novelist, is touring the globe in order to "investigate the chances of Empire building after the war." It is a good work and the time is opportune for taking it in hand. Its real value will be manifested after the bitter contest on the battlefield is done. The recuperation of the Empire will involve the placing of large bodies of men in all the colonial territories alike to increase their product, develop their natural resources and bring greater financial returns. One of the biggest tasks ahead of the government will be the settling of soldiers on the soil, and the placing of wounded soldiers in such conditions that they can earn a decent livelihood. Canada has a deep interest in this work, and it is gratifying to know that prompt action is being taken to ensure success.

An Arduous Office

A BLOCKADE MINISTER is one of the British Cabinet offices strange and new evoked by the war. Lord Robert Cecil will surely find his position no sinecure. He has undertaken a task that bristles with difficulties, and hitherto its complexity has but turned all tentative methods

into so many degrees of darkness. This, however, is characteristic of blockade schemes. To satisfy the demands of neutral countries and at the same time get the requisite grip upon Germany is the crux. Contraband is a most elastic term in itself. The goods blacklisted depend upon what supplies the enemy can turn to use. This can only be shown in the event. A strict blockade of Danish and Swedish ports does not accord with British notions of fair play. Apart from this, how can supplies be prevented from getting into German territory? Here is the problem the Blockade Minister has to confront. The recent seizure of ten million dollars' worth of securities, not yet under formal ban but in view of further governmental action which shall make them so, is an instance of the difficulties attendant upon blockade. But if anybody can deal with a case on its merits it is Lord Robert Cecil. The portfolio is in good hands.

Theological Degrees

UNDER a canon of the Ecclesiastical Province of Canada provision was made governing the granting of degrees in Theology and a similar canon was recently enacted by the General Synod. Both canons are based on the consent of the various theological universities and colleges. The consent of the universities possessing chartered powers to confer degrees was given on the understanding that the power to confer degrees should not be extended to any bodies not then possessing it.

This legislation has been most beneficial to the cause of theological education, and to maintaining the value of Divinity degrees in the old Province of Canada, and will be still more beneficial in the wide field of the Dominion.

Wycliffe College, Toronto, is now securing a special act from the Ontario Legislature and in one section ask for power to grant such degrees. This seems to us most unfortunate, and if it is successful it must jeopardize the present understanding with the Provincial and General Synods of Canada in regard to the granting of degrees in theology. The Bishops should consider the matter most carefully.

World Conference on Faith and Order

WE are glad to be able to publish elsewhere a full report of the North American Preparatory Conference in the movement to hold a World Conference on Faith and Order. This Preparatory Conference was held at Garden City, R.I., early in January, and we gave a short report of it at the time. This full report is now well worth perusing and should arouse a deeper and more active in-

terest in a matter so full of interest and importance to the Christian religion. This is but "the beginning of things" and it is very essential that all religious bodies coming within the scope of its work should bear their share of responsibility in the initial steps being taken to bring about this World Conference on Faith and Order. "In the multitude of counsellors is safety" and the promoters are keenly sensitive to the need of wisdom in the initial steps in order that they may lead to a full and frank conference freed from personal prejudice in regard to the means and methods by which such a World Conference is brought about. It is needful that all should have the fullest opportunity and use their opportunity to advise and assist in the executive and constructive work looking to the accomplishment of so great a task.

Quiet Resting-Places

WE have seen some programmes for Lenten lectures, as for instance a series of talks upon the influence of great books. One might suppose that scriptural topics had become outworn or that the atmosphere of Hebraistic ideals is spirituality inferior to the revelations of English literature. There is something rather grotesque about a choice of this sort. It is like going to a volume of etchings instead of the living beauty of the garden. Why draw from the rain cistern when the fresh water-springs are within our reach? It is simply another mode of pleasurable excitement. And the like must be said about a good deal which passes under the name of religious enthusiasm and revival. Much of it agitates the emotions and deadens the inner self. It entertains more than it edifies and promotes the luxury of feeling more than it establishes the heart with strength of persevering grace. The phosphorous flame crusts the stick on which it has glowed with white ash deadly as frost. How different the real Lenten summons to "Come apart awhile" and rest. How much less theatrical and artificial, yet infinitely more potent and refreshing to enter the place where far from the madding crowd the "still small voice" may bow our souls in awe and godly fear. "The Lord is in His Holy Temple, let all the earth keep silence before Him."

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

Trinity Church, Thornhill, Ont.	\$17.00
E. S. B., Toronto	1.00
A Friend	change
A Friend	2.00

Total for Week	20.10
Previously acknowledged	551.25

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We shall be pleased to acknowledge and forward other amounts as they come in.

Our Old Country Letter

March 2nd, 1916.

WE are in the midst of the anxious strain of the furious fighting for Verdun, so the account in to-day's papers of your splendid muster of Canadian troops at Toronto is all the more welcome. Last night there was another air raid on the south-east of England, but without much damage. In his monthly pastoral letter, lately, the Bishop of Lichfield refers to the raid on the Midlands last month which had such disastrous results, though none in a military sense. He expresses his admiration of "the quiet and brave spirit in which the great majority of the people in the places affected met the sudden and alarming experience." He also pays a tribute to the work of the clergy, and proceeds, "At one place a service of intercession was going on at the time when the bombardment began. The service went on quietly to the end. At another place the clergy gave useful assistance in controlling a large crowd. The Germans imagine that the people of England are panic-stricken by these dastardly murders. They little know what the English spirit is. Such futile outrages only stiffen us in our resolve to go on until the world is safe from the madness of a nation which delights in war and wages it on non-combatants." Bishop Kempthorne, it will be remembered, disapproves of the policy of reprisals.

* * *

Here is an interesting letter from "A Bishop." He says, "There has been much discussion on the subject of priests enlisting as combatant soldiers. Personally I feel sure that it is ecclesiastically wrong, but it has been done. Theological students are another matter. As the Primate lately said in Convocation, the ordination candidates of the Church of England have 'come forward splendidly,' in response to the call to arms. Of the 32 theological colleges and hostels, nine are closed. The number of present students is 340, against a normal total of 1,258. Many of the 340 are not fit for military service or are not of military age. The Government have agreed to grant exemption to such of them as are to be ordained next Trinity Sunday, if they claim it. In order to complete the facts about students for the priesthood, allow me to quote from the 'Army Council Instruction,' issued from the War Office, January 28th, 1916—'Roman Catholic priests, and students who have already entered on their professional studies in immediate preparation for the priesthood, are on no account at any time to be accepted for service in the Army.'"

* * *

There is a great deal of discussion, some of it, to my mind, much to be regretted, about the forthcoming National Mission desired by our two Archbishops. The Bishop of London has issued a statement on the object, the message, the grounds of its hope, and the method of the forthcoming Mission. The object, he says, is to make effective the prophecy uttered long ago by Jeremiah, and repeated by the writer of the Epistle to the Hebrews, that the days were to come when "all should know the Lord, from the least to the greatest," and he proceeds, "If the Church can attain this object, it is clear that in the light of that knowledge our greatest national problems will be solved; the inequalities in our social system, the want of brotherhood between man and man, the tyranny of drink and lust, the misunderstandings between men and women, can only give way, and give way for ever, before a knowledge of the Lord which shall cover all classes in a nation, and at last all nations in a world, until even war shall be no more.

"In order to attain its object the message of the call is to be one of repentance and hope. The war, like a great flashlight, has revealed in nation, in Church, and in each individual life, many glaring sins and weaknesses, but has also kindled in our hearts many hopes. It has revealed in what

real danger the nation stood of forgetting the majesty of God, it has revealed how greatly the Church has failed to bring home to the great masses of the manhood of the nation gathered in our camps and battle-ships the Sacramental religion outlined in our Prayer Book, and it has revealed what a 'fair weather faith' many of us possessed, when it crumbles away at the first serious touch of pain, anxiety and distress. We believe that God can do anything with a humble nation, a humble Church, and a humble soul. God, after all, is the God of Hope.

"What then are the grounds of hope on which the call is based? First upon the power of the Holy Ghost, which descended upon the Church at the beginning and whose life and power is still within it, waiting to be revived. . . . It is not only the clergy who have received this baptism of fire. Our second ground of hope lies in the laity, both men and women, of the Church. . . . Our further hope lies in the latent and unconscious Christianity in the nation itself. If only anything like the call to reality which has been heard at the front can be made vocal at home, there is a latent Christianity in the Anglo-Saxon race which will answer to the call."

* * *

In connection with the Student Christian Movement, we read: "Important as the many activities of the British movement are, it is necessary to have continually in mind the fact that the movement at home is but a part of the great and stimulating organization known as the world's 'Student Christian Federation.' Although unions exist in all the belligerent countries, nothing has happened to cause any of these movements to weaken in their allegiance to the great Federation or to change their ideals. And when the time comes for the cessation of hostilities, it may be confidently prophesied that one agency above all others will bear its part in healing the breaches caused by the war, and that agency will be the World's Student Christian Federation. Members of the various national movements will reach out hands to their fellow-members in what were at one time enemy countries, and the prayers of other members in non-belligerent lands will have their result in an outpouring of the Holy Spirit upon those who have been sundered by the war, and influence them in cementing relations which the claims of Empire or country have failed effectually to break."

* * *

The proprietors of "Hymns Ancient and Modern," have realized that what is still called the new edition (now twelve years old) was in many respects a failure, and have put forth a second supplement to the old edition—the edition with which the Church at large is familiar. The new hymns carry on the numbering from 639 to 779, and there are additional tunes not only for these but as alternatives in the older part of the book.

"A fair proportion of the new hymns in this collection have already appeared in the edition of 1904; others are welcome revivals of older friends."

* * *

A great Church musician has passed away in Sir George Martin, the organist of St. Paul's Cathedral. Like his predecessor, Sir John Stainer, he had done much to raise the standard of music at the Cathedral to its present rare beauty and devotion.

"Both Church and State marked their recognition of his worth, Queen Victoria making him a knight, and King Edward a member of the Victorian Order, and the Primate conferring on him the Canterbury degree of D. Mus. . . . Full of years and full of honours, he has died at his post. His kindly presence at St. Paul's will long be missed by the many people who in one way or another had relations with him." He was a composer of no mean order, and had unexampled success as a trainer of boys' voices while winning the regard of the boys themselves.

Reviews of Books

Pilate in Exile at Vienne, by Mary E. Boyle. W. Heffer & Sons, Limited, Cambridge. Price, One Shilling.

A somewhat ambitious poem, in which the writer represents Pilate in his banishment soliloquising over his past, and mourning his enforced absence from Rome. Throughout the monologue memories of the Christ he sent to His death continually force themselves, and at length he determines to take refuge from his grief in suicide. There are here and there good lines, but the general effect of the blank verse is heavy and monotonous.

Life's Journey, by Bishop Montgomery, D.D., D.C.L. Longmans, Green & Co. Price, 90 cents.

This is a beautiful book, and no one can read it without finding help and encouragement.

"These are the days," says the Bishop, "when many, perhaps all, who stay at home need encouragement. The journey of life bears hard on us, and I have set out to console. We are all wayfarers, and as we walk let us converse. I for my part will try and point out the beauties of the way, and also its dangers and hardships, and even its terrors at times. But it will ever be with a kinder heart for those who have been called to trust in One who never lays duties upon us without at the same time giving us strength for them; above all Divine Companionship."

The Bishop of London who writes a short introduction, gives this testimony, "I have read this book through from end to end . . . and I feel not only that I want to be a better man, but I feel encouraged to try to be a better man."

This is a book not to read once and then lay aside, but one to return to over and over again.

"Between the Lines," by Boyd Cable, New York. E. P. Dutton & Co. Price, \$1.35.

This is, we think, the best book yet written on the actual conditions of the war. It is a series of sketches to illustrate and vivify "the cast and vague terms in the war communiques." The first sketch, "The Advanced Trenches," Mr. Cable describes as "being in some sort the fashion of story that may be read 'Between the Lines' of the Official War Despatches," and this is true of them all.

It is difficult to single out any one of these narratives as being more striking or illuminating than the others, yet for pure humour and good spirits we have never read anything better than "A Hymn of Hate," whilst for human interest "The Mine" would be hard to excel. The writer tells his story in simple yet vivid language. There is no striving after fine effects, but he succeeds in making the life of the men on the firing line and in the trenches a real thing to his readers, and their number will be many, for everyone who reads this book will be eager to recommend it to others.

Poems, by Frederick George Scott. The Musson Book Co., Toronto. Price, \$1.50.

This book of poems is not new, the first edition having appeared in 1910, but since Canon Scott has become better known as the author of a number of war verses which have won wide appreciation not only in the Dominion, but also in the Old Country and the United States, this volume of his earlier poetry is being widely read. Canon Scott's gift of verse is not unknown to our readers, several examples of which have appeared in our columns during the past year. We advise lovers of poetry to get a volume of the Poems at once.

THE PARISH MISSION

WHILE we are rightly convinced that Christianity has not and will not be found wanting, it must be freely admitted that the Church's application of the principles committed to her keeping has been sadly to lack. She has not succeeded in making good her lawful claim as the ambassador of Christ to this generation also. The fault has been not in her doctrine and discipline but in our inadequate presentation. The need is for more and better teaching. That we are all ready to admit. But how are our past mistakes to be rectified?

The question of parochial missions throughout the whole Anglican communion has been raised in consequence of the appeal made by the English Archbishops to their clergy. The project as outlined has been severely criticised in the *Church Times* on two grounds, namely, the short preparation that the suggested date (October) allows, and again the inadequacy of the aims of the promoters. With the first objection we entirely agree. Long and careful preparation is absolutely necessary for any ultimately useful upheaval of parochial complacency. The error of years cannot be righted in a few months, or a few years for that matter. The second objection, however, does not seem to us so well made. Repentance and hope are precisely the two emotions that we want to raise in the breasts of professing Christians. The proposed Mission is after all no end in itself. It must lead on to greater things. The emotions that it stirs must crystallise into definite purposeful convictions. Only the priest who lacks vision will fail to find, along the two main lines that are mapped out, scope for every activity of exhortation and instruction he need use in dealing with sinful man and his redemption. Only Calvary with all that it connotes will bring about a true repentance. Hope, that is not mere illusion, can be aroused only by considering the Resurrection with all the gifts of grace that, following it, were poured out upon the Apostolic Church.

We do not doubt that every Church enthusiast, clerical or lay, recognizes these urgent necessities as clearly as we do. None knows better than the actual spademan what an obstacle to effective cultivation is the dead weight of parochial indifference. Many inquiries have been made for a working method. The great drawback hitherto has been the inability of many to realize at once the greatness of the opportunity and the simplicity of the solution. The thought must be dismissed that a few weeks of energetic "stir" can remedy matters. Things have gone too far for that. They will not be set right this Lent. But much may be done. A very few days were needed by the Apostles, following right methods, to overcome the opposition of Jewish complacency in many hearts. Like mountains might be removed if we had like faith. They simply placed the cross and resurrection in the forefront of their teaching. They excited Repentance and Hope in men's hearts thereby. Thereafter they went on to give their converts teaching that should establish them and fed their awakening spiritual lives with sacramental food. What better method can we find to-day? Here and now, this very Lent, we have a wonderful opportunity for attracting and enlightening. A world-wide crime has touched every heart. More than ever the bereaved desire earnestly some reassurance of the beloved dead. The eternal truths that are centred upon Calvary and the Empty Tomb of Jesus are seen again in all their first freshness. That our former ineptness has cheapened and vulgarized the message is all the more reason for putting it forward again in a better way. "Not in persuasive words of human wisdom," but simply and in straightforward fashion. We do not want elaborated theories of the Atonement and the Risen Life. We need plain, evangelic statements of the Apostolic Faith as the Catholic Church has preserved it—neither more nor

less. So presented it will touch human hearts as it has always done, and we fancy that between this and Easter, our parish clergy can do nothing better than put the gospel story simply before their folk.

"But that is not the Mission?" No! It is simply the first step in preparation. It is the hoisting of the flag to gather the people together. Instruction must follow, and after that must come the great effort at re-establishment. After Easter, until Lent comes round again, it would be well to set out the teaching of the Church—on God—on Christ—on Herself as Christ's Body—on Baptism—the Holy Eucharist—on those other sacramental rites that sanctify and fortify Christian life. The whole plan of salvation, as revealed by the Church, must be unfolded. We have yet to meet the instructed hearer of the Word who will not admit that, granted the basis of the Resurrection and the Church's Mission, the system is admirably calculated to bring about the desired result. Those who have been attracted by the present call to Repentance and Hope will find in the Church's method the solution of all their difficulties. The plain reason for our past failure has been the fact that we have not followed up our emotional appeal with proper constructive teaching. We have attracted the people and sent them away without meeting their requirements. They have been allowed to depart hungry from a land full of bread.

A year of such preparatory work, carefully and sympathetically done, will have disappointments, as all our tasks have. It will have its reward as surely. It will make ready the ground for a thorough Mission next Lent such as we need and must have. Next year, with the war—please God!—over and our men come back, we shall be faced with such a task of social reconstruction as will appal those who have found no sure guide through difficult paths. Probably none of us realize enough the tremendous change that is coming—and has already come—over the world. Its very magnitude baffles our comprehension. It is because of this so great change that our need is clamant for a steady, sustained effort to realize our ideals as Churchmen. Christ is calling again for volunteers in the old "Forlorn Hope" that has won so many victories. It will be a hard service—a long campaign. Intensity rather than extension must be our watchword. There must be less presumption. We shall not win the world for Christ in this generation! We may, however, lay sure foundations. True greatness of character now as always is best indicated by willingness to begin a task knowing that we shall not finish it—what from mere shortness of life, what from other disability. We must be content to leave it so—to pass the call on to others—knowing that the hammers we lay down others will take up, and the work be perfected. We may not set up the temple of God—having forfeited our right to that honour. We may gather the stones together. The building we may profitably leave to the more competent hands of them that come after.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life'."

Ques.—Can you recommend a book of Sermon outlines with strong Catholic teaching, suited for a Canadian country parish?—ALPHA.

Ans.—The Royal Road has not been made yet. G. W. Herberts' "Notes of Sermons" (Skeffington, 3/6 net) is very useful. But why not go back to the inexhaustible issue of the Early

Fathers?—translations can be got cheaply enough second-hand.

Ques.—Should a Saint's Day in Lent be kept as a feast or observed as a fast?—CHURCHWOMAN.

Ans.—In the matter of fasting the Anglican Church has laid down no rule. Each individual must determine for himself his method of self-denial.

Ques.—Should St. Patrick's Day, occurring in Lent, be regarded as a feast day physically?—CHURCHWOMAN.

Ans.—St. Patrick's Day is not a festival in the calendar of the Church of England. In the Revised Canadian calendar it will appear as a Black Letter Day.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

DECONSECRATING A CHURCH

To the Editor, CHURCH LIFE:

Dear Sir,—I am glad that the subject of de-consecration of a Church is being discussed in your columns. Let me suggest two questions.

A city parish is done away with, by absorption in another. A frame church, which has been duly consecrated, is left vacant. What is to be done with it? In a case which occurred the building was sold and removed, and some people were grieved with the treatment given to a portion of it.

A Railway Company expropriates land on which is erected a stone church which has been duly consecrated. What is to be done with it? Possibly the Railway Company may wish to use the building as a freight shed, or in some sinister way. Surely there ought to be some method of meeting the difficulty, as to a consecrated building being used for secular purposes.

LEX.

OUR NATIONAL SIN

To the Editor, CHURCH LIFE:

Dear Sir,—It is encouraging to know, what I did not before,—that there is another Churchman in Canada, other than the few workmen still faithful, who shares my convictions with regard to the incompatibility between the competitive system of commerce and the Christian doctrine of love. My thanks, therefore, to Dr. W. F. Clarke for his sympathy, go not out of feigned lips.

But I have not yet attained either of the results I hoped for. 1st: No Bishop has yet come forward to impart to us his conception of the national sin. And 2ndly: I have received nothing but commendation, whereas, knowing the attitude of the great bulk of clergy and laity, I had expected opposition. Surely, if the position of those who maintain the righteousness of the competitive system, is so strong, there must be one amongst their thousands, who will come forward to champion it.

For reasons which I need not mention, I prefer as yet not to connect my name with this discussion. Let me assure Dr. Clarke, however, that *with* it, as the *nom-de-plume* I have chosen suggests, neither he nor the Church, other than a very limited circle in a remote diocese, would be any the wiser. But I am glad to tell him that I am both an "English Churchman" and also a parish-priest, with a profound love for my Church, and a firm conviction as to her ultimate destiny. That is why I am making this appeal to her to break the bonds which bind her to a worldly system holding her as tenaciously today as the Feudal System held her in the Middle Ages, and to come out boldly on the side of Jesus and the Prophets, His forerunners, and the early Fathers up to Constantine, His real disciples.

That the competitive system is anti-Christian, the average man inadvertently owns, when he makes the usual reply to such questions as the one I raised in my last letter: "Business is business!" But, somehow or other, clergy, as well as laity, are as completely under the obsession that the system of free competition is the only one upon which "business" can be conducted, as were the Churchmen of the Middle Ages that the feudal was the only possible system upon which a Christian society could be built up. We who are not under this obsession, may

find cause for hope in the fact that the war is in many ways giving it the lie. If vast armies, for instance, can most economically and most justly be fed through a system of free competition, why do those in authority not make use of it in the field? If all commodities can best be produced and distributed where competition is freest, why does the Government now put shackles on competition in the production of munitions of war? If the war will but teach us that another than the competitive system is possible for the conduct of commerce and industry, it will not have been in vain. For thus, while not itself Christianizing business, it will open a way by which the Church, if she come out true to the spirit of her Founder, may ultimately do so.

NEMO.

"THE DIVINE TEACHER"

To the Editor, CHURCH LIFE:

Dear Sir,—On January 3rd Mr. Ed. Harper Wade made an attack upon the authority of the Church with regard to her teaching. On January 27th I ventured to enter a protest, as a member of Christ's Church, who has faith in Her mission. On February 25th Mr. Wade replied with some personal remarks, and an endeavour to lead the correspondence away from the main issue, by misapplied quotations from the Anglican articles.

I did not protest in order to be led hither and thither amid those flowers which, whilst blooming in the spring, have nothing to do with the case—but for the correction of a common error.

As a Churchman, I will now write down my faith in this matter—and I ask Mr. Wade to kindly examine it, and then tell me where I have gone astray, and what is the correct logical Christian remedy, with its proof and authority.

"I believe in the One Holy Catholic Church."

That is—

1. I believe She is the Bride of Christ—that He and She are *one* by a Divine mystical union.

2. I believe the Holy Spirit was poured upon the Holy Church, and dwells within Her.

3. I believe She was sent by Christ to witness to Him everywhere until His return.

4. I believe He commissioned Her with authority to teach His deposit of Truth; and with power to apply to souls the grace with which He is full.

5. I believe She commenced Her work on the 10th day after His ascension—and that She has never ceased, as Christ's organ, to offer Truth and Grace to men.

6. I believe that, in the 1st century of Her mission, the Holy Spirit inspired many of Her members in the writing of memoirs and letters.

7. I believe that the Church in those days kept and treasured many such writings of the early saints.

8. I believe that in the 4th century She selected 27 out of those treasured documents, and thus authorized, what we call "The New Testament."

9. I believe in the Old Testament and the New Testament, because they are certified as "genuine" and "true" by Christ's Church.

10. I believe these sacred writings, when explained by the Holy Church, "contain all things necessary to salvation."

11. I believe in the authority of the Church as the Divinely created Teacher—the organ of the Holy Spirit—whose message is supported and proved by Her sacred writings.

12. I believe, thus guided by the Holy Spirit and guarded by the Holy Scriptures, She can never err from the

Truth; and that (as Her Founder predicted) the Gates of Hell cannot prevail against Her.

Now, as an ordinary member of the Church, I have laid bare in detail those portions of my faith which are concerned in this question of authority.

There are 12 successive steps for Mr. Wade to weigh and consider. I may have been mistaught in one, or more of them, and so arrive at false conclusions. Will Mr. Wade, therefore, kindly point out *where* I have blundered, and tell me *why*, in order that I may amend my faith.

F. E. PERRIN.

N. Lonsdale, B.C.,
9 March, 1916.

THE QUESTION OF CHAPLAINS

To the Editor, CHURCH LIFE:

Sir,—In CHURCH LIFE of March 9th, the Bishop of Qu'Appelle stated in his Charge to Synod that more than 50% of the men who have responded to the call of the Empire in Canada have been Churchmen. The question is then a pertinent one: What provision has the Church made for the spiritual needs of these men?

The Militia Department makes provision for a certain number of Chaplains, and it seems to be taken for granted that this is sufficient, and no effort has been made by the Church to supply extra Chaplains where none are provided by the Militia Department. As a result of this we have the spectacle of a Battalion of Mounted Rifles who have been in training for months and who have no Chaplain, and who are at the present moment preparing to go overseas—without a Chaplain—because the Militia Department does not allow Chaplains to Mounted Rifles. We see an Infantry Regiment in training for more than eight months without having a Chaplain. The Chaplain's work during this time has been done by the Rector of one of the city parishes in addition to his other work. This Regiment is still without a Chaplain, and the priest who has worked so faithfully for the past eight months is unable to get the appointment, although it is the wish of the Commanding Officer that he should be appointed. The same situation obtains in other battalions.

Opposed to this we have such organizations as the Y.M.C.A. ministering to the material and spiritual needs of the men. This I believe they are doing without being authorized to do so by the military authorities. Lay people have been taught to value the ministrations of the Church—to appreciate the blessing of their Communion. If the Church and Sacraments are a real help, surely now is the time when those men who are preparing to face danger need them most. When the war is over and the soldier returns home, what will his criticism of the Church be? Will he not compare her unfavourably with such organizations as the Y.M.C.A. who voluntarily did all it could for him, while the Church of Christ only did what the military authorities paid for and perchance neglected him in his hour of need.

The new regulations from Ottawa state that no Chaplains are to be appointed in the future until the battalion leaves for overseas. There are battalions forming now, who are without chaplains, and no steps have been taken to see that the men are ministered to.

The Bishops are the divinely appointed leaders in the Church. In times like these ought they not to see that every battalion is cared for spiritually, and that none leave for the front without a Chaplain? Fifty per cent. of the men are Anglicans, then surely 50% of the Chaplains ought to be Anglicans; and if the Militia Department will not appoint them, could they not be sent as Y.M.C.A. men are sent and become part of the necessary work of the Church in

looking after her members who are scattered abroad.

WM. SWAN.

THE QUICUNQUE VULT

The Vicarage,
Semans, Sask., March 15, 1916.

To the Editor, CHURCH LIFE:

Dear Sir,—Churchmen throughout the Dominion will owe a debt of gratitude to Fr. Convers, S.S. J. E., for the simple, yet most interesting and instructive article which appears in CHURCH LIFE, March 9th issue. I hope the clergy will make it widely known.

There is no doubt whatever in my mind, that we are overlooking the wonderful value of "Quicunque Vult"; fully 90% of devout Churchpeople who have in any sense, an intelligent grasp of the doctrine of the Trinity, owe such knowledge to the definition given in "Quicunque Vult." Humanly speaking, no one can estimate its value to the Catholic Church, and Canada is no exception to other countries, so far as the doctrine of the Trinity is concerned.

I have heard of people being offended when the damnable clauses are recited, and in consequence never worship where the creed is used on the days appointed.

Is the mind of man to speculate and alter what has been revealed in Christ? Why! such people are taking offence at the teaching of our Lord, for no one holds the creed responsible for these clauses. If we have the mission of our Lord for this Dominion—we must realize that truth must not be sacrificed for expediency.

Let us as faithful clergy faithfully recite the creed and meditate upon its teaching—and then try and help our people to understand as much as they can the doctrine of the Trinity. Let us be frank with them, and tell them that the knowledge of the Trinity cannot be put into our small minds, and although we cannot explain the doctrine of the Trinity in unity, yet the child can believe it. Where our reason and faith conflicts, let us accept God's revelation, and put faith first.

Without the doctrine of the Trinity the Church is meaningless. She has no mission and no work.

Her ministry—her teaching—her worship—all depend upon this doctrine; without the Trinity in Unity the Bible is an unintelligible collection of writings.

Everything is performed in the Catholic Church in the Name of the Trinity. Holy Baptism, Confirmation, Holy Matrimony, Holy Orders, the celebration of the Holy Communion. Such being the case—how much we should treasure and think upon the doctrine of the Trinity—and where can our thoughts be so wisely guided and directed as in "Quicunque Vult?"

Let us strenuously oppose any attempt to lower or belittle our ancient landmarks—let there be no tampering with any clause; nor let us stand for anything but the "Quicunque Vult" in its present form and in its present place in our Prayer Book.

As faithful clergy and laity let us rather strengthen in the minds of men the beautiful thought, "He therefore, that will be saved (*i.e.* be in a state of salvation), must thus think of the Trinity," and at the same time point out the necessity for greater zeal in preserving intact the glorious heritage into which, in God's love and mercy our lot has been cast. This is no age, for Prayer Book revision, and the Church in Canada is not experienced enough in these matters to revise and alter the treasures which have stood the test of bigotry, hatred and persecution, and which still are moulding the minds of our greatest and most powerful saints, theologians, and apologists.

The Church is the guardian and witness of truth, and not the reviser of what has been committed to Her sacred trust.

HARRY BUCKLEE.

Gleanings From Divers Fields

PEOPLE are thinking and talking a good deal about Mr. Carey's "Standard of Revolt," and it is to be hoped that they will continue to do so until something is done. But it is the experience of all reformers in Church and State that the only way to affect the public mind is to agitate, agitate, agitate. The mass of the people prefer to be left alone and to jog along in the same easy way as they have always done. It was ever so. Witness the Pilgrimage of Grace when the old Latin services were abolished and the English Prayer Book was ordered to be used, and the popular outcry in the mid-Victorian days amongst those who had become habituated to the Geneva gown and three-decker, when these things were done away, and chancels were being restored "as in times past." "If there are men here and there who do not find their religious longings satisfied in the good old Church of England, let them try the Roman Communion on the one hand, or the Protestants sects on the other, but let us have no innovations!"

But we accept innovations in everything else. Some good people dislike telephones and still more object to motor cars and moving pictures; but these things are here to stay and we cannot ignore them and keep in touch with the life and progress of the age. For a lady—or a gentleman either, for that matter—to wear the clothes of fifty years ago would be considered most incongruous, and for a business concern to employ the methods of fifty years ago—methods by which men grew wealthy then—would be to court bankruptcy. Mr. Carey maintains that the same thing is true of the Church and I think in this he is about right. It is a great thing to belong to an old, historical Church; but it is fatal to cling to that which is antiquated.

We have changed some things, it is true, and not always for the better, as e.g., introducing vested choirs, containing women in male attire, and making them sing a hymn whenever they come in to take their places. Communions are more frequent than they were and so are Confirmations. Tate and Brady are quite forgotten and we have a fairly satisfactory hymn book instead. But people begrudge the time spent in Church more than they used to do, and demand short services. Some of us can look back to the Sunday morning service of Matins, Litany and ante-Communion, with a sermon at least half an hour long, endured without grumbling; but the present generation will have none of that. What then? We must make up in quality what we lack in quantity.

This is something for our Prayer Book revisers to take into careful consideration. They have made provisions for shortening services, but with questionable propriety. The chief idea seems to have been to reduce the reading of Holy Scripture to a minimum. And there are strange inconsistencies here and there. Mr. Carey tells of the feeling akin to despair which comes over him when the priest begins the series of prayers after the third collect; but our Canadian revisers have added to these the Prayer for All Sorts and Conditions and the General Thanksgiving, which are not of obligation now. And yet—*mirabile dictu*—many of the men who are responsible for this new rule do not scruple to omit any of these prayers at their discretion, and to introduce other prayers which are not there. Everyone knows that this is the case. If such a practice is a good one by all means give us the privilege of following it without breaking the rule of the Prayer Book.

Several years ago, before the work of the Canadian revision was begun, a priest, who was afterwards made a member of the Revision Committee, openly expressed

his aversion to making any change in the Prayer Book at all. He would have every prayer and every rubric stand just as it was. He was asked whether he said the Litany every Sunday, as the rubric required and had to admit that the Litany was seldom heard in his Church. Now it may have been, and doubtless it was the case, that all the modifications which this priest made in the service were such as commended themselves to the members of his congregation. A hard and fast rule is sometimes irksome, and one of the *desiderata* in the revision of the Prayer Book was greater "elasticity." The elastic which our revisers have given us is very stiff.

The whole subject of uniformity in worship opens up before us, but space will not permit me to do more than touch upon it. It was not known in the early Church. Each bishop had control of his own diocese and even in the same diocese there was liberty in details. In England in pre-Reformation days the popular "Sarum Use" was almost certainly not carried out fully except in Salisbury Cathedral, and in spite of Acts of Uniformity there never has been and never will be exact uniformity in details and it only irritates people to try to insist upon it. If worship is the outward expression of the heart and soul of the worshippers it must differ as the worshippers differ and the more we can satisfy the longings of each the better.

The Bishop of Birmingham, on his return from his second visit to France, follows up Mr. Carey in his call for a readjustment of things and one point is especially worthy of note. "There must be," he says, "a recognition of the one great central service, which should be the rule, as it is on the Continent. The Holy Eucharist must replace matins and evensong as the central offering to God of each day in church." This is a challenge to go back to first principles, not only to the practice of the early Church, but of the Apostles' days. Shall we find courage to do it?

EUSEBIUS.

Personal Mention

THE Primate, the Most Rev. S. P. Matheson, attended the monthly executive meeting of the M.S.C.C. in Toronto last week. The Bishop of Montreal, the Bishop of Huron, Canon Snowdon of Ottawa, Archdeacon Forneret of Hamilton, Mr. F. F. Miller of Napanee, were also in the city for the meeting.

His Grace the Archbishop of Algoma was in Toronto on Tuesday.

As founder of the Georgina Houses, the retirement of Mrs. Broughall from the presidentship of the Association marks an epoch in its history. Her deep interest in all that concerns the welfare and happiness of young women is well known, while she has endeared herself to many by her sympathetic knowledge of human nature, which enables her to enter so fully into the lives of others. "Practical idealism," enthusiasm and determination which no temporary discouragement can daunt, great powers of organization, and a keen sense of humour are all characteristic of Mrs. Broughall. Her vision of the future of the Georgina Houses is only bounded by the Dominion, her ideal being a chain of such houses from sea to sea.

It is impossible here to mention the many activities in which she has been engaged. Her work in St. Stephen's parish, especially in connection with her large Bible Class, will not soon be forgotten. She was also one of the founders of the Women's Auxiliary and of St. John's Convent. While all will regret

the necessity for Mrs. Broughall's retirement through her own and Canon Broughall's ill health, we feel that her rest is well earned, and are confident that her interest in all the good works she has helped to promote will not cease. We wish this faithful servant of Christ many years of peaceful happiness in her quieter sphere.

Miss Ethel Baldwin succeeds Mrs. Broughall as president of the Georgina Houses Association.

The Rev. W. E. and Mrs. Best have moved from Harcourt to Dorchester in the Diocese of Fredericton. Mr. Best preached his first sermon in his new parish two Sundays ago.

The Rev. S. E. McKegney, of Holy Trinity Church, Brantford, and formerly of St. Mark's, Parkdale, Toronto, has enlisted with the 215th Battalion, and is taking an officers' course.

The Bishop of Mackenzie River, the Rt. Rev. J. R. Lucas, is in Toronto for a couple of weeks on business con-



The Rt. Rev. J. R. Lucas, Bishop of Mackenzie River

nected with his diocese. The Bishop will address the annual meeting of the Huron W. A. on April 5th, and the Toronto Monthly Diocesan meeting on April 6th. The Bishop states that the past winter has been the coldest he has ever experienced in the North.

The Rev. Lawrence Skey, rector of St. Anne's Church, Toronto, was in Hamilton last Thursday, preaching at the Church of the Ascension.

The Rev. H. F. D. Woodcock, who for many years held the rank of major in the 25th Brant Dragoons, of which he was also chaplain, and who is now rector of St. Jude's Church, Oakville, Ont., has been appointed chaplain of the new Halton and Dufferin battalion.

Hearing that one of his parishioners, Mrs. Charles Southgate, wife of a soldier, was likely to die unless a considerable quantity of rich blood was transfused into her veins, Rev. F. E. Powell, rector of St. Barnabas Church, Toronto, generously offered to make the sacrifice. Transfusion was made, the operation successful, and we are glad to know that the patient is improving and that Mr. Powell suffered no ill effects from his unselfish act.

The Rev. G. N. Finn, of Edmonton, expects to enter upon his new work as rector of St. Luke's, Red Deer, about the first week in April.

The Rev. Frank Warfield Crowder, Ph.D., has accepted his election to the rectorship of St. James' parish, Madison avenue and Seventy-first street,

New York, in succession to the Rt. Rev. Dr. Frederick Courtney. The new rector will begin his work on the first week in April. He has been rector of Grace Church, Providence, R.I., since 1909.

At a recent meeting of the Governing Body of Trinity College School, Port Hope, it was noted upon the Minutes as an interesting fact that, of the Old Boys of the School serving with His Majesty's Forces at the Front, five had recently been promoted to General rank, viz.:

Br. General Arthur Victor Williams.
Br. General Archibald Cameron Macdonell.

Br. General Casimir C. van Straubenzie.

Br. General Edmund Morrit Morris.
Br. General William Frederick Sweny.

The Bishop of New Westminster has left Vancouver with his battalion en route for Overseas Service.

On Sunday last the Bishop of Kingston held an ordination at St. Thomas' Church, Belleville, when Mr. G. F. Kingston, M.A., and Mr. S. W. Gooding, L.Th., both of Trinity College, were ordered Deacons. Mr. Gooding will be appointed at the end of the College year to the parish of Frankville. Mr. Kingston has been appointed Lecturer in Philosophy at King's College, N.S., but for the next few months will assist Canon Gould in editorial work at the M.S.C.C. office. It is interesting to note that both Bishop Bidwell and Canon Beamish, at whose Church the ordination was held, were both celebrating the twenty-fifth anniversary of their ordination.

The Rev. Dr. Boyle, president-elect of King's College, goes to Windsor on March 31st, and will assume his new duties immediately.

Among the new senior chaplain appointments is that of Major the Rev. G. A. Wells, of Minnedosa, to Shorncliffe.

Chaplain McNamara, of Collingwood, who recently went to England, is posted for Bramshott.

Chaplain Hooper, of St. John, is transferred from the front to Ramsgate.

We extend our respectful sympathy to the Ven. Archdeacon Irving, rector of Dundas, Ont., on the death of Mrs. Irving, which occurred at the Rectory on Sunday, March 19th.

Miss Jex-Blake, a daughter of the late Dean of Wells, has been appointed Mistress of Girton College, in succession to Miss E. Constance Jones, who is retiring at the Easter vacation.

Canon Wynne-Willson, Master of Marlborough College, has accepted the Deanery of Bristol.

Mr. Mather A. Abbott, who graduated from King's in 1893 and has been a master at Groton School for some years, has just been appointed to a professorship at Harvard.

During the first year of his internment, August 1914-1915, in German East Africa, the Rev. T. B. R. Westgate employed his time in translating the books of Leviticus, Judges, first and second Samuel, first Kings and some of the Psalms, into Kikaguru and Chigogo, languages spoken in the district in which he has been working.

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We are glad to know that the Rev. W. J. Hodgins, rector of St. Paul's, Stratford, who has been ill, is now improving.

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The Rev. W. H. Fry, one of the clergy of the Diocese of Mackenzie River, stationed at Herschel Island, who has been in Toronto on furlough for the last year, met with an accident on Friday last, having been knocked down by a motor. We are glad to state that he was not seriously hurt, although the accident will probably incapacitate him for about a week or ten days.

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The Rev. Canon Kittson visited Ottawa last week to attend the meeting of the Executive of the Diocese of Ottawa and was the guest of Rev. T. J. and Mrs. Stiles. Canon Kittson has been spending the winter in Montreal, where he has been filling the place of Rev. A. P. Shatford, who is at the front.

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The Rev. C. H. Garland, who was ordained to the priesthood by the Archbishop of Nova Scotia last Advent, and is in charge of the parish of Falmouth, finds the work too much for his strength and expects to return to England shortly.

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The Rev. H. T. Parlee is about to leave the parish of Aylesford, N.S., to take charge of Stewiacke. Aylesford was the country residence of the first Bishop Inglis, and his son (afterwards Bishop John Inglis) was rector of the parish for a time. The old Parish Church, built about 1790, is still standing.

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The resignation of Ven. Archdeacon Dr. W. A. Young as secretary-treasurer of the Diocese of Huron was presented at a meeting of the synod executive last Thursday. Dr. Young is retiring because of advancing years and failing health. The resignation was accepted with regret.

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The Very Rev. Dean Owen of Hamilton, is in Montreal conducting the mission at St. George's.

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Major the Rev. J. R. MacLean, rector of St. John's, Portland St., Toronto, is conducting the mission at the Church of St. James the Apostle, Montreal.

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Rev. Canon H. Bedford-Jones, rector of St. Peter's Church, Brockville, was in Ottawa last week, preaching in St. John's Church on Thursday evening.

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Rev. N. G. Vivian, of St. Anthony's, Diocese of Newfoundland, is in New York in the financial interests of his mission and is meeting with some success. During Lent he is giving a series of addresses on Friday evenings in the Church of St. Edward the Martyr, Fifth avenue. He has been offered the curacy of St. Ignatius Church, New York, but probably he will not accept it as he hopes to go to England and, if possible, to the front.

IF

By H. A. Cody

THE following are merely imaginary extracts, and resolutions which might have been recorded in parish magazines, newspapers, Synod Journals, and in the minutes of parish meetings. The list could be indefinitely extended, but these few are given as examples.

"On Christmas Eve the rector of St. Matthew's Church was seated in his study, busily engaged upon his sermon for the next day. Presently the door-bell rang, and a little later a letter was handed to him. Opening it, what was his surprise to find that it came from the Vestry clerk. It was a Christmas present from his parishoners, the strangest he had ever received. His salary was to be increased by five hundred dollars, so the letter ran, the same to take effect at the beginning of the New Year.

"The rector laid down the letter, leaned back in his chair, and remained for some time in deep thought. His was not a rich parish, and he felt that the salary he was receiving was as much as the people could give. The generous act on their part stirred his heart, and brought a flush to his cheeks. It was very gratifying for him to know that his people thought so much of him. But he could not allow them to give so much. It was too large an increase all at once.

"Next morning at the 11 o'clock service, he thanked the people for their generous offer. He told them, nevertheless, that it was too much to accept, and that they were doing more than could be expected of them. He believed that this would end the matter.

"What was his surprise, therefore, when one week later a delegation appeared before him on behalf of the parishoners, to urge him to accept the increase in his salary. For fully two hours they talked and reasoned with him. They told him how badly his people would feel if he did not accede to their wish. Finally, the rector decided to accept the gift, and the delegation left with joy in their hearts. The news soon spread throughout the parish, and there was much rejoicing on every hand."—*The Church Courier*, January 10th, 18—.

* * *

"On Sunday last the rector of St. Paul's asked for a young man to take a class of boys in the Sunday School. That night after service, a dozen young men came to the rectory and willingly offered their services. As only one was needed, the rector had to use considerable discretion in his choice. He accordingly decided to test them as to their knowledge of the Bible, Prayer Book, and Church History. They responded to all of his questions without the slightest hesitation, and seemed to be equal in their knowledge. This method failing, he then left the choice to the young men themselves. Two were nominated, and when a vote was taken, it resulted in Howard Chambly being elected as a teacher. St. Paul's Sunday School has now its full complement of male teachers, and it gave the rector great joy to find twelve clean, stalwart, and intelligent young men so ready to respond to his appeal."—*The Guide Post*, April 1910.

* * *

"A very interesting and important meeting was held by the parishoners of St. Thomas' Church last night. It had been called at the express wish of the people and was largely attended. It was a most enthusiastic gathering and the greatest of goodwill and harmony

prevailed. Several very important matters were considered. The first was in reference to the importance of having a Church paper and the *Missionary Magazine* in every home. Several spoke, and all agreed that it was necessary for people to know more about the work of the Church, and the only way to do so was to read a Church paper. The result was that every person present handed in a year's subscription to the secretary for *CHURCH LIFE*, and also for the *Missionary Magazine*.

"The next matter discussed was the advisability of remembering the Church in their wills. It had been done spasmodically in the past, so it was stated, and much good had come of it. But great benefits would result if all did it. So impressed were the people with the idea, that most of those present decided to draw up new wills in which they would remember the Church.

"It was further decided that during service the men should no longer crowd into the back seats of the church, but sit well up in front. It was pointed out by several speakers that at theatres and political meetings men were anxious to sit well up in the buildings, so why should they not do the same in God's House? These remarks were received with much enthusiasm."—*The Daily News*.

* * *

"At yesterday's afternoon session of the Diocesan Synod of Dreamland, a great discussion took place in reference to the election of delegates to the General Synod. This was precipitated by a motion of the Venerable Archdeacon Goodsense, and seconded by the Reverend Canon Seewright. It was stated that the personnel of the delegates seldom changed, and that the ones elected were as a rule high dignitaries of the Church and those in charge of wealthy parishes. It was considered advisable that all the clergy should have an opportunity of attending the General Synod. It was finally decided that hereafter election would be dispensed with, and that the delegates would be chosen by the Bishop according to seniority, until all had attended one meeting. A few contended that there was danger in such a radical procedure, as there might be occasions when the delegates would not properly represent the diocese in personal appearance and in judgment. But it was deemed by the majority that such objections were frivolous. Such qualifications had not always been considered necessary in the past, and therefore, no precedent had been established.

"Such action by the Synod is heartily commended. It will not only give all the hard working, unobtrusive country clergy a chance of attending the Great Council of the Church to see, to hear, and to learn, but it will be an inspiration to them, as well, in their lonely spheres of labor."—*The Daily Lightning Rod*.

* * *

"The Bishop of Dreamland in his recent charge to his Synod made a very important and popular announcement. He stated that hereafter all appointments of Archdeacons and Canons would be made according to ability, length and faithfulness of service in the diocese, irrespective of favoritism, caprice, or the financial and social status of any parish. It is little wonder that this decision met with such hearty approval, as at the time of the meeting of the Synod there was not one Arch-

deacon or Canon among any of the distinctly rural clergy."—*The Arc Light*.

* * *

"The Diocese of Wonderfield at its last meeting of Synod removed several disabilities from its old and faithful clergy. First of all the word 'Incapacitated' was cancelled. One clergyman contended that it was never the right word, anyway, as it should have been 'Decapitated,' instead, as more fitting to the rules governing the Fund for aged clergy. Hereafter, 'The Faithful Service Fund' will be used, and as this has been increased by munificent gifts of several true sons of the Church, the retired clergy will live in peace and comfort for the remainder of their natural lives.

"It will not be necessary for a clergyman to be broken in health and a total wreck, before receiving his allowance from the Fund. Neither will he be forced to seek it like a starving beggar asking for a crust of bread. It will be his by natural right after he has served to the best of his ability for forty years in the ministry."—*The Wonderfield Wellspring*.

* * *

The following is an extract from the Bishop of Dreamland's recent charge to his Synod:

"Often an unnecessary and uncharitable comparison is made between churches in cities or towns. Some are known as 'rich' churches, and are spoken of with a certain degree of pride, while others are designated as 'poor' churches, and are mentioned in a sort of pitying way. When strangers visit a city, the rich churches are pointed out as objects of admiration, while the so-called poor churches are not worth considering.

"But let us ask: 'What do we understand by rich and poor churches?' From a worldly point of view the meaning is clear. One church has plenty of money, it has heavy endowments, or much real estate, and is, therefore, rich; while another church having none of these things, is poor.

"For people who make such odious comparisons, it is well for them to turn to that scene in the Bible where Christ was one day standing near the treasury. He saw rich men casting in their money, and also a poor widow casting in all that she had. Now, in the Master's eyes the poor woman was richer than the others—for she had the wealth of love and faith. So to-day when we see a church supported solely by the free-will offerings of hardworking people, when we see not a cent of debt on that church, when we find that the seats are all free, and a hearty welcome given to all who enter the door; nay, more, when we see the men and women of that church labouring with their own hands to make beautiful that church both within and without, surely such a church cannot be called poor. When you see a choir composed of young men and women, earnestly assisting in the services and doing it all without thought of pay; and when you find bands of faithful workers willing to give up their time to serve in the Sunday School, the various missionary, and other societies in the parish, is not that church rich which possesses such earnest souls? . . .

"Let us, then, do away with the words 'rich' and 'poor' in connection with the worldly status of the churches in this diocese. Let us all seek for the true riches, without which the wealthiest church is poor, but having which the humblest church rich."

* * *

"Of all sad words of tongue or pen, The saddest are these, 'It might have been.'"

The Garden City Conference

Notes and Impressions

By BENJAMIN W. WELLS, Ph.D.

MEN came to Garden City with hope, they left it with vision. It was as though many primary colours, each a translation of the one vivifying light, had been brought side by side and had thus suggested to each one the glory, as yet unseen, that would come from the infinite blendings and shadings of these broken lights, when Christian unity should give scope in brotherly fellowship to every type of devout mind and every habit of reverent thought. Glimpses of that vision came more and more frequently as the sessions advanced and the conviction gathered force that what had been so high-heartedly conceived, so generously undertaken, so unselfishly furthered, could not be without a divine fruition and blessing. There were moments when it seemed as though one knew that the Spirit of God was then imparting to the counsels of men the spark of a diviner life.

How may one chronicle such experiences? What was done may be told, and ought to be told, for it was great; but the spirit in which it was done was greater, so great at times as to quite transcend recording of ours. He who would understand must keep his imagination ever alert, as he must when he reads the story of any vital and cardinal moment, or the essence of it all will elude him.

At the invitation of the Joint Commission appointed by the Protestant Episcopal Church in 1910, representatives of fifteen other commissions or committees of churches in the United States and Canada gathered at Garden City on January 4th. The Episcopalians were represented by Bishop Anderson, of Chicago; Bishop Vincent, of Southern Ohio; Bishop Brewster, of Connecticut; Bishop Weller, of Fond du Lac; Bishop Greer, of New York; Bishop Rhinelander, of Pennsylvania; the Rev. Drs. William T. Manning, of New York; Alexander Mann, of Boston; Francis J. Hall, of New York; B. Talbot Rogers, of Fond du Lac; H. E. W. Fosbroke, of Cambridge, and Messrs. Francis Lynde Stetson, of New York; Edward P. Bailey, of Chicago; George Zabriskie, of New York, and Robert H. Gardiner, of Gardiner, Maine, the Secretary of the Commission. The Church of England in Canada was represented by the Secretary of its Commission, Mr. L. H. Baldwin, of Toronto; the Northern Baptist Convention by the Rev. Dr. W. C. P. Rhoades, of Brooklyn; the Seventh Day Baptist General Conference by President Boothe C. Davis, of Alfred University, Alfred, N.Y.; Rev. Edwin Shaw and Rev. Theodore L. Gardiner, both of Plainfield, N.J., and Rev. Dr. Arthur E. Main, of Alfred, N.Y. From the Congregational Commission came Rev. Dr. Newman Smyth, of New Haven, Conn.; Rev. Dr. Raymond Calkins, of Cambridge, Mass.; Rev. Hubert C. Her-ring, of New Haven, Conn., and Professor Williston Walker, D.D., of New Haven, Conn. In the strong delegation of the Disciples of Christ were Rev. Dr. Peter Ainslie, of Baltimore; Rev. F. W. Burnham, of Cincinnati; Rev. E. B. Bagby, of Baltimore; Rev. Dr. Finis Idleman, of Des Moines; Rev. Irving S. Chenoweth, of Philadelphia; Rev. J. M. Philpott, of New York, and Rev. M. M. Amunson, of Brooklyn. The Society of Friends sent Professor Rufus M. Jones, of Haverford College; James Wood, of New York, and David M. Edwards, President of Penn College, Oskaloosa, Ia. From the General Synod of the Evangelical Lutheran Church in the U.S.A., came Rev. Dr. Junius B. Remensnyder, of New York; Rev. Dr. Frederick H. Knobel, of New York; Professor Baselin, of Springfield, Ohio; President J. A. Singmaster, of Gettysburg, Pa.; and the Rev. Frank P. Manhart, of Selinsgrove, Pa. From the

Methodist Episcopal Church came Bishop Hamilton and John R. Mott, LL.D.; from the Moravians, Bishop Leibert, of New York, and the Rev. Dr. Paul de Schweinitz, of Bethlehem, Pa. From the Presbyterian Church in the U.S.A. came the Rev. Drs. W. H. Roberts, of Philadelphia; Reuben H. Hartley, of Quincy, Ill.; William McKibbin, of Cincinnati; Charles R. Erdman, of Princeton; James D. Moffat, of Washington, Pa.; William H. Black, of Marshall, Mo.; Edgar A. Elmore, of Chattanooga; J. Ross Stevenson, of Princeton, N.J., and George Reynolds, of New Rochelle, N.Y.; Judge George H. Shields, of St. Louis, and Mr. Henry W. Jessup, of New York. The Presbyterian Church in the U.S. sent the Rev. Drs. Russell Cecil, of Richmond, Va., and W. H. Marquess, of New York; the United Presbyterian Church, of North America, the Rev. James S. Walker, of Chicago, and the Rev. Dr. T. H. McMichael, of Monmouth, Ill. From the Reformed Church in the United States came the Rev. Dr. James I. Good, of Philadelphia, and from the Alliance of Reformed Churches, Gen. Ralph E. Prime, of Yonkers, and the Rev. Dr. R. T. Roberts, of Rome, N.Y.

These sixty-one had come, at the invitation of the Protestant Episcopal Commission, as a North American Preparatory Conference, to plan for a world conference and to kindle and deepen public interest in it with something of their own quickening fire. They had gathered in the quiet freedom from distraction of Garden City in an hotel that was, for the occasion, at once their home and their place of meeting. There, they considered what, here in America and now in days of political stress and a war that is rending half the world, they could do to help to realize the prayer of their Lord that they all might be one.

A movement that has that prayer for its watchword itself moves in an atmosphere of prayer. No impression of this conference will remain longer in the memory than that of the devotion that preceded every session and brought them all to an uplifting close. From men of many communions and most varied spiritual training, came the common petition for wisdom to perceive and know what they ought to do, and for grace, power and courage to do and to renounce, as the Spirit might guide; from all came the common call to recollect the words of revelation; their hymns of praise were their common heritage. In these services there was a veritable consecration.

THE OPENING SESSION—THE SECRETARY'S REPORT

The main steps by which the conference attained to unanimity of declaration and to the constructive plans, ecumenical and local, with which it closed, were these. Its first meeting, held on the evening of January 4th, was called to order by Dr. Roberts, who asked Dr. Ainslie to lead the first devotional service. It was, said Dr. Ainslie, a striking coincidence that, on this very day sixty-two years ago, the Presbyterian, Thomas Campbell, had closed his lifelong search for Church unity. Thousands were calling now where he had lifted a solitary voice. The worst infidel, Dr. Ainslie thought, was not he who said there is no God, but he who said, God is for me and not for you. In the belief that the same God was Father of us all, was the hope of our day. Every Christian needed all the others. Where brotherhood was marred, all were the poorer.

What was in the hearts of all found equal expression in prayers by Bishop Weller, Bishop Hamilton and Dr. Stevenson. Then, when they had sung "Blest be the tie," Dr. Roberts presented Bishop Anderson as Moderator

for the session, recalling the history of the movement, which, he said, made such a selection eminently fitting. Bishop Anderson, remarking that he had never been a moderator before, recognized that, in this enterprise, he was likely to become familiar with new things. After the usual preliminaries of organization, the Conference got quickly to work, its task being greatly furthered throughout by the wise guidance of a strong and representative business committee. First came the report of Secretary Gardiner on the World Conference Movement. From this report it appeared that there were now fifty-seven co-operating communions. Though the Roman and Eastern Churches were not among these yet, in those bodies too, men in influential position had given cordial expressions of sympathy. There was good ground to hope for the co-operation of the Russian Church and this would have great influence with the other Eastern National Churches. Before the outbreak of the war in Europe, it had seemed certain that Protestant Churches on the Continent would accept the invitation, when they had had the matter fully explained. In the West Indies, Archbishop Nuttall had got in touch with the leading communions. Possibly, a joint commission might be appointed for them all. Correspondence embracing twenty-five countries had been conducted to prepare the way for a deputation to the Continental Churches. Responses of especial cordiality had been received from the Roman Catholic Primate of Servia, from Archbishop Johansson, of Finland, and from Dr. Soderblom, the present Archbishop of Upsala. There had also been encouraging response from the officials of the Evangelical Churches in Germany, the Reformed Churches in Holland and the Church of Norway. An itinerary had been arranged. Almost everywhere there had been an expectant cordiality, but the outbreak of the war had interrupted all.

In a general view of the outlook, Secretary Gardiner noted an increasing desire for family reunion among some leading groups of Christians. Publicity had been actively promoted, but the demand for the Commission's Manual of Prayer for Unity had been disappointingly small. Progress toward unity would not be made till the communions were willing to pray for it. Why might there not be special weekly services and a daily prayer? If all might not yet pray together, at least they might all pray at the same time and for the same purpose.

Since the outbreak of the war, correspondence had been conducted as occasion offered. From the Vatican, Cardinal Gasparri had written to express the interest of the Pope in this "project of examining, in a sincere spirit and without prejudice," the essential form of the Church. Many foreign journals had published sympathetic articles on the proposed conference. Archbishop Antonius of Kharkov, Russia, had modified, essentially, his earlier opposition. A still wider publicity, the Secretary felt, was needed that the great body of Christian men and women might come more earnestly to desire unity and to believe in the possibility of it. This could be achieved only through boundless patience, through loving and sympathetic consideration of differences as a preliminary to active reconstruction. A voluminous correspondence had revealed much misconception of the difference between unity and uniformity, and much impatience. Fundamental principles would have to be stated over and over; even the appearance of an attempt to convert each other must be avoided. The spirit in which they should approach the Conference was that of an anxious desire to comprehend. Premature discussion of the principles of Faith and Order between members of different communions was to be deprecated. The formulation of questions for the Conference should result from the consultation of many minds. An individual formulation, however excellent, would gain enormously in value if, before its promulgation, it were approved by many representative men.

In recording his impression of the mass of correspondence received, the Secretary

noted an increasing desire for unity, but very little agreement as to what it was, and little realization that each communion might have something to take as well as to give. Some had mistaken federation, or co-operation, for unity, a few had even thought denominationalism desirable. There seemed little understanding that the Conference would be called to consider not agreements but differences. Questions of Orders loomed large in the letters. There was little agreement about the nature and function of creeds or of the differences in the conception of unity implied in belief or unbelief in Christ as God made man. Committees, outside the United States, had not yet fully realized that they were asked to be full partners and expected to offer suggestions and active assistance. This present Conference might, he thought, do well to make it clear that the American Commissions were inviting criticism and were not proposing a plan for acceptance or rejection as a whole. The Conference should not forget that they still lacked the co-operation of communions embracing the majority of Christians. They must avert their eyes from inherited barriers and lift them to a world vision of a vital and fundamental task that could not be fulfilled by any mere human concordat. They must seek to prepare the way for the Spirit to create a true communion of Christian life. The old world was swept with war, the new world drifting in self-compacency. Neither would listen to any but a vital message. Until they could show the world the glory of the visible unity of the Church, the Good News would never be so heard as to establish Christ's kingdom.

The deputies had listened to the report with close attention and seemed deeply stirred by its conclusion.

BISHOP ANDERSON'S ADDRESS OF FELLOWSHIP

Bishop Anderson followed with an "Address of Fellowship," speaking very effectively of the purpose and character of this Conference and of the great Conference to follow, and of the spirit of hope, faith, freedom and large expectancy in which they should undertake the task, mindful always of the definite instructions that had accompanied their appointments. They were to open their hearts and minds, as the agents of their communions, to confer and to consider not questions of faith and order, but how they could further a truly ecumenical conference of all races, nations, peoples, tongues and organized churches that recognized allegiance to Jesus Christ as God and Saviour. The Conference was to be not pan-Catholic or pan-Protestant, but pan-Christian, ecumenical in reach, but without authority to bind, involving no risk of embarrassment or compromise for any, but inspired by a holy hope of manifesting the corporate unity that should exist between all who profess and call themselves Christians. Such a conference would be unique in the world's history. Its scope lifted it above the spirit of the age into the spirit of the ages. The absence of a national limitation to its all-embracing sympathy and love of the whole brotherhood promised freedom from inherited prejudice and made a world conference practicable, where national conferences would not be. It rose above racial types, national phases, the incidents, the accidents and the tragedies of history, into closer vision of the universality of Christ and His Church. Multitudinous difficulties automatically disappeared before the thought of "a world-Saviour saving the world through a world-Church. This Conference represented but one nation, one race, one group of churches. The co-operation of all must be sought. They must not unwittingly build their prejudices into the preliminary steps. In our divided Christianity, all lived in a sort of isolation. He claimed no competence to lay foundations on which others should be asked to build. So far as possible, all must be called in council, all given opportunity to get in on the ground floor. So long as there was a ray of hope, the full ecumenical character of the Conference must be maintained. Each com-

munion would enter the Conference on its own estimate of itself. Personal association, exchange of ideas, united prayers would advance the unity towards which the times were ripening. The war was making men ask, has Christianity failed? But civilization had never been, was not yet, corporately Christian. Might not an united Church have preserved the peace of the world? Religion was now largely individualistic. There were rich spiritual values in the isolated communions, but their lack of integration was imperilling the realization of the world's need and prayer. Who, facing the conditions of to-day, could stand aloof from a movement so thoroughly filled with mutual trust and confidence, so charged with loyalty to Christ and His Church?

This noble appeal and the benediction by Bishop Leibert brought the first day's session to a close.

On Wednesday morning, after devotions under the lead of Dr. Calkins, Dr. Newman Smyth gave some genial reminiscences of Presbyterian and Congregational relations in Chicago in his younger days, as a prelude to the introduction of Dr. Stevenson to be the moderator of the second session. In taking the chair, Dr. Stevenson paid a hearty tribute from his communion to the Episcopal Church for the initiation of the movement and for carrying it forward in a way so satisfactory to all. No Presbyterian Church in all the world but had identified itself with the cause. The assurance that a World Conference would take place laid all under bonds to preserve present peace. Results could be expected then only when preparation, through long consideration, had taken definite form.

THE BASIS OF INVITATION—THE NEXT STEP

The first part of this session was given to an address by Dr. Remensnyder on "The Basis of the Invitation to the World Conference" and to four addresses on "A World Conference as the Next Step toward Unity." Bishop Hamilton speaking for the Methodists, Dr. Moffat for the Presbyterians, Bishop Vincent for the Episcopalians, Dr. Main for the Baptists. Dr. Remensnyder was grateful that he had lived in the morning breath of such a movement as this. The basis of the Conference, he said, must needs be a common faith, for religion was not philosophy. The underlying theme of the world's history had been the struggle between belief and rationalism. Not human but divine reason asserted the authority of revelation. The ages of faith had been the ages of power. The first article of the Christian faith in every age had been belief in the unification of God and man in the divine Person of Christ. Whoever held less than that was not a Christian; everyone who held that was of the common faith, no matter in what else he might differ. The primary purpose of the Incarnation was Salvation. This, too, was of the common faith, and the Cross, therefore, the universal symbol of Christianity. Efforts to harmonize Christianity with reason could only weaken it, for Christianity had given the world a sense of sin, and the creative factor in this was the Cross. Of the common faith, too, was belief in the Risen Saviour, and as its consequence, in our own resurrection from the dead and in immortality. A fourth article in this common faith was the belief in one Holy Catholic Church of which Baptism was the gate and the Lord's Supper the pledge. The Church could not pass away and Christianity survive. But it did not follow that humanly instituted rites must be unchanging. Some, for instance, held Orders primary and others held them secondary. These two views must agree to consist or they could not both subsist. This common faith should produce unity. The spiritually united would not be content to dwell apart. Schisms had come alike from demanding too little and too much. Only by avoiding both extremes, with faith and yet with charity, could they dwell in one Christian home until the One Holy Catholic Church should be realized.

The addresses that followed were more informal. Bishop Hamilton, with char-

acteristic fervour, urged that they should begin with their agreements and aim at a common platform. The only possible unity would be by the direction through the Holy Ghost of the minds of those who believed in Him. There had been more differences in the Apostolic Church than there were now, yet they had met "with one accord in one place." They must seek to get the idea of the Church that was in the mind of Christ. They could not expect uniformity; spiritual unity they could attain. The evidence of salvation was love of the brethren.

Dr. Moffat thought the Conference would be especially useful for the consideration of differences. They would not discuss, not defend, but they would explain. Debate did not foster unity. It was more apt to deepen division. But conference might bring them to a common aspect of the truth, which all held to be one. They might get new points of view without the surrender of anything and so get nearer to one another. The causes of division had been not so much differences of doctrine as in regard to authority in the exercise of government. Of this he gave some pertinent illustrations from the history of the Eastern Church and of the Presbyterians, from the story of Hus, who might have kept his views, if he had kept them to himself, and from the life of Luther. He would not pray for entire harmony in doctrine. Indeed, he found it more interesting to walk with one with whom he was not perfectly agreed. They should put away the idea of abolishing differences. They had better let them alone. Orders presented difficulties but he had often found that, when he had squarely faced what seemed insurmountable, there had proved to be no precipice. Some might be following Christ closely, others, like Peter, "afar off." If they would talk, with frankness and mutual confidence, of their difficulties, they would see them in a new light. He did not expect harmony of belief even in heaven, but he could work together, even with Roman Catholics, to realize Christ's purpose, "that the world may believe and know that Thou hast sent me."

Bishop Vincent reviewed the early history of the movement from the "nervous tension" at the Edinburgh Conference to Bishop Brent's Cincinnati address, Dr. Manning's resolution and the creation of the Episcopal Joint Commission. The Conference was to be for better mutual understanding. The beginning of unity would be found in real knowledge of wherein the differences as well as the agreements lay. What was the idea of the Episcopal Church about unity? Their hope was for the realization of Christ's ideal, that all might be one that the world might believe. It was not with the Roman ideal, nor with the Greek, nor with the Protestant ideal of co-operation, nor in the hope of a return to the original organic unity that they would enter the Conference, and none knew where they might come out from it. The Episcopal Church had committed itself absolutely to the guidance of the Spirit of God in this matter. God might give them all a new vision of unity, larger than any other, possibly in the spirit of the Lambeth Declaration. They desired not compromise but comprehension, or, in the words of Bossuet, not retractions but explanations. The synthesis of thought in the Conference would realize Newman's hope and discover larger truth through many minds working together freely.

Dr. Main, speaking for the Baptists, welcomed discussion in Bishop Vincent's spirit and from the basis of agreements. Spiritual unity was the fundamental fact, but it ought to find a visible expression, as one body with its many functions had yet an organic unity. There had been much progress in the conception of unity. He noted a tendency to great change among Baptists, in their view of the Church. They no longer objected so much to the capital C. For him, all the churches in Chicago made up the Church of Chicago, of which he would be glad to help make Bishop Anderson the official head. He believed in the Conference as a visible witness to unity which, even on practical grounds, was to be urged for

the sake of efficiency. The churches should not seek uniformity but to march with a common front as a common mediator of salvation. The Baptists wanted the Conference, for they saw in it the hope of a more united Church.

DECLARATION AND PLANS

Then followed the presentation of a paper by Dr. Smyth and of two papers by Mr. Zabriskie, the first a declaration of principles, the others embodying plans for the organization of work preliminary to the World Conference by the American Churches, as well as by all the bodies that were now enrolled or might later desire to join in the movement. The discussion and perfecting of these proposals was the work of the rest of the Conference—the adoption of them in a form that fully satisfied all was its final and great achievement. Paragraph by paragraph, they were examined by the Conference, ambiguities were clarified, difficulties explained, improvements suggested, cautions heeded, all in a most fraternal spirit. What was finally adopted appears at the close. Dr. Smyth, in presenting his paper, said it was offered by the Congregational deputation as a help to attaining some definite result. He had himself made first drafts of it and had been "a bountiful benefactor of the waste paper basket," but, in its present form, it was the work of much conference within and without his communion. In the new age, when the war should have burnt itself out, the World Conference would seem timely. It was for the United Church to make the rule of Christ the law of the nations. A Christian reconstruction of society would then be called for. Our primary obligation was in humility and with breadth of vision to begin the work of preparation at home. Dr. Smyth then read the Congregational proposals and at the close, recalling the child who feared God might get his kite if he let it fly too high, "Let us let our kite fly so far," he said, "that the Lord may get it and return it with His blessing."

This paper was referred to the Business Committee, as were also the two papers presented by Mr. Zabriskie for the Episcopal Commission. In offering these, Mr. Zabriskie noted the early precedents for this World Conference, beginning with the Council of Nice, when already division was beginning to create fissures in the Church of Christ. But the new ecumenical conference would differ from any in the past in that it would have no power to legislate. For each, of all the delegates gathered here, those old councils were councils of "my Church." Our purpose was not identical with theirs but our task, too, was to convoke all sections of Christendom that each might manifest itself to all. Such was the dignity, importance, magnitude and burden of the task that the situation in 1916 was not unworthy to be compared with that in 451. Then, after laying before the Conference the scheme of the Episcopal Commission for convoking the World Conference and preparing the material for its consideration, which, as he said, viewed the whole Christian world as the constituent body to make the preparation and had provided for those who should come after an equal place with those first enlisted, Mr. Zabriskie turned to his Commission's second paper which undertook to suggest an answer to the question, What are we in America to do now? All felt, he said, that they ought to be at work. The proposed Preparation Committee was to provide work that should both satisfy impatience and employ opportunity, while guarding against the possibility of future embarrassments.

With a prayer by Dr. Mann for courage, wisdom and humility in the future consideration of these vital matters, the morning session closed.

The session of Wednesday afternoon was opened with devotions led by Dr. de Schweinitz, who noted how the Moravians had never been willing to surrender the ideal of unity. They had laboured for it long ago in Poland and with Zinzendorf in Pennsylvania in the eighteenth century. Bishop Greer, in introducing the moderator for the session, Dr. Rhoades, said felicitously that he was a

"blind leader" for he had broken his glasses, but he felt he did not need them now. The expression of their views was to be free and frank, not controversial, with prejudice to none, with charity for all.

Dr. Rhoades called the Conference at once to business and, when Secretary Gardiner had read a telegram of greeting and sympathy from the Ministers' Association of Atlanta, Mr. Zabriskie spoke further in support and explanation of the proposed Council of the Commissions of participating communions to arrange for the World Conference. Some such arrangement was, he said, necessary on practical grounds. The present Advisory Committee was too large for frequent meetings. There should be some small body of peculiarly qualified men to make the preliminary arrangements. So a Board of Advisers and been proposed to do the serious work of preparing matters for discussion, with large discretionary power in matters of administrative detail.

After some discussion, it was determined first to consider generally the whole matter of the papers and of a series of resolutions submitted by Dr. Hall, for which he afterwards substituted a resolution "that no action taken by this Conference should be considered as in any way limiting the power of the Council of Commissions, when it is appointed, to arrange for and conduct the proposed World Conference." In the course of this discussion, which was very informal and sometimes almost conversational, a very interesting parallel was drawn by Dr. Smyth between the proposals read by Mr. Zabriskie and those made in 1647 by John Durie in his protracted efforts to bring about peace among the Evangelical Churches of England and the Continent. Dr. Hall, in support of his resolutions, urged the expediency of emphasizing the liberty of the Council that the co-operation of communions, as yet unenlisted, might be facilitated. The door should be left wide open, he said, and the hesitating should be assured that nothing would be done prematurely. Let there be a campaign of mutual education and no speedy final action. The main thing now was to deepen interest. The war was a test of their patience.

THE PLANS DISCUSSED IN DETAIL

When the general discussion had proceeded as long as was well, Bishop Vincent, asking the moderator for the state of business, moved to consider first the Episcopal proposals, then the Congregational and the resolutions and to refer all with the suggestions of the Conference to the Business Committee for harmonizing, adjustment and final report back to the Conference for action. In the course of a discussion of this proposal, Bishop Greer explained that the several papers were in part supplemental but not wholly. He thought it better, therefore, to consider all together somewhat further. Dr. McKibbin said Mr. Zabriskie's papers were commended to him because they came from the Episcopal Commission, which had seemed to him led by the Spirit of God in this whole matter. Finally, Judge Shields, deprecating desultory discussion, said that, as Dr. Smyth's paper dealt with what the Conference would do when it should meet and Mr. Zabriskie's with preparation for it, the latter had better be considered first. The previous action was then reconsidered and Mr. Zabriskie's first paper taken up in detail.

Regarding its first paragraph, Bishop Anderson raised the question whether, if some Church should decline to appoint a commission, it would under this plan be possible to give recognition to representative individuals from that Church. To this, Mr. Zabriskie replied that nothing limited the freedom of the convening committee and that the matter would rest ultimately with the World Conference itself. They would not be excluded by this plan. The provision that each communion should have an additional delegate in the Council for each half-million communicants was criticised by Bishop Vincent, who thought 100,000 a better limit. Dr. Hall and others thought it unwise to lower the number and Mr. Zabriskie said that, in view of the size

of some of the, as yet, not participating communions, the unit of representation might better be raised than lowered, lest the Council be unwieldy. Bishop Vincent's proposal was not favoured. It had been proposed that the Council be formed "as soon as convenient." These words were by general consent omitted.

The second paragraph of the plan proposed that the convener of the Council should be the delegate or, if there were more than one, the senior delegate of the Episcopal Commission. Bishop Weller thought the provision might ultimately be found inconvenient and that it would be better to leave the matter to the discretion of the Council. Mr. Stetson met the difficulty by suggesting the addition "unless otherwise ordered by the Episcopal Commission," and took the occasion to express his deep appreciation of the attitude of the Conference in regard to the part taken hitherto by the Episcopal Church in promoting the World Conference idea. Both Dr. Calkins and Dr. Roberts thought the official responsibility to convene the Council or allow others to do so ought to be vested in the Episcopal Commission and Mr. Stetson's amendment was adopted.

It had been proposed that members might "attend meetings and vote by proxy." This occasioned much discussion. Mr. Mott thought following the line of least resistance would weaken the Council. He would prefer a provision for alternate delegates. Mr. Zabriskie said that only by provision for proxies could the representation of distant commissions be secured. Dr. Hall, too, thought the proxies must be retained since the ecumenical character of the Council obviously depended on them. Mr. Mott suggested that proxies might be allowed for churches outside North America. Others thought a cumulation of proxies in a single person might prove a danger. Mr. Stetson said it would be better to make no fixed rule now, but to leave the matter to the Council to determine from time to time the method of proxy representation. To this, it was objected that each commission ought to have the right to determine this for itself. Gen. Prime thought the proxy might be not for the individual but for the body. Dr. Roberts urged that there should be no aggregation of proxies that would reduce attendance. He would provide that proxies must not be members of the Council. Mr. Stetson accepted this addition and his amendment was then adopted.

The provision that the Council should "organize, appoint officers," etc., was changed to "organize, elect and appoint." In the third paragraph, another, "as soon as convenient," was omitted. The fourth paragraph provided for a Board of Advisers. The name was thought unfortunate in view of the existing Advisory Committee but the matter was, after discussion, left to the discretion of the Business Committee. To this Board the propositions formulated by the several commissions were to be referred according to the plan and the Board, it continued, "shall then deduce from them the points that appear to be held substantially in common and those which appear to be regarded as grounds for separate organization." Were these propositions, asked Dr. Herring, to be the Board's sole source of information? Would it not be better, said Dr. Calkins, to say "shall then formulate" instead of "shall deduce from them?" Mr. Zabriskie thought the limitation wise. Mr. Stetson preferred "deduce" to "deduce from them." Dr. Manning would prefer "collate" or "tabulate" to "formulate" in Dr. Calkins' amendment, which he then withdrew and the whole matter was turned over to the Business Committee.

The time set for adjournment had come, but the Conference was in the mood for work and extended its session a full hour in the hope—vain as it proved—that it might complete its consideration of this report at that session. In the sixth paragraph it had been provided that questions stated by the Board, on invitation of the Council, for the consideration of the Conference "shall be referred to the several commissions, committees or other official representatives for criti-

cism." Dr. Roberts thought this failed to vest proper authority in the Board, which should itself be authorized to appoint a committee to prepare questions for the Conference. Bishop Weller thought this would curtail the power of the Council, which might ask the Board to do so if it pleased. Mr. Zabriskie thought Dr. Roberts' objection could be met by simply striking out the words under discussion. The Council should certainly be the final authority. The omission was made. In the seventh paragraph, in place of "invitations to the Conference," there was substituted "the call and other communications as to the Conference."

Representation in the Conference was, according to the eighth paragraph, to be limited "in like proportion" to that in the Council. This occasioned much discussion. Why not leave it to the Churches? asked Dr. Roberts and Dr. Manning agreed with him, since this was not a legislative gathering. Dr. Herring thought the same maximum of representation not suited to Council and Conference. Dr. McMichael favoured proportionate representation, but thought some limit was necessary. Dr. McKibbin agreed with him. It was finally resolved, on motion of Dr. Herring, amended by Dr. de Schweinitz, that the Business Committee be asked to arrange that flexible and ample representation be provided on a basis to be determined by the Council at the time of the issuing the call. The plan said "allied communions" might appoint common deputies. What were "allied communions"? asked Dr. Roberts. They were generic groups, said Mr. Zabriskie. Dr. Roberts thought this was getting perilously away from the basis on which they had been working. If he might judge from Presbyterian experience they had better say nothing about "allied communions." Dr. Manning seconding his motion, the offending clause was omitted.

Paragraph nine was stricken out bodily on motion of Dr. Talbot Rogers. It provided that "where a communion is established by law, as the State Church in any country, the head of the State shall be invited to send one or two personal representatives to the Conference, in addition to those who shall be appointed by the ecclesiastical authority of the Church." Bishop Anderson, Dr. Hall, Dr. Good and some others thought the provision calculated to prevent prejudice and, possibly, to secure participation that might not otherwise be had. On the other side, Dr. Herring thought it might well be left to the foreign communions themselves to provide personal representation for the sovereign, if they desired. Mr. Baldwin thought the paragraph conceded too much of Faith and Order to the State and Dr. Roberts recalled that the King of England was head both of the Church of England and of the Church of Scotland. Finally, Bishop Anderson asked why it was necessary to raise the question at all, and no one seemed able to tell.

In paragraph eleven, it was provided that the questions formulated for the Conference "shall there be discussed with a view to ascertain whether the doctrines of Faith and Order, which they severally embody, stand in the way of an organic union." On this, there arose a long and animated debate, some wishing to omit the paragraph altogether as limiting the liberty of the Conference; others wishing, with Mr. Zabriskie, to keep it, to show what the Conference was for, while still others thought the world was waiting for this article more than for any other. The session came to an end with the discussion still pending.

The session of Wednesday evening was opened with devotions led by Dr. Cecil who, in a little address, said that very probably the Apostles had sometimes grown impatient and yet they had remained together praying until the Spirit had come with power to help them to bear their witness to Christ. That Spirit was still with us and only by His power had anything yet been accomplished or would hereafter be. Dr. Manhart, in introducing Dr. Mott as moderator of the session, said the Lutherans had always held to a consciousness of the unity of the

Church. There was nothing new in the Augsburg Confession and all the councils were "ours," so far as they were in harmony with Scripture. Lutheran services embodied ancient piety; Lutherans sang the old hymns, revered the old saints. The churches of to-day had many notes of the Universal Church, but they did not manifest the unity it ought to show in Faith and Order. To attain this was the great need of to-day and it was a divine commission.

Dr. Mott said that, holding this Catholic vision in mind, the Conference should get promptly to work. It was agreed, in compliance with the suggestion of the Business Committee, to complete at this session, if possible, the consideration of the plans and pertinent resolutions and to commit them to the Business Committee, which should report them back for final action on Thursday. The discussion of paragraph eleven was then resumed. Dr. Erdman proposed, in place of "the Conference shall discuss," etc., to say "the Council shall suggest, for the consideration of the Conference, such measures as shall seem best to promote organic union." This was opposed by Dr. Hall, for it implied, he said, that the Conference was to be on unity, while it was to be on Faith and Order. It was pointed out by Dr. Black that, whatever was done with this paragraph, its place, logically, was after the invitation to the Board of Advisers to state questions for the Conference, the subject of paragraph six. Dr. Cecil would have it omitted altogether, as being a direction to the World Conference, which was out of place. Dr. Roberts agreed with Dr. Hall and objected, especially, to the words "organic union." Further objection to Dr. Erdman's amendment was made by Dr. Rogers and Mr. Zabriskie, on grounds akin to Dr. Hall's. The Conference was to be preliminary. Its task was to discern the obstacles to community in Faith and Order and to determine their character.

Mr. Zabriskie, however, would willingly join Dr. Roberts to substitute "unity" for "organic union." Dr. Manning and Mr. Stetson also opposed the amendment. The strength of the movement, said Dr. Manning, was in its modesty and restraint and simplicity as well as in its greatness. The World Conference was conceived only as a first step. If through it difficulties were removed or lessened, it might be left to the several communions to arrange for union and communion. At length, after some further discussion, Dr. Hall proposed, as a substitute for Dr. Erdman's amendment, to say that, in the Conference, questions should be discussed with a view to "bringing about the most effectual mutual understanding of the existing agreements and differences between Christian communions concerning questions of Faith and Order." This met with the approval of Dr. Manning and of Dr. Rogers but, after much somewhat wandering discussion, brought at last to order by Mr. Stetson's parliamentary experience, did not prevail. The substitution of "unity" for "organic union" was earnestly advocated by Dr. McKibbin and Mr. Jessup. It was, they said, the key-note and text of the whole movement, the objective point toward which they were working. Mr. Jessup thought discretion might well be left to the Council to say what the programme of the Conference should be. Dr. Roberts, too, objected to the direction implied in "shall be discussed." But Dr. Hall said that they ought now to make clear the purpose of the movement to quicken and direct education and growth in unity. Finally, after further explanation by Mr. Zabriskie, at his suggestion "the unity" was substituted for "an organic union." Dr. Cecil's amendment was withdrawn and the paragraph adopted as an extension of paragraph six. The last paragraph occasioned no discussion and the whole was then tentatively adopted and referred to the Business Committee.

THE NORTH AMERICAN PREPARATORY COMMITTEE

The second paper presented by Mr. Zabriskie for the Episcopal Commission, proposed a committee of five, representing the North American Commissions, who

should appoint a Preparation Committee of theologians, canonists and other scholars, who should study the doctrinal standards of the North American participating communions, compile a bibliography of the subject, prepare a digest of differences and agreements, enlist co-operation and report the result of their labours, with their suggestions, to the Advisory Committee, at whose disposal should be placed all material collected by the Preparation Committee.

In opening the discussion of this second plan, Dr. Roberts said he would prefer to say "persons" rather than "scholars." To this there was no objection. Mr. Bailey asked if the Preparation Committee's work was not already provided for in the Council of Advisers. Mr. Zabriskie thought not, but that it would help the present world organization in its preliminary work. Dr. Smyth emphasized the correlation of all the three papers and told how they had been prepared simultaneously in consultation. There was no discrepancy or inconsistency among them. Dr. Main still feared that they might be losing an ecumenical vision. Mr. Zabriskie said that, rather, they were preparing for that vision. The foreign committees had urged America to begin to blaze the way. Mr. Gardiner said that, in taking this action, we should be following rather than taking the lead, for just such preliminary work had been already initiated in England and was contemplated in India and Australia. Bishop Hamilton noted that the Methodists managed similarly in preparing for their ecumenical conferences. Dr. Smyth said that obviously each country must organize its own work. The English were already before us. There was surely no danger of haste. Quite the contrary. Judge Shields still thought the Preparation Committee superfluous in view of the Board of Advisers. But Dr. Smyth said no work would be duplicated. The larger committee, when it was formed, would find its material already prepared here as in other countries. Dr. Shields still demurred, but the plan was accepted without further change and committed to the Business Committee. Benediction by Bishop Vincent closed the session and the day.

The devotions of Thursday morning were led by Mr. Baldwin. Dr. James E. Walker, in introducing Dr. Calkins as moderator, said that the one need of the day was supernatural religion and that they ought to begin to do what they had been praying might be done. Men would believe their practice sooner than their preaching. He paid high tribute to the work for unity of the Episcopal Church, but wished it could see its way to go, what seemed to him, further and join in the Federation movement.

At the beginning of the session, the Business Committee presented a resolution that the Episcopal Commission continue its initial responsibility. This was gladly voted. A recommendation that the name Advisory Committee be changed to "Co-operating Committee" was approved and the Business Committee was authorized to consider the continuance of the North American Conference.

DR. ROBERTS ON THE OPEN DOOR

Dr. Roberts then read an address on "The Open Door," remarking, in his dry way, that, for him, writing had proved the secret of brevity. There was to-day an open door, he said, for never had there been such a desire for larger fellowship. This desire had a secure doctrinal basis, the world had never been so in touch in all its parts, even the war was giving men a better appreciation of one another and there was an unparalleled advance in the evangelization of the world. The door was open to us because we had not denied Christ's name. Believers ought to move forward, for the open door was a sign of His will. All efforts to close the door would fail. To obedience let them add brotherly love, and to brotherly love, patience and courage. Let them realize that they were part of a divine plan, co-workers with God, rejoicing together in the Lord. As yet, they could see the plan but dimly, but they believed that one day the Church would be one on

earth as it was in Heaven. This was their hour of opportunity. Let them enter through the door, knowing that, whatever their limitations, God's will would prevail.

THE CONGREGATIONAL DECLARATION

After a resolution on world peace by the open door had been referred to the Business Committee, which did not report on it, the Conference considered the paper presented by Dr. Smyth, which had two parts, the former a declaration of the basis of the proposed Conference and the conviction of the "essential and indestructible wholeness of the one Church" to which the invitation appealed as "the call of Christ's love for a whole Church to save a whole world," a call to each communion to think and act in the terms of the whole that, through each determining its relations to the whole, all might determine their relations to one another. The second part dealt with the work to be undertaken by this preliminary conference, which was, the paper said, to be initiative and preparatory, not determinative for other communions or final. Dr. Smyth, speaking in behalf of the paper, said its purpose was to let the people know what God had already wrought and was preparing in this matter. Pastors realized that, if they would accomplish anything, they must keep in touch with their people. Without this, they could not hope to realize the possibilities of a super-national Christianity that lay in the present political situation. Till now, since the first noble invitation of the Episcopal Commission, there had been hardly a word that would authorize them to take an official stand and say what was in their minds and hearts. This declaration was meant to supply that want, to declare the method, the policy, the order of topics that they had in mind for the World Conference. Reading this, men would say—They have the manliness to face problems and find the answers, if they can. None were more eager for unity than the Congregational Council. Schisms had been due to the accidents of history, the cure was from the essentials of Christianity. Their conviction of mutual sincerity was deeper than any public declaration. But they must now have some official declaration of purpose, if they were to go forward, or the public would misunderstand them as it had already misunderstood. Already, more than once, Dr. Manning and himself, in their conversations with others, had found themselves compelled to be "rivals in the art of dexterous ambiguity" and had felt the need of some such declaration as this. Much would depend on the order in which matters were considered by the Conference. He had seen how, in clearing away brushwood, so long as one took hold of the small branches, one did but create new entanglements. If the branch were taken by the big end, a child could carry it away. They must try to get hold of their problems by the big end and treat them in wisdom and manliness in a large way.

THE DECLARATION DISCUSSED

Dr. Smyth's words moved the Conference to unwonted applause, but not for that did the delegates lay aside the purpose of careful and systematic examination of his proposals. Bishop Anderson, in extending his enthusiastic and cordial support, said that these statements and some put forth by his own communion, when set side by side, gave admirable illustration of the value of conference and of trying to think in terms of the whole. He found it dignified, worthy, acceptable and progressive. Dr. Hall said that he had felt at first that the paper opened out courses of action which would be premature at this stage but, in view of the omission of certain portions, he now felt that the Congregational proposals did not go an iota beyond the Episcopal. Dr. Manning believed they were all substantially of one mind and found it most admonitory of hope that such a paper could be so received. Bishop Hamilton showed himself profoundly moved. This was, he said, an ecumenical hour such a had not been since Wesley had left the Church of England. Here, at last, was

promise of a return in which they should be one again. Where two such extremes had met, surely they had been led by the Spirit of God. Never had he known before such testimony of sincerity, in men of extreme positions, in seeking to build a common platform.

Dr. Roberts, temperamentally judicial, took exception to a single word in the declaration. It had spoken of the "sin of continued schism." He would substitute "fact" for "sin." Dr. Smyth said the sin he had had in mind was not "original," and readily accepted the suggestion. Dr. Roberts said the Business Committee would co-ordinate the papers and thought the declaration should be issued as soon as possible, that they might go forward with united front. Dr. McKibbin thought Dr. Smyth's paper had better be referred to the Business Committee, without approval, for the clarification of its phraseology, but, at the request of Mr. Jessup, withdrew his opposition on the assurance of Dr. Roberts that the reference would be for revision and co-ordination, while the Episcopal Commission with the Advisory Committee, would have editorial discretion with regard to the declaration. Dr. Rhoades was still disposed to demur. There might be ambiguous statements. Mr. Baldwin questioned the phrase, "American obligation for international Christianity." He would rather say "for the Christian Church" and would substitute "one communion" for "complete intercommunion."

These discussions of phraseology were given new direction by a few heavily weighted words of Bishop Anderson. The danger adverted to by Dr. McKibbin and again by Dr. Rhoades was, he said, very real. He had himself delivered identically the same address to ministers of other communions and, later, to his own clergy, and both had thought it an adequate statement. Was he gratified? No, but rather profoundly troubled. It had shown him that some familiar words and phrases did not mean the same thing to all. This was a real difficulty in their problem and would long continue to be. He knew it, and yet he favoured the adoption of the declaration.

Dr. Hall said they could not hope, then and there, to amend the phraseology of the paper to common satisfaction. As it stood, it was at least not inconsistent with what any of them would like to say. Then, after the situation had been succinctly stated by the moderator, the paper, with Dr. Hall's substituted resolution, was referred to the Business Committee. Dr. Hall, in support of his proposed addition, said some such assurance would be needed to enlist the co-operation of Roman Catholics and others, among them the conservative Episcopalians. A resolution, offered by Dr. Roberts, to record the high appreciation by the Conference of the work of the Secretary, Mr. Gardiner, was passed by a rising vote and the session adjourned.

UNANIMOUS CONCLUSIONS

The rest is soon told. Hearts and minds had been so enlarged in the atmosphere of the Conference that no room was left for jealous fears or counsels of timidity. At no time had the devotions seemed to sink so deep or rise so high as now in the intense earnestness and absolute sincerity of the petitions for wisdom and for courage. Professor Williston Walker was the leader. Professor Jones, in introducing Dr. Singmaster, the moderator for the closing session, in the little story that he told of the stranded derelict that had resisted every effort of the great tugs, but had yielded to the lifting power of the tide, put in prosaic but not inapt simile what was in the thought of many. The Friends were, he said, small in numbers but strong in their faith in the power of the Spirit. He hoped that they might, in Quaker phrase, "be favoured" to put themselves in the sweep of the tide that the Spirit of God, in its flow, might carry them to the completion of their task.

Under Dr. Singmaster's leadership, the Conference got quickly to work. A resolution to publish the Declaration was referred to the Business Committee with power, and that committee's main re-

port embodying in five sections the three papers and Dr. Hall's resolution, to the satisfaction of all, was adopted, section by section, unanimously and without discussion, even where wholly new phrasing had been introduced, as when, in the former paragraph eleven, now nine, of World Conference plan, the much discussed passage about the questions to be formulated for the Conference was changed so as to define their purpose to be to arrive at "an effectual mutual understanding of existing agreements and differences of Christian Communions concerning questions of Faith and Order, as the next step toward unity," a phrasing which, with admirable exclusiveness, met the wishes of each and yet of all.

These plans, as adopted, are to be transmitted to each of the commissions and committees, who are to send their responses to the Co-operation Committee.

The moderator then congratulated the Conference and the Business Committee, whose part in the success of the meeting all felt had been very great, and suggested that they should not separate without prayer and praise. The Conference then formally adjourned, subject to the call of the Co-operation Committee.

Dr. Singmaster had suggested that they sing "Blest be the tie," when Bishop Vincent interrupted to ask if they might not first read, in responsive couplets, the wonderfully apt hymn by Francis Ridley Havergal, "From glory unto glory, be this our joyful song." When this had been said with great feeling, they sang the old hymn of Christian fellowship. Those words, "Our fears, our hopes, our aims are one; our comforts and our cares," seemed fraught that day with new meaning and, with a blessing invoked by Bishop Vincent, they parted.

DECLARATION

Five years ago, the plan of a World Conference of Christian Churches was first proposed. We did not dream then that nation was about to rise against nation and that there would be the present great tribulation, such as hath not been from the beginning of the world until now. The catastrophe, which has fallen upon modern civilization, may be hastening the time for a united Church to come forth as one power and with one obedience to make the rule of Christianity the law of the nations.

For this end, we may devoutly trust that beyond all foresight of men a higher leading may prove to have been in the call for a gathering of representatives of Christian Churches of every name and from all lands as the next step towards unity. Its appointed hour shall come when the war shall have burnt itself out. In the new age, born of the travail of the nations, shall be found the new occasion for the Christian reconstruction of society. The vastness of the opportunity is the measure of the obligation of the Church of Christ. It is now the bounden duty of organized Christianity, in repentance for its sins and with an entire devotion, to make ready the way of the Lord. For the American Churches this supreme obligation begins at home. To do our full part we must study seriously, as we never have done before, the things that make for peace. In the profound humility of the highest and hence broadest vision of the Church of God and its world-wide mission in this generation, as representatives of our respective communions, we would here renew our mutual assurances of co-operation in promoting the ends of the World Conference, and declare our earnest expectation that through the way conference which we have entered we may be led to know what is the good and acceptable and perfect will of God for His Church throughout the world.

SPIRITUAL BASIS OF THE WORLD CONFERENCE

I. The basis of the proposed World Conference is the faith of the whole Church, as created by Christ, resting on the Incarnation and continued from age to age by His indwelling Life until He comes.

II. The invitation of the World Conference appeals directly to the Christian

conviction of the essential and indestructible wholeness of the one Church of God throughout the world. "I am the vine, ye are the branches," said the Lord to His disciples. "Christ's Body, the fulness of Him that filleth all in all," said the Apostle to the Gentiles. "Fellowship with us in the life that was manifested," declared St. John. This primitive Christian consciousness of the oneness of the Church found expression in the earliest use of the word Catholic: "Wherever Jesus Christ is, there is the Catholic Church," said Ignatius at the beginning of the first century after Christ. This abiding consciousness of the oneness of the Church was confessed in the creed of the ancient Catholic Church. It remains alike in the faith of the Eastern Church and the Roman Church. Notwithstanding the controversies of the period of the Reformation, these great words are ever repeated throughout the confessions and declarations of faith of the different communions, "One holy universal Church, the communion and assembly of all the saints . . . the unity of the Catholic Church" (1); "One catholic or universal Church" (2); "Which Kirk is catholic, that is, universal" (3); "The catholic or universal Church" (4); "One Church in the world" (5); "The holy universal Christian Church" (6); "The visible Catholique Church of Christ" (7); "We believe in the Holy Catholic Church" (8); "Also they believe and teach that one Holy Church is to continue forever" (9).*

III. The call of the Spirit of Christianity for a World Conference at this epochal hour is given in Our Lord's new commandment of love; it is the call of Christ's love for a whole Church to carry salvation to the whole world.

IV. The Method of Conference. It is simple as it is most Christian. It is for each communion to think and to act in terms of the whole. It is positive; for in and through our relation to the whole Church may we rightly and finally determine our relations to one another. It is negative only in so far as it protests against the fact of continued schism.

THE PLACE AND FUNCTION OF THE NORTH AMERICAN PREPARATORY CONFERENCE

This work is initiative and preparatory, but not final or determinative for the North American Preparatory Conference or other conferences. No action taken by this Conference should be construed as in any way limiting the power of the Council of Commissions, when it is appointed, to arrange for and conduct the proposed World Conference.

THE PREPARATION FOR THE WORLD CONFERENCE

The measures which require determination and the means to be adopted for the ends desired may be summarized as follows:—

I. The preparation of the subject matter for the World Conference.

We have to consider what we may do to secure the contributions to it from all the communions participating in the World Conference. It will comprise statements of the general agreements and chief divisive differences, the reconciling principles and all possible working plans and approximations towards unity.

In general, the larger questions for conference in them are related to these subjects:

I. The Church, its nature and functions.

II. The Catholic Creeds, as the safeguard of the Faith of the Church.

III. Grace and Sacraments in general.

*Note.—(1) First Helvetic Conf. (1536); (2) Belgic Conf. (1561); (3) Scotch Conf. (1560); (4) Westminster Conf. (1647), also Conf. of the English Baptists (1677); (5) Conf. of the Waldenses (1655); (6) Easter Litany of the Moravian Church (1749); (7) Savoy Declaration, Cong. (1658); (8) Declaration of the National Cong. Council (1871); (9) Augsburg Conf. (1530). The Methodist definition of the Church is the same as that of the Church of England. Similar citations might be added from the various catechisms and other minor or repeated declarations of faith.

IV. The Ministry, its nature and functions.

V. Practical questions connected with the missionary and other administrative functions of the Church.

We are not prepared to discuss these problems until diligent search shall have been made in all directions for the ways and means of reconciliation. Not to set our most competent men at this work together would be for us to be found wanting in the church statesmanship which existing conditions require. For the World Conference to meet without such preparation might be for it to end in confusion of tongues. It is desirable that some initiative in this direction should no longer be delayed.

NORTH AMERICAN PREPARATION COMMITTEE

The members resident in North America of the Co-operating Committee, in conjunction with the Commission of the Protestant Episcopal Church, shall appoint—

I. A committee of five or more of its members who shall appoint as soon as possible a Preparation Committee of theologians, canonists and other persons, who need not be members of the Co-operating Committee. The Preparation Committee shall be deemed a sub-committee of the Co-operating Committee. Vacancies may be filled and additional members may be appointed by the chairman of the Co-operating Committee on the recommendation of the Preparation Committee.

II. It shall be the duty of the Preparation Committee to secure from each of the Commissions in North America the following data:

(1) A formulation of questions touching Faith and Order, in accordance with the provisions of section 3 of the General Plan, which reads as follows:

3. Each commission, committee or other official representative shall proceed with such expert assistance as it may think fit, to formulate the propositions of Faith and Order which it considers to be—

(a) Held in common by its own Communion and the rest of Christendom, and
(b) Held by its own Communion as its special trust, and the ground upon which it stands apart from other Communions.

Two or more commissions, committees or other official representatives may unite in formulating propositions.

(2) To compile with respect to each Communion a bibliography of works of recognized value tending to expound its teachings;

(3) To prepare a report exhibiting the agreements and the differences between the several Communions;

(4) To enlist the co-operation of each communion;

(5) To report to the Co-operating Committee, from time to time.

III. The Preparation Committee shall be at liberty to suggest such topics, propositions or questions touching Faith and Order as, in the light of its studies, it may think suitable for consideration by the World Conference.

IV. The material collected by the Preparation Committee shall be at the disposal of the Council of Commissions whenever it shall be organized.

The Preparation Committee may also appoint such committees as it may deem advisable.

V. The Preparation Committee may promote conferences of representative men of different Communions in the interests of the World Conference.

VI. The Preparation Committee may appoint a publication committee.

VII. The Preparation Committee shall convene meetings of the North American Preparatory Conference whenever it shall deem it expedient.

The North American Conference meeting at Garden City, January 4-6, 1916, adopts the following plan of procedure in preparation for the World Conference on Faith and Order.

1. A Council of the Commissions or

Committees or other official representatives of the participating Communions shall be formed.

Each Commission or Committee or other authority shall be entitled to appoint one delegate, and, in the first instance, or from time to time, to appoint one additional delegate for each half million communicants of its own Communion, not to exceed fifty delegates in all; provided, that the common convenience be consulted by appointing no more delegates than are deemed necessary to adequate representation. Each Commission or Committee or other authority shall provide for filling vacancies in its own delegation.

2. The Convener of the Council shall be the delegate, or, if more than one delegate be appointed, the senior delegate of the Commission of the Episcopal Church in the United States, unless otherwise ordered by that Commission. Whatever number of delegates respond to the call shall be competent for the transaction of business. The Council shall organize, elect officers and appoint committees, and adopt rules of procedure, as it shall think fit. Any commission from time to time may appoint any person, not a member of the Council, to act in place of any representative of such Commission not able to attend any meeting or meetings.

Absolute unanimity shall not be necessary to the determinations of the Council; but, after the analogy of the ancient canons, it shall endeavour to act, so far as practicable, with substantial unanimity.

3. Each Commission, Committee or other official representative shall proceed, with such expert assistance as it may think fit, to formulate the propositions of Faith and Order which it considers to be—

(a) Held in common by its own Communion and the rest of Christendom, and
(b) Held by its own Communion as its special trust, and the ground upon which it stands apart from other Communions.

Two or more Commissions, Committees or other official representatives may unite in formulating propositions.

4. The Council shall select a Board of Advisers. Care shall be taken that the several families of Christian Faith and Order be adequately and justly represented on the Board; not necessarily that one or more advisers be chosen from each Communion of Christendom, but that one or more shall be chosen from at least each of the generic groups into which Christendom is divided.

The propositions of Faith and Order, formulated by the several Commissions, Committees or other official representatives, shall be referred to the Board of Advisers, who shall deduce the points that appear to be held substantially in common and those which appear to be regarded as grounds for separate organization. The Council may also appoint such other committees as it may deem advisable.

5. As each successive Communion associates itself with the movement for a World Conference, its Commission or Committee or other official representatives shall proceed to formulate its own propositions. The Council (which from time to time will be augmented by the addition of representatives of other Communions as they come in) will increase the number of members of the Board of Advisers as circumstances require; and this Board shall continue to co-ordinate the propositions of the several Communions as they are received.

6. Whenever the Council shall deem it opportune, the Board of Advisers shall be invited to state questions of Faith and Order for the consideration of the World Conference. Upon their reports the question shall be formulated by the Council, subject to revision and amendment by its authority as circumstances shall require.

7. The Council shall have power to designate the time and place for holding the Conference and to make the necessary arrangements. The Call of the Conference and other communications relative to it, shall be issued to the participating

Communions by the Council, or under its authorization.

8. Each participating Communion shall appoint its own deputies to the Conference in its own way. The basis of representation in the Conference shall be determined by the Council at the time of the call thereof.

9. The questions formulated for the consideration of the Conference shall there be discussed with a view to bringing about an effectual mutual understanding of existing agreements and differences between Christian Communions concerning questions of Faith and Order, as the next step towards unity.

10. Amendments to this plan may be proposed to the Council by any Commission or Committee or other official representative; and if approved by the Council either in the form proposed or with variations they shall take effect and the plan shall thereupon be amended accordingly.

The North American Preparatory Conference directs the Secretary to transmit the above plan to the several Commissions, Committees or other official representatives of the several Communions, either already or hereafter appointed, with the request that they take such action as is provided for in the plan. All communications from the several Commissions, Committees or other official representatives shall then be transmitted by the Secretary to the Co-operating Committee until the Council is fully organized.

My Lent

I WAS a wanderer—O Lord,
A wanderer from Thee,
O call me back,
My heart was faint, my feet were torn
Treading the stony track.

And I was blind—so blind,
Dear Lord—I would not see,
Thine out-stretched Hand,
Anoint my eyes, look down, forgive
My infidelity.

And I have been a sinner—Lord
And sinned so deep and free,
Wash Thou me clean,
And raise me from the dust—as Thou
didst
The Magdalene.

And lave my tired feet,
My bleeding weary feet,
With water from the well,
And lead me then by pastures green,
With Thee—
Once more to dwell.

And take my hand—O Lord,
To Emmaus walk with me
And on the way, O teach me,
E'en on the mountain top—O stay
And pray with me.

My box of spikenard too—Dear Lord,
I give to Thee,
Anoint Thy Head and Hands and Feet,
And hallow it for me.

And in the future days—when mind and
body fail
Take Thou my hand and lead me,
Thro' the shadow of the vale,
And when all death is past, and woes are
at an end,
I hope to see Thy Shining Face,
And know Thee for my Friend.
ANON.

Ash Wednesday, 1916.

Life in the Arctic Circle

BISHOP LUCAS TELLS OF HIS WORK IN THE FAR NORTH

BISHOP LUCAS of Mackenzie River preached at Christ Church, Deer Park, Toronto, on Sunday morning. The Bishop gave an interesting account of the work of his diocese in the far North, where a very hot summer, in which the

temperature rises to 99 or 100 in the shade, is followed by a winter of extreme cold lasting from eight to ten months. There is also the difficulty of language to be contended with. A service held for one tribe whom the Bishop visited in the summer lasted from 9 in the evening (the service being held then owing to the intense heat) to two or three in the morning, the service of the Holy Communion alone taking two hours in their difficult language.

The lack of life is remarkable in these parts. In one trip of 600 miles only 20 people were met with.

The Eskimo live in snow huts in the winter. They dare not keep the temperature above 32° or their houses would melt over their heads. "We must not think of the Eskimo as we used," said the Bishop, "as a dirty, degraded people, because they have quite changed. They always take a bath before Sunday and get all cleaned up for service."

One year a gentleman came up from B.C. to get curios from the Indians and Eskimo. He succeeded in getting many and gave good prices for them. In one hut he had obtained quite a number of things but just as he was leaving he noticed a board with four lovely skins hanging on it. He asked what the man wanted for them and was told, "Can't have those, they are for Jesus." When the Bishop came a short time after he gave the skins to him personally. He had dedicated them to God and no money could buy them.

When the Bishop told them of other people to whom missionaries could be sent, just as their missionaries had been sent to them, if money were provided to carry on the work, and suggested that it would be nice if they should have a thank-offering, the collection amounted to \$300. There were then about 110 baptized and some under instruction. Next year when there were about 300 their offering amounted to \$600.

M.S.C.C. and S.S.C.

THE dates for the Summer Schools have been fixed as follows:

Huron College, London, Ont., June 19-24;

Bishop's College, Lennoxville, Ont., June 19-24.

Trinity College School, Port Hope, June 26-July 1st.

Rothsay Collegiate School, N.B., June 26th-July 1st.

It is expected that every school will be filled to its capacity.

A Church Life Personal

THE annual subscription for CHURCH LIFE is only \$1 (\$1.50 to the U.S.), and our aim is to render good service for the Church in Canada and to our subscribers. We have kept the subscription at this small amount so that CHURCH LIFE may come within the reach of all Church families in Canada. A prompt remittance of subscriptions will be greatly appreciated. When subscriptions are received acknowledgement is made only through alteration of the date upon the address label. This sometimes will take a week or two to complete depending upon the exact day when alterations to the mailing list are made. We value and have been much encouraged by the great many letters of congratulation and appreciation of CHURCH LIFE which we have received at the office and we feel that we have some right to ask and expect the hearty co-operation of all in the effort to supply the Church in Canada with a good weekly Church paper. Let each one try and do something to advance this work and strengthen our effort.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDDLE, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

FORT WILLIAM

St. Paul's

A "War Time Mission" was held in this parish commencing on Quinquagesima and ending on Ash Wednesday. The usual services were held on the Sunday, and on the week days services were held at 10 and 8. In the afternoon special services were held for women and one for children on Ash Wednesday. The Missioner was the Rev. J. J. Robinson, Warden of St. John's College, Winnipeg. Dr. Robinson is a man of wide experience both in parochial and mission work and his presence amongst us was highly appreciated and his message most helpful.

CALGARY

CALGARY

Mrs. W. L. Bernard, honorary vice-president of the W.A., recently presented Capt. Harrison and members of the 56th Battalion with a silver communion service. The service is in a handsome leather case and is the gift of the city and out-of-town branches of the W.A.

The hand embroidered linen was given by St. Augustine's W.A., Lethbridge. The hymn and prayer book was given by the junior branches of the W.A., and a large Union Jack was also presented, the latter being purchased by donations from interested friends.

His Lordship Bishop Pinkham spoke a few words to members of the battalion, then introduced Mrs. W. A. Geddes, diocesan president, and Mrs. W. L. Bernard.

Col. Armstrong made a short speech, then Capt. Harrison conveyed the thanks of the whole battalion for the beautiful service and paid a tribute to the women of Canada who are doing their share at home by prayer and work. Special mention was made of the work done by Mrs. Sage, the Dorcas secretary, in embroidering the linen.

HURON

LONDON

St. David's

On the second Sunday in Lent the Lord Bishop of the diocese visited the parish of St. David's and administered the rite of Confirmation at the morning service. Six candidates were presented by the incumbent, the Rev. R. E. Charles, B.A.

It is worthy of notice that from this parish, which is one of the smallest in this city, nearly every available man has enlisted. The honor roll posted in the

church contains about seventy names. This is an average of one a family.

HURON COLLEGE HAS GOOD ANNUAL REPORT

His lordship, the Bishop of Huron, presided at the Huron College Council, when Mr. J. K. H. Pope presented the annual report, which showed a balance on the credit side and a gratifying state of affairs during the past year.

The holding of a summer school was approved or during the month of June, and both the college and the university will co-operate in making the course of lectures successful. The college buildings will be used as a residence.

The executive was confirmed in the steps which had been taken to provide a substitute for Professor Young, who on two days' notice had to leave his work and take up his duties as a chaplain with the Canadian expeditionary force. The work of the professor is being done by the Rev. Principal Waller, D.D., the Rev. R. E. Charles, B.A., and Madame Armitage.

GALT

Last Thursday evening the congregation of Trinity Church tendered Rev. W. H. Snelgrove, the new rector, a hearty reception in the parish hall.

NEW WESTMINSTER

BOARD MEETING OF W. A.

The March meeting of the W.A. Diocesan Board was held in St. Luke's Church, Vancouver. The president, Mrs. Godfrey, presided. The meeting was well attended and reports of secretary-treasurer showed progress. The treasurer reported a balance of \$270.36. The appeals to be considered and voted on at the annual meeting were brought forward and the meeting endorsed all action taken by the executive. It was arranged to hold the annual meeting at Christ Church. A new branch has been formed at Scott Station with a membership of ten. Thirteen dollars of the E. C. D. fund was voted to St. Mary's, South Hill. The name of Mrs. Thain was added to the memorial roll. It was decided to hold the spring rummage sale in May. It is now certain that three of the bales sent by the New Westminster W.A. to the missions of Hay River went down with the steamer McMurray. In a letter to the branch the missionary in charge, Rev. Mr. Vale, stated that it was almost certain that some thirteen bales which had been sent by various W.A. branches in Canada, had been lost. The noon hour address was given by Rev. Mr. Nurse. The meeting closed with a vote of thanks to St. Luke's.

The April meeting will be held at St. Michael's on April 4.

NIAGARA

HAMILTON

ANNUAL MEETING OF G. F. S.

The annual meeting of the Diocesan Branch of the Girls' Friendly Society was held in the schoolroom of St. Matthew's Church on March 15th. All ten branches of the diocese were represented, associates being present from St. Catharines, Guelph, Port Dalhousie and Thorold. The reports were most satisfactory and encouraging, the membership and work of the society showing steady growth.

Mrs. Kirwan Martin, President of the Dominion G. F. S. was present and gave a short address on the "League of Honour," urging that enrolling officers be appointed from each G. F. S. Branch to further the work of the society, the aims and objects of which are so near to our hearts.

The annual report of Holiday House was read, showing a most satisfactory year, the only regret of Miss Baron, associate-in-charge, being her inability to find room for all the girls who applied.

Mrs. R. S. Morris and Mrs. Paul Myler were elected trustees of Holiday House and the following officers elected for the Girl's Friendly Society:—Hon. president, Mrs. Clark; president, Miss Ridley; first vice-president, Mrs. Davidson, Guelph; second vice-president, Mrs. W. H. McLaren; secretary-treasurer, Miss Elsie Doolittle; Diocesan Mission Associate, Miss Mary Glasco; treasurer for lodge fund, Mrs. L. R. Green; associate for literature, Mrs. Charles Carter.

St. Mark's

On Wednesday, 15th inst., Rev. C. B. Kenrick, rector of St. Philip's Church, gave a most interesting and instructive lecture on "Christian Altars" in St. Mark's schoolroom. The subject was illustrated with beautifully coloured lantern slides made from photographs of English and Roman churches. In the course of the lecture Mr. Kenrick explained the origin and significance of cross and candles on the altar, and showed how the English use, as distinct from the Roman, is to have a cross and two lights on the altar.

GUELPH

The Rt. Rev. W. D. Reeve, preached at St. James' Church on the first Sunday in Lent at both services.

NOVA SCOTIA

On the morning of Sunday, March 12, following a sermon of arresting earnestness by his Grace Archbishop Worrell, there took place in All Saints' Cathedral the dedication of the newly arrived and long awaited Archbishop's throne, the gift of the diocese, and of the new Litany desk, which is the gift of Mr. and Mrs. W. H. Wiswell, and is a memorial to Miss Blanche Wiswell, whose death in young womanhood so saddened her many friends in Halifax.

Of the throne, it may be truly said that it is simply a masterpiece of the wood-carver's art. Taking his instruments into hands, guided by a mind alert to that for which the church stands, he has wrought out of the fumed oak—the same wood as that of the altar rail, choir stalls and pulpit—exquisite things, symbolizing Christ the True Vine and Fountain of Life, the eyes marvelling in the perfection of minutest details and the way in which the wood has, under the compelling hand of the master of his craft, become the perfect and speaking vehicle of noble thought. Fourteen feet high, the total height when surmounted by the cupola, will be twenty-three feet. As intimated, what might be called the "theme" of the artist in his treatment of the oak, has been Christ, the True Vine, whom the faithful receive in the Sacrament of the Holy Communion—He the vine, His the branches. On the lower part of the throne, two on the prayer desk and two on the sides of the throne, are carved the figures

of the prophets Isaiah, Jeremiah, Ezekiel and Daniel. The whole constitutes probably the finest specimen of the art of the wood carver to be found in any ecclesiastical structure in this Dominion. It comes from Jones and Willis, London, in whose establishment work on the cupola is now in progress. His Grace, long since securely "enthroned" in the hearts of churchmen in the diocese, took his place on this material throne at the eleven o'clock service and all, with kindling spirits, felt it to be his "proper place." The Litany desk is a most beautiful memorial gift. On one side is carved the cross, and twined about the crown of thorns—symbols for all time of the "Love Divine, all loves excelling." On the front are the angels of the resurrection which the artist has carved in the wood. With the throne and the Litany desk there also arrived the twelve angels needed to complete the "adoring host" which surmount the choir stalls. They were all in place, reminders of those heavenly choirs which "rest not day nor night, saying, Holy, Holy, Holy."

A letter just received from Dr. Boyle, president elect of King's College, Windsor, brought news that he would come to Windsor on March 31, assuming his duties immediately.

On the evening of Tuesday, March 14, there opened at the Church of England Institute a series of Lenten lectures upon the subject, "Great Masterpieces of Christian Devotional Literature," the lecturer on this evening being Dean Llwyd, and his theme, presented with memorable power, that wonderful human document, "The Confessions of St. Augustine." The hall was crowded and the lecture profoundly impressed all who heard it. It was one to linger long in the memory and to make any present who were not familiar with the treasures which the centuries old book contains eager to possess himself of them, that he might feel the beating of the heart of the great thinker who found God "food for strong men" and the moment of whose conversion was designated by the dean as the greatest moment in the history of the Christian Church since the days of St. Paul and St. John.

At a meeting of the congregation of St. Paul's Church, held on the evening of March 16, Archdeacon Armitage in the chair, a decision was reached by a vote of 84 to 36 to have a vested choir, the decision to become effective not later than Easter. The matter has been under discussion for years. At the annual meeting it was voted upon, the result being in favour of the vested choir, but the attendance was not thought to be large enough to really represent the congregation adequately, and for this reason the meeting on the evening of the 16th was convened.

OTTAWA

BOARD MEETING OF W. A.

Three New Branches in the Diocese

During the past month unusual progress in the cause of missions has been noted by the Ottawa Diocesan Women's Auxiliary, a board meeting of which was held last week in Lauder Memorial Hall. Rev. E. A. Anderson conducted the devotions and Miss Annie Low presided. It was reported that a branch of the W.A. had been organized at St. Matthew's Church, Ottawa; a W.A. branch at Renfrew and the Girls' Auxiliary at Ashton has been reorganized into a W.A.

The Caroline Greene Memorial fund for the church at Le Pas, in the diocese of Saskatchewan, has reached the sum of \$362.81. The collection which will be taken at the Junior Auxiliary meeting during the sessions of the annual will also be devoted to this fund.

The annual meeting will take place May 9th, 10th and 11th. Bishop Roper will preach the annual sermon on the evening of the 8th inst., and a prominent speaker who will be present to give an address is Rev. A. L. Fleming of

Baffin's Land, who works among the Eskimos.

The treasurer reported receipts for the month to be \$517.57 and the expenditure was \$72.90.

During the month two bales and a co-operative parcel was sent out to mission fields as reported by the Dorcas secretary. These were valued at \$68.62. Two sets of communion vessels were donated to the diocese of Qu'Appelle, two sets provided for St. Mary's Hall in Honan, China.

The literature secretary, Mrs. Lamb, announced that during Lent a study class would be held in Lauder Hall at four o'clock on Monday afternoons to which all W. A. members are invited. The receipts in this department for the month were \$6.10. Summer schools will be held this year at London, Port Hope, Lennoxville and Rothesay.

In the extra-cent-day fund the receipts for the month were \$67.99.

Branch reports were presented from Wales W.A., Newington W.A., Winchester J.A., Madawaska W.A., Pembroke W.A., Westmeath W.A., Pakenham W.A., Galetta W.A., Carp W.A., and Richmond W.A.

A resolution of condolence was passed to Miss Ferguson of Lanark on the death of her father.

QU'APPELLE

SYNOD NOTES

SYNOD FAVOURS EQUAL SUFFRAGE IN CHURCH COURTS

By more than a two-thirds majority, the clergy and lay delegates attending the recent Qu'Appelle Synod, went on record as favouring equal suffrage in certain church courts. It requires a favourable vote at two consecutive sessions of Synod before the measure becomes law, and this is the second time that the Synod of Qu'Appelle has given a vote favourable to the proposal. It gives women the privilege of voting at parish and vestry meetings.

SUNDAY SCHOOL REPORT

The report of the Sunday School Commission presented by the Rev. A. E. Burgette was of very great interest. Changes of staff were reported as follows: "The Venerable Archdeacon Johnson resigned the position of chairman of the association in 1914, and the Rev. H. A. Lewis, rector of Fort Qu'Appelle, was elected in his place. The Rev. A. E. Burgette was appointed secretary in place of Rev. Mr. Lewis, resigned. In leaving the diocese in 1915, Rev. Mr. Lewis resigned and the Rev. Canon Knowles was elected chairman. Rev. F. Stanford and Rev. C. J. Stuart were appointed as examiners for Sunday School examinations. The Rev. Oliver Wakefield was elected as assistant secretary, and Miss Gordon of Indian Head, continues in office as treasurer of Sunday School funds. Miss Bonanquet and Miss Clarke, both Sunday School experts, have joined the staff of the Railway Mission to take up Sunday School work on the prairie."

WOMAN'S AUXILIARY

The work of the Woman's Auxiliary was reviewed in a short report. At its spring meeting in 1915 the Executive Committee reported the sum of \$4,000 and undertook the entire support of the work among the women and children in the foreign field. The board has pledged itself to provide the salaries of the matron and a teacher in Gordon's Indian Boarding School. Fourteen new branches of the W. A. have been formed in the diocese since last meeting of Synod.

SEMANS

ST. LEONARD'S

Nine children of the weekly Catechism Class held every Friday at 4.30 p.m., have been awarded bronze crosses, for attendance and proficiency.

Class A.—Maud Bridges, Dorothy Johnson, Edna Johnson, Ethel Johnson, Irene Staigh. Class B.—Vivian John-

son, Paul Laesch, Charles Laesch, Susie Laesch.

The average attendance for the whole year has been fourteen. The crosses were presented to the children by the Rev. H. Bucklee on Ash Wednesday, at the children's intercession service.

A course of special addresses are being given in St. Leonard's, Semans, Christ Church, Nokomis and St. Michael's, Lockwood, by the vicar, on the history and contents of the Prayer Book, and also on the Provincial and General Synods of the Church in Canada.

Ptes. Sydney Goldsmith and R. Lemon are still in Portage la Prairie, and Ptes. R. Ford and Geo. Maher are still in Winnipeg. Corporal Scarth and Pte. Thos. Saunders are still in Saskatoon. All are recruits from Semans and were faithful and regular worshippers and supporters of St. Leonard's Church.

NOKOMIS

CHRIST CHURCH

Mr. George Butler, of Nokomis, an old St. Peter's London Docks boy, has been accepted for overseas service.

Mr. Butler has been a noble example of faithfulness during his stay in Nokomis. He has more than proved the worth of the faithful priest's work whose struggle to uphold the schools at St. Peter's Parish is no easy one.

Father Wainwright has certainly taught the true faith, manliness and real patriotism to Mr. Butler. The prayers of the faithful will readily be given to our soldier George, now that he has been accepted for active service.

Church people in the parish and mission of Semans have been given a special opportunity for helping and understanding missionary work.

Missionary boxes have been given to willing persons, who are pledged on Wednesdays and Fridays to observe the suggested rules—

1. Pray for missions at home and also in the Church for at least five minutes, at one of the appointed services.

2. Something must be placed in the box as an act of self denial.

3. Some restraint is to be placed on the food eaten. Concerts, dances, and card playing is also forbidden throughout the forty days' fast.

In this way it is hoped that the three Divine counsels of our Blessed Lord may be observed in the parish. "When ye pray . . . When ye give alms . . . When ye fast."

QUEBEC

QUEBEC

THE CATHEDRAL MISSION

The ten days' mission at the Cathedral is in full progress at the time of writing. It is impossible to speak of results, yet there are abundant indications that the mission is taking hold of those who attend. Masterly sermons and very direct instructions have been given night after night to attentive congregations on the life of grace. One great result will be undoubtedly the leading of many people to pray far more earnestly than before. The intercessions night after night have been one of the marked features of the mission and each service closes without any collect or benediction but simply with a few minutes of silent prayer. Many have been the real prayers that have been offered up during these past days in the Cathedral—the Cathedral church of the diocese has become a real house of prayer. Many, too, have gained a new view of sacramental grace and a deeper appreciation of its need.

On Friday night a considerable number remained behind and went up to the chancel to take the Resolution Cards in response to the missionary's invitation. During the course of the mission many intercessions and questions have been sent in and answered each night.

The closing of the mission takes place on Sunday night, March 19th.

TRINITY CHURCH

Canon Howitt of St. George's, Hamilton, has preached to considerable congregations at the mission at Trinity Church. Every afternoon a Bible Study service is held. The Mission closes on March 19th.

COOKSHIRE

The mission is to be held in Cookshire deanery during Lent. A programme has been prepared whereby a mission lasting a couple of days will be conducted in every parish of the deanery during lent.

RICHMOND

The mission was held in six centres in Richmond deanery during the Septuagesima season. The missionaries were the clergy of the deanery, who visited one another's parishes, two by two.

BISHOP DUNN MEMORIAL

The committee appointed to consider the raising of a Labrador Mission Fund as a memorial to the late Bishop Dunn, of Quebec diocese, have decided to postpone for the present the active work of collecting the sum aimed at, namely a minimum of \$25,000.

RUPERT'S LAND

The pastoral of the Archbishop has this Lent been given in parishes in sufficient quantities to ensure each parishioner having one if they so desire. In response to his Grace's appeal and following upon the retreat recently conducted by the Bishop of Kootenay, efforts are being put forth by the clergy and workers to awaken the spiritual life. In many parishes signs are now evident that Lent of 1916 will be an extraordinary time of revival.

His Grace the Archbishop left for Toronto on Sunday evening last to attend some meetings of the M.S.C.C.

WINNIPEG

The Rev. W. Loucks, rector of All Saints', addressed the St. Alban's branch of the Mothers' Union at their weekly Lenten meeting on Tuesday, March 14th.

ST. THOMAS'

Mrs. English, a faithful worker of St. Thomas' Church passed to her reward on Thursday, March 9th. Since the inception of the W.A. in this parish she has been president, a teacher of the Girls' Bible Class and a treasurer of the Sunday School. Before the parish of St. Thomas was organized she was a member of St. George's congregation and in each was a member much beloved.

CATHEDRAL

Special services are being held in the Pro-Cathedral on the Wednesday evenings during Lent with addresses on the Ten Commandments. The preachers for the season are: the Venerable Archdeacon Fortin, Rev. W. Loucks, Rev. H. Cawley,

Rev. Geo. Horribin, Rev. W. B. Heeney, and the Rev. Dr. Robinson.

ST. CUTHBERT'S

In response to his Grace's pastoral a revival of spiritual life is being shown in St. Cuthbert's parish and preparations are under way for holding services of a mission nature during Passion week.

A beautiful brass tablet has been placed in St. Cuthbert's Church in memory of Frederick Hefferman, aged sixteen, who was killed in action at Festubert on May 22nd, 1915. The memorial, erected by his mother, was unveiled at the Sunday evening service.

BRANDON

The Rev. S. R. Hammond, rector of St. George's, Brandon, has been appointed priest-in-charge of St. Mary's Church until after Easter.

TORONTO

TORONTO

The Bishop of Toronto held a dedication service for St. Faith's Home for Girls, 220 Beverley St., last Thursday morning.

ANNUAL MEETING OF THE DEACONESS TRAINING HOUSE

The annual meeting of the Church of England Deaconess and Missionary Training House was held last Tuesday evening in the new mission rooms of the house, Pembroke Street, the big hall being crowded to the doors. The Bishop was chairman. Miss Connell read an excellent report of the different works of the training houses. Lectures are given by the clergy and doctors, clinics are held, classes in physical culture, for story-reading aloud, sewing and practical work amongst the women and children of the district. Two thousand visits have been paid by the deaconesses; 600 patients looked after both at the house and at home. A Coal Club has had excellent results, also missionary work in combination with the Big Sister movement.

Preventive rather than rescue work is aimed at. Many students have gone to many fields of labor, and the associates have nobly helped in the working of the house. Mrs. Trees was re-elected secretary; Mrs. Reeve, whom all were glad to welcome back, head of the junior and senior associates; Miss Connell is head deaconess, with a staff of seventeen resident in the training house. Short addresses were given by Ven. Archdeacon Ingles, Rev. Canon Dixon, Rev. C. J. James, and Rev. J. Bushell. Mrs. Saywell, L.R.C.P. and S., also spoke. Tea was served in the hall downstairs.

PERRYTOWN

At the annual meeting of the Woman's Guild in connection with St. Paul's Church, the treasurer reports that during the past eight months they

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have contributed to the Red Cross Fund, through Col. Mason, the sum of \$122.00, and per Mrs. Vaukonghuch \$20.00, to the Sox Fund, also 25 pairs of Sox.

They have also a monthly war tax of \$16.20 toward the Fund.

NEWFOUNDLAND

From the latest annual report of the Church of England Orphanage Committee, St. John's, we learn that the number of children now in the orphanage is 75. There are 39 girls and 36 boys. The largest number during the year was 88.

By the decision of the Hon. Mr. Justice Johnson on the prohibition recount 19 ballots were rejected, the applicant for recount, Mr. Nicholas Vinicombe, an east end saloonkeeper, to pay the costs.

Mr. Ralph Fowlow, of Trinity East, one of our Divinity students at King's College, Windsor, N.S., has enlisted for overseas in the 85th Highlanders.

Rev. Eric S. Tarrant is priest in temporary charge of St. Anthony's during Rev. W. G. Vivian's absence.

A kind and sympathetic "In Memoriam" to the late James J. White, priest, by Canon Colley, appears in February number of Diocesan Magazine.

The Mission of Lamaline is continuing its many activities under the leadership of the lately appointed priest, Rev. H. Kirby. Fr. Kirby recently paid the usual visit to the Island of St. Pierre and spent a week with the Church folk there. The Church at St. Pierre is under the jurisdiction of the Bishop of London, but the Bishop of Newfoundland has arranged with the priest of Lamaline to visit the island occasionally and his visits are appreciated by the Church people there.

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The Georgina Houses' Association

Annual Meeting Reports Show a Very Successful Year

THE Lord Bishop of the Diocese of Toronto presided over the seventh annual meeting of the Georgina Houses' Association Tuesday, March 14th, at Georgina House, Toronto. At the close the Bishop warmly congratulated the members on the satisfactory reports read by the officers of both Georgina House and Spadina Lodge.

The Hon. Sec. Mrs. Goldwin Larratt Smith expressed her deep regret, which is felt by all, at the retirement of Mrs. Broughall from the office of president, owing to the continued ill health of Canon Broughall and her own lessened strength. As founder of the Georgina Houses and president of the Association she has watched over its growth from its beginning in 1908 and now has the joy of seeing both houses firmly established.

The report of the honorary treasurer,

Mrs. Broughall is succeeded in the office of president of the Georgina Houses' Association by Miss Ethel Baldwin, who was unanimously elected at Tuesday's meeting.

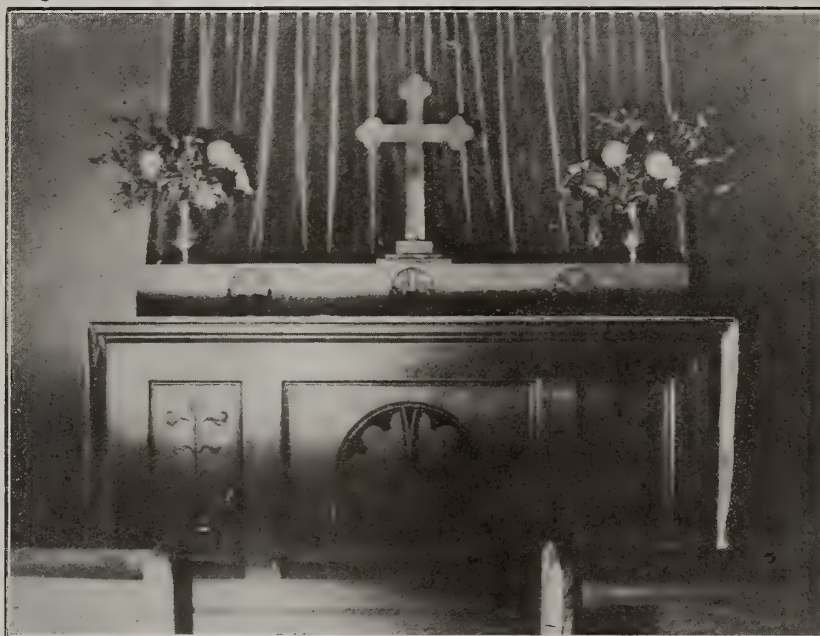
Growing Old

A LITTLE more tired at close of day;

A little less anxious to have our way;
A little less ready to scold and blame;
A little more care for a brother's name;
And so we are nearing the journey's end,

Where time and eternity meet and blend.

A little less care for bonds and gold;
A little more zest in the days of old;



The Chapel, Georgina House, Toronto

Miss Gertrude Brock, showed receipts \$13,804.81 and expenditure \$12,941.56, leaving a balance of \$863.25, an increase over 1914 of \$489.26. This in a year when the House has been filled to only 78 per cent of its capacity as against 92 per cent. in 1914 (the war being chiefly responsible for the decreased numbers) shows careful and efficient management which was cordially recognized by the Board of Directors in the statement read in their behalf by the Rev. Provost Macklem, vice-president. A reduction had been made during the year of \$2,440 on the mortgage debt and all other funds were in a satisfactory state. Spadina Lodge has admirably fulfilled the intentions of the management since its opening in Oct., 1914, and has been the means of tiding many girls over difficulties due to war conditions, which would have seemed insuperable but for its timely aid. Girls who have benefited have paid back what they could when work was obtained again. Mrs. H. D. Warren, president, read a report and also a statement from the treasurer, who was absent. A feature of Spadina Lodge is the lunch room, which during the year has given 11,685 midday dinners and from its profits has largely paid the food bills of the house. During the year there were seventy-six boarders. Reports were read by the superintendents: Miss Hepper, Georgina House, and Miss Cholmondeley of Spadina Lodge, giving an account of their respective houses from the more intimate point of view.

A broader view and a saner mind
And a little more love for all mankind;
A little more careful of what we say;
And so we are faring a-down the way.

A little more love for the friends of youth;
A little less zeal for established truth;
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen;
A little bit nearer to those ahead,
With visions of those long-lived and dead;
And so we are going where all must go,
To the place the living may never know.

A little more laughter, a few more tears,
And we shall have told our increasing years;
The book is closed and the prayers are said,
And we are a part of the countless dead.
Thrice happy, then, if some soul can say,
"I live because he has passed my way."
—Selected.

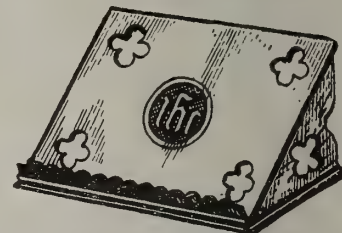
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Women's Work and Social Service

ON February 14th the unveiling by the Queen of a memorial to Florence Nightingale in the Crypt of St. Paul's, was "an act the significance of which was enhanced tenfold by the circumstances of the nation's life." In his address at the ceremony the Archbishop of Canterbury said:—

"For half a century we have thanked God for what Florence Nightingale has wrought and taught, but we did not know its range or greatness till now. So it is fitting that your Majesty, on behalf of English womanhood, should unveil this monument in a year when, in the nation's need, tens of thousands of women are, with persistency of quiet devotion and a ministry of steadily increasing skill, following the path wherein the lady with the lamp was pioneer."

A popular legend had grown up around the name of Florence Nightingale even during her lifetime, but the popular legend was misleading because so incomplete. She was not merely the "lady with the lamp"; "her vision and capacity were on a par with her splendid devotion," as the Archbishop said; she was a thinker, a strategist, a reformer of undaunted mettle, to whom her Queen paid the remarkable tribute that "a great commander was lost to the world when Florence Nightingale was born a woman"; with whom the greatest men of her day were glad to co-operate, from whom they were eager to learn.

* * *

It is impossible fully to estimate the influence of her work and ideals in the development of sanitary science and hygiene, and in the opening and organization—may we not almost say in the creation—of nursing, in peace or war, as a profession for women. For nurses she cherished what at the time must have seemed an impossibly high ideal.

"The greatest want among nurses," she wrote, "is devotion, the state of mind in which the current of desire is flowing towards one high end. . . . The two thoughts God has always given me have been—(1) to infuse the mystic religion into the forms of others, especially among women, to make them handmaids of the Lord; (2) to give them an organization for their activity in which they could be trained to be handmaids of the Lord."

She would not allow that nursing was merely a profession; to her it was a vocation.

"Who are the ministering angels?" she asked; "not they who go about scattering flowers—any naughty child could do that. The angels are they who do disgusting work removing injury to health, or obstacles to recovery, for all of which they receive no thanks; they speak kind words, too, and give sympathy."

When Sydney Herbert, the Minister of War, asked her to lead a party of nurses to the Crimea, he spoke of the "difficulty of finding women equal to a task, after all, full of horrors, and requiring, besides knowledge and goodwill, great energy and great courage," and she herself had no illusions about it.

"If there is any work which is simple, stern necessity, it is that of waiting on the sick and wounded after a battle, serving in war hospitals, attending to the thousand and one hard, dry, practical details which

nevertheless determine the question whether your sick and wounded shall live or die."

To a nurse who was about to start for service in one of the Egyptian campaigns she spoke as follows:—

"Remember when you are far away, up country, possibly the only Englishwoman there, those men will note your every action, not only as a nurse but as a woman; your life to them will be as the rings a pebble makes when thrown into a pond, reaching far and wide, each ripple gone beyond your grasp, yet remembered almost to exaggeration by those soldiers lying helpless in their sickness. See that your every word and act is worthy of your profession and your womanhood."

* * *

The story of the ministry of nurses in war, and especially in this war, cannot, perhaps can never be fully told.

"You will give your life for the care of others and few will note your sacrifice."

These words of Dr. Cannon to the graduating class of 1915 from the Stratford Hospital, gain an added significance in regard to the service of war nursing. We have seen from time to time some of the Army nurses amongst us in their trim military uniforms; we read the cheery letters of those who have gone to the front, making light both of their hardships and their services, like the good soldiers they are. Now and then some striking illustration brings home to us something of the risk that is involved in the nurse's service; the death of Nurse Ross on service at the Toronto Convalescent Home for Soldiers, of Nurse Jaggard and Nurse Munro at Lemnos, where they succumbed to disease—these friends and comrades of our own are types of their noble profession. Deeds of special heroism like that of Nurse Davies who took the inoculation test for gangrene; of Edith Cavell, whose nobility of heart was shown in the spirit which impelled her to remain in Brussels, no less than in the bright, calm courage of her martyrdom; perhaps most wonderful of all, the brave nurses of the *Marquette* with their cry of 'Fighting men first,' who died for their country when the vessel was torpedoed. These deeds and others like them, we know, we glory in; but of the daily, hourly, unceasing heroisms, "in weariness and painfulness, in watchings often," through which the Nursing Sisters fulfil their office and ministry, we can necessarily know but little.

* * *

Women of all ranks and nationalities are serving with hospital and ambulance units in all parts of the war zone, and we have been able to know something of their work in Russia, France, Belgium and Serbia. Miss Losanitch has told of the terrible conditions under which the work of nursing was carried on in Serbia, amid ravaging sickness, tragic shortness of medical supplies and even of food, and "in the presence of sorrow before which one could only

be dumb." The story of the devotion of English and Scotch women in Serbia has yet to be fully learned.

"The work of these British women in Serbia makes the blood leap like the death of Byron at Missolonghi or the legion of Englishmen who fought for Garibaldi. At the beginning of the war Serbia was a place of vermin, where wounded men lay on the straw and thirsted and hungered until their wounds festered into fever and they died. To those horrors British women went out just as fast as they could find organizations to take them; they dwelt in the filth and breathed in the pestilence, and did not care how close they went to death so long as they could strike at him. . . . Because these women were brave and adventurous and trained and disciplined, they acquired a mastery over pain, and stopped one of the leaks through which there gushed out the life of Europe."

One of them, a member of the Scottish Women's Unit, after speaking of their hope of "thrills" on the journey out, in view of the prospect of the Austrian entry, says:—"But now with our helpless cases, we are like mothers of young children and only hope to be left quiet. Should anyone have to be left behind with the helpless cases, I fancy the whole unit would volunteer." While a member of the Farmers' Unit, invalided home, and in great anxiety about her comrades at Belgrade, then under fire, said, "Our people will not leave the wounded, so if the hospital is burned they have gone with it."

These nurses and other members of the Red Cross, accompanied the Serbian people on their retreat, and after sharing their hardships and suffering, many at least have reached safety, though some had already given their lives for "our little ally," dying like soldiers on duty.

* * *

In this brave company we are proud to have so many Canadian nurses, serving at Lemnos, Alexandria, Salonika, in parts of France and Belgium, as well as in homes and hospitals in England.

One, writing from the Mediterranean, says:—

"The day the hospital ship was expected with the wounded we were all at work early; by that evening we had 115 patients, and every bed was full; besides admitting them they all had wounds to be dressed and we really had very little to work with that first day. Poor boys, they were so brave and uncomplaining and it was so pitiful to see them, some without an arm or leg, some with bones shattered by shot, others with big shrapnel wounds. . . . By the time I reach home I shall be a firm believer in cigarette

smoking, for when you see a man suffering tortures and yet cheerfully asking you in the middle of the night to light a cigarette for him, one cannot help but think that anything that can give them any comfort is a blessing."

And another, whose letter appears in *The Canadian Nurse*, writing from France, says:—

"Each engagement brings us a large share of broken and tortured humanity. . . . Wounds, no matter how extensive, do marvellously well. The extremely ill recover wonderfully, a few hours bringing a great change for the better. The health-giving environment of pine forest and wind-swept dunes and not-far-distant sea, with plenty of sunshine and pure, sweet water," (How different from conditions in the Near East) "give the best assistance to medical and surgical skill to bring back the shattered bodies of our men to strength and activity. . . . Very quickly are we connected with the battle-front. The telephone rings: 'Prepare to receive a train-load of wounded, one-third bad stretcher cases.' Each one, both of day and night staff, is called to his or her post. The large front hall is cleared, the surgical staff takes position there to admit, records the number of extra cots that may be crowded in, and makes note of floor space for stretchers to be placed if necessary. . . . While preparations are going on in the wards the kitchen staff is also active. Gallons of cocoa and broth simmer on the large range, and when patients are admitted, is sent to the wards in large lipped pails and given out to each man on admission."

"All the orderlies are called up, some being detailed at the station to unload and reload, others to help the night orderlies to undress and bathe patients, while the other men (sanitary squad, cleaning squad, etc.) assemble at the entrance to carry up stretchers, to give an arm to those who walk with difficulty, or to carry on their backs the lame. . . . In the operating room the sisters prepare for emergencies; they give anaesthetics frequently in the absence of doctors. . . . The men of the corps are in good repute for the speed and care with which they handle the wounded and ill, though each stretcher has to be carried up two or three stairways, and there are many helpless stretcher cases. The 'walking cases' file silently and quietly along the corridors. These are men broken from the trenches, khaki caked with clay, ragged, dirty, worn out and silent, whose accumulated miseries none may realize, whose deeds, were they properly known, would make the world dumb with respect. These stumble into the warmth and light of the wards. In the patient droop of the body, the dull retrospective eyes and restrained speech, one catches glimpses of the weeks of preceding horrors, the countless nights of slow agony passed in the sudden parting of comrade from comrade, in the shrieking noise and delirium of blood only a few hours before. A long line of stretchers fill the hallways next, and even here it is an exception to hear a moan or complaint, though this is a convoy of the most seriously wounded we have yet received. . . . We are always glad to send men to

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England, particularly when their wounds require the long furlough they so thoroughly deserve. Willing as they are to return to the 'frightfulness' of the trenches if the King needs them, they know they have done their 'bit,' and the prospect of even a week in 'Blighty' (home) will bring a pathetic smile to the most drawn face."

* * *

The international character of the Red Cross has often been emphasized, and the international service of the nurses is a very important factor in furthering the brotherhood of nations and the spirit of sympathy and understanding which is born in mutual sacrifice, suffering and service. The office of the nurse owes its peculiar value to the union of skill and efficiency characteristic of a noble profession with the tender cherishing care of the mother for her children. Add to this a courage and fortitude worthy of the soldier, and you may have some conception of that for which the Nursing Sisters stand.

"Think how your sisters play their part,
Who serve as in a holy shrine,
Tender of hand and brave of heart
Under the Red Cross sign."

HONOUR BRIGHT.

Our Public Schools

FROM THE CHARGE OF THE BISHOP OF
QU'APPELLE TO HIS DIOCESAN SYNOD

IT is impossible to speak of the religious education of our children without referring to our public school system. In whatever I say I hope it will be clearly understood that I, in no case, cast a reflection on the efficient body of teachers who are serving, as far as they are permitted to do so, the best and lasting interest of the children committed to their care.

In public schools, supported out of the public funds, the simplest principle of justice would suggest that religious communities should be dealt with on a perfect equality; if denominational schools are allowed, any religious body that desires separate schools should be allowed to have them without difference or favour; as it is one religious body, and one alone, the Church of Rome, is allowed to have schools of its own; this injustice, I believe, would be further accentuated in this province by the Amendments to the Saskatchewan School Act, as these Amendments made it impossible for a member of the Church of Rome, even on his first entering a district where a separate school and a public school exist, to exercise his liberty as a free man and support what is called the Protestant School. It can be urged that the same principle applies to the so-called Protestant and the Protestant school. I submit it is only just that if two systems are to exist every man should have the right and the privilege of supporting the school that he believes will provide the best education, create the best character, and serve the best interest of the child, which Almighty God has given to him as a glorious possession and a solemn charge.

I think a respectful and unanimous protest from this Synod would make it clear to the Government of the Province that we view with alarm the infringement of the liberty of the individual citizen.

The Church of Rome has ever been faithful in providing a religious education for her children, and no thoughtful Christian parent can do anything else but admire and appreciate the splendid efforts and great sacrifices that Church has made in the endeavour to provide a religious education for all her children. We do not wish to rob the Church of Rome of any liberty or privilege she enjoys in common with other Churches, but we may most earnestly plead for the same liberties and privileges for every Christian

communion and every citizen living in the Dominion.

At present, as you know so well, all religious bodies outside of the Church of Rome are grouped together under the now unmeaning name of Protestant, as though the Catholic, Apostolic and Evangelical Communion to which we belong had nothing more definite to impart to her children in religious faith than a protest against certain things which are peculiarly the property of the Church of Rome, as we know it to-day. In the 16th century the word "Protestant" meant something definite, and it was quite reasonable for the Catholic Christian to pledge himself true to the Catholic faith and the Protestant Church. To-day with a mixed multitude of people from every nation under heaven dwelling in our midst, with a hundred and one beliefs, and many without any definite belief, all grouped together under the head "Protestant" in one school system the situation has entirely changed. Our public school system as it is at present allows very few children the opportunity for Scripture reading, prayer and definite Christian teaching. The report on the religious education, will reveal to you the desire that exists in this province for further opportunities; with a knowledge of the School Act and a determination to use faithfully such opportunities as the law allows, the school trustees permit, the teachers welcome. However, a minister of religion may find it possible to do more than he has hitherto done in assisting the teachers in our public schools to create Christian character. The authority of the school board or the district is paramount, of course, and only such religious instruction as is permitted or desired by the board may be given even in the half hour previous to the closing of the school in the afternoon. It would, I believe, be much easier for ministers of religion if they were recognized as visitors of the school in their respective districts, by the department of Education, and if the earnest and expressed desire of the parents of the interested children were sufficient to obtain the opportunity for imparting definite religious instruction in the permissible half hour at the end of the school day. In many places, perhaps, the board of trustees if approached by the minister would permit the teacher or minister of religion to give the religious instruction desired by the parents; in many districts we might hope the board of trustees would desire that the school be opened with a recitation of the Lord's Prayer on the request of the parents of the children. The Saskatchewan School Act orders Ash Wednesday, Good Friday, Easter Monday, Victoria Day and Dominion Day, Thanksgiving Day, Christmas Day, New Years' Day to be observed as holidays; for this we are devoutly thankful, and we must do our utmost to make the Church's fasts and feasts recognized by the state, holy days as well as holidays for the children. Special children's services in our churches, schools and homes on these days might be provided and abound with blessings for the lambs of Christ's flock. When we use the opportunities already given us we may reasonably ask for more.

Columbian Canteen for Canadian Soldiers

THE Bishop of London on March 10th, formally opened the first Columbian canteen for Canadian soldiers, which the British Columbia and Yukon Service Guild is running under the auspices of the Canadian Red Cross Society. The object of the Guild is to show Churchmen in British Columbia how the home organization cared for them in England as well as in their own homes. The canteen, which is open from 9 to 12 each night, is at 11, Charles - street, Berkeley - square, W., and another will shortly be opened at 5, Connaught - place.

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Ordination of the Rev. R. J. Campbell

Striking Sermon by Canon Adderley

By THE REV. E. A. FITZROY

YESTERDAY, the Feast of St. Matthias, the Bishop of Birmingham in his Cathedral Church admitted the Rev. R. J. Campbell, formerly of the City Temple, to the diaconate. It will be remembered that some little time ago the Bishop of Oxford had received him back into the Anglican Communion in which he was baptized and confirmed. The sermon was preached by Canon the Hon. James Adderley from Acts 1, 21 (the Epistle for the day). The sermon, one of great ability, was on a Divine Vocation. The preacher said that God had a special purpose to be carried out by St. Matthias. So now each ordained had to say that he believed he was moved by the Holy Spirit to enter the ministry. The thought of Vocation was (a) awful, (b) comforting. The initial mistake was not frequent but subsequent distaste as to change of work was very possible. God's call was often very surprising, as when St. Paul, the Pharisee, was called to convert not the Jews but the Gentiles. It was comforting because we may be sure that God provides the grace for us to accomplish whatever He calls us to and also that He will be with us always as He was with St. Paul. The special call of ministers as in the case of St. Matthias was to be witnesses for the Resurrection. This means for us now not merely to assert the fact that Christ rose from the dead but to show men that He is alive in the Church which is His Body. The power of Christianity has always been in its capacity for revival. We hear much of revival now. Let us be sure we are looking for it in the right place—not in

mere human plans but in the life of Christ Himself, in the members of the Church. This will be seen in Mission work, in re-interpretation of the Creeds, in the meaning of the Bible, in modern times; in the clearing away of old prejudices and heresies and in Christian social reform; in the revival of mysticism and worship, and above all in the desire for unity which is so marked a characteristic of Christians to-day.

All great revivals have come from leaders who were obsessed with belief in the living Christ—Wesley, Henry Martyn, Charles Simeon, Frederick Denison Maurice and Dr. Pusey.

If the war has thrown us back on our religion and made us more certain than ever that without Christ we can do nothing, it has also shown us why so many doubt the Resurrection.

To many soldiers who call themselves by our name, we are to all intents and purposes a dead thing, to many of us at home the Church of England is a name and nothing more. Can these dry bones live? That is what all true Church of England people are crying out. There has never been a more critical moment in the story of the Church.

Addressing Mr. Campbell, the preacher said: Dear Brother, whom it has been my privilege to know and love for many years, you have an advantage over us in that God the Holy Spirit has so clearly shown you that He is with you and was calling you, long before you were asked the question in the ordination service. To deny the work of the Holy Spirit in your former ministry, would be for me at least, to risk committing the unpardonable sin. Nevertheless the step you are taking to-day is a very real step onward in loyal membership of the Church in which you were christened and confirmed. It is in no spirit of flattery (that would be out of place at such a time) that we welcome you to fellowship in the Anglican ministry. You join us at a time which I have already described as critical, thank God, not so much in the direction of alarm as of hope. Old controversies between Christians are ceasing to savour of reality; different denominations are able to learn from one another in a way that was impossible not so very long ago; the three great divisions of Christendom are allied together in a common warfare. Here at home the descendants of those who were most bitterly opposed to one another are longing to walk together in the House of God as friends. We are learning how to worship, how to pray, how to meditate and how to keep silence, what conversion is, what grace is. The common love of Jesus is making us one in united effort heavenward. Outside the immediate circle of the Church, the old quarrel between Religion and Science has almost ceased, while philosophers from every quarter are making suggestions which are enriching Christian thought. May God the Holy Spirit confirm in you those graces which will most help us at this time to the glory of God. May we be witnesses together of the Resurrection.

Bishop Farthing's Appeal

URGES RACES IN QUEBEC TO DROP BILINGUAL QUESTION

THE Bishop of Montreal, Dr. Farthing, has issued an appeal through the press to French and English people in the province, to drop the bi-lingual question in Ontario until after the war, as it is interfering with recruiting. The Bishop points out, that the official figures for enlistment in Quebec show that this province stands in proportion at the bottom of the list of the provinces in recruiting. In regard to the bi-lingual controversy his Lordship says that if the Dominion at large saw that this province had thrown itself into the war with earnestness and had done its part, they would be in a far better position to discuss differences, which may exist. If they held back, that would only prejudice the case, as there would not be the same willingness to grant concessions.

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VOL. VIII., No. 13

TORONTO, THURSDAY, MARCH 30, 1916

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Offices: Rooms 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

The Week

The Fourth Sunday in Lent

THE old name of this Sunday, Dominica Refectionis, Refreshment Sunday, gives us the keynote for the day. Its theme has been described as "Refreshment in Penitence" which again may be called "Divine grace in and through Penitence."

The miracle of which the Gospel tells us has many lessons to teach which need not now detain us. It is sufficient for our present purpose to observe that the loaves and fishes were symbolical of the spiritual grace which God gives to those who need and desire it. The epistle brings before us the truth that we are living in the dispensation of grace as distinguished from that of mere law—not that there was no giving of Divine grace under the old covenant, for no man can serve God rightly except by grace; but grace is the characteristic feature of the new covenant in a way in which it was not under the old. Grace and truth came by Jesus Christ and in Him we have an inexhaustible fountain of grace from which we may always draw according to our needs. Herein lies the difference between the religion of Christ and all others: that in them we have laws for our obedience offered as it were from outside, while in Christianity we have, with the Divine law, grace, if we will only use it to keep the law. By union with Christ we become children of God and citizens of the Jerusalem which is above.

We think, then, to-day, of the

Divine grace. Now grace is a word which is variously used, but there can be no difficulty about what it means in this connection. It is the power of God in Jesus Christ, operating in men by the Holy Ghost. And its relation to Penitence is twofold:—

First, it leads to Penitence. It enlightens our minds so that we may see our sins and estimate their evil nature in contrast with the holiness and love of God. It strengthens our wills so that we may turn from our sins and towards God.

Second, it is in a sense the result of Penitence. It is true that Penitence cannot properly deserve God's grace, yet none the less it is a cause of it because it clears away the barriers to the free course of that grace. So grace as the result of Penitence brings three blessings which correspond to the essential elements of repentance.

1. Comfort, or consolation which answers to the sincere sorrow for sin which is necessary in repentance.
2. Forgiveness, which answers to the confession or acknowledgement of sin.
3. Strength, which is necessary in order that out steadfast purpose to lead a new life and avoid sin for the future may be carried into effect.

The Talk of Peace

FOLLOWING the many proposals as to what shall be done after the war, come divers rumours of prospective peace within the next six months. For some time there has been a disposition to look through the conflict no less than at it. Expectation of a truce may be based upon the desperate aspect of home affairs in Germany or upon the growing evidence that German military assaults are losing their force. A better ground for speculation lies in the attitude of financiers, in especial the forecast of prohibitive shipping rates at Lloyd's within a year should the war continue. Again the tentative suggestions of the conditions under which a peace compact might be signed, may be noted. As yet there is nothing definite or clear-cut about the issue, and reports of approaching peace may simply arise from the feeling that the stupendous draft made upon national resources in this titanic struggle cannot much longer be endured. In any case amid the non-committal attitude of the various governments engaged in the strife, the question looms large as to when the war will be brought to a finish.

A Noteworthy Item

THE annual report of the British Prison Commissioners shews that expenses of these penal institutions for the current year have been cut down to the tune of half a million dollars. Is this due to the sobering effect of the war? The decrease of crime in large cities has been already favorably commented upon, and in this instance at least twenty prisons have been closed. The disposition to deal leniently with delinquents whose services might be far better employed in the army than within the walls of a jail, perchance partially accounts for this reckoning. Yet it can hardly be the whole story. The social sense of patriotism, the influence of millions of lives devoted to the country's cause, and counting no sacrifice too great even under the keenest hardship and sorrows of life, must have its effect upon the most obdurate natures. Few of those even amongst the so-called "criminal class" but have some human touch in them which can respond to such heroic appeal. Light is the sharpest detective in existence. Considering the fact that English towns and cities have been at night for a year in all but total darkness, the record above mentioned is significant.

Prohibition in Ontario

PROHIBITIONISTS have scored a marked success in evoking the Government measure which comes into operation on the first of September. At this date all public licences for the sale of intoxicants will be annulled and all public bars within Ontario province closed. For the time being the government authorities have dispensed with a referendum, and passed this act in anticipation of its sanction by popular vote after the soldiers now at the front have returned home. It is, therefore, at present enacted under the guise of a war measure, accompanied by certain limited privileges allowing the use of alcohol by private purchase from manufacturers for private consumption or its use under a physician's prescription as a medicine. Viewed as a measure under conditions of war, its application appears belated although giving fair opportunity to the liquor dealers to dispose of their stock. It seems more consistent to regard this enactment as a government policy befitting the social demand. And, of course, with this proviso, namely, that the ultimate decision about the drink traffic in Ontario shall be subject to the suff-

rage of the whole complement of its citizens.

Bravest of the Brave

WHEN the din and smoke has cleared away and the story of our tumultuous times is set in cool prose, who shall be equal to the task of setting forth the thrilling romance of that brave army of women now daring the roughest and heaviest of work to keep things going at home whilst their brothers, sweethearts or husbands are at the front? They are enlisting for this service at the rate of fifteen thousand per month. They toil on the farm, in the munition factories, in mines and smithies, in railroad stations and car-shops, in ticket offices and crowded thoroughfares, on trams and busses, on the police beat, the huckster wagon, the milk route, the motors, and the coal-heaver's cart. Nothing seems to come amiss, and these women are cheerful, and it is all a labour of love. If ever beneath the seamy side of existence, and behind the grimy face of mortal things there sang a luring poem of hope it is in this glad sacrifice made to humdrum duties by women whose quiet heroism excels the arduous of the battlefield. England has never had such a lesson of patriotism to bequeath to her children, and the world is proud of these women. They need no monument beyond their tanned faces and roughened hands.

The Shackleton Antarctic Party

PROFOUND interest and deep anxiety has been awakened in London, England, by the wireless despatch announcing that the "Aurora" broke away from her moorings in the Ross Sea, and a crippled ship with a part of her crew is making her way back to New Zealand. The "Aurora" was despatched from the latter country in 1914 for the purpose of taking off "Sir Ernest" and his party after their dash to the South Pole. The message just received leaves the fate of this party in doubt. Moreover some of the members of the "Aurora" were left ashore. The question is whether there will be food enough to sustain them and the Shackleton contingent until such time as a relief expedition can reach those far latitudes. A year must elapse ere this can be done. Meantime much depends upon the amount of food put up in the stores placed inland for the benefit of the returning explorers crossing the ice continent from the Pole. "Sir Ernest" said the world would likely hear from him this month. It is just possible he may

be aboard the "Endurance," another vessel attached to this expedition. If so he may land in some port of South America. Until more definite news is obtained, however, the public curiosity will be piqued and the friends of this redoubtable explorer and his brave companions, will be kept in an agonizing suspense. It is devoutly to be hoped that nothing worse than a long and trying delay in getting back to civilization, is implied by the message just brought to hand. Sir Ernest Shackleton has a host of friends on both sides the Atlantic, and alike by his splendid courage and manly character deserves them all.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

F. L.	\$ 2.00
Previously acknowledged	571.35
Total	\$573.35

We shall be pleased to acknowledge and forward other amounts as they come in.

Canadian Prayer Book Revision

Some Defects and Omissions

By The Rev. A. R. KELLEY

PRAYER Book Revision is a matter of importance not only to clergy but also to laymen. It is in the Synods of the Church that the matter is voted upon and in the Synods of the Church in Canada the opinions of laymen carry great weight. Therefore it is the duty of laymen to give their closest attention to this important matter.

At the General Synod held in Toronto last September the Prayer Book was revised from cover to cover; some two hundred or more separate resolutions were voted upon, most of them were carried and a few were lost. Reviewing as a whole the changes made, some were distinct improvements, many were obvious changes neither very good nor very bad, and some were changes of a character opposed to the principles and doctrine of the Prayer Book.

Because of these latter changes it is now our duty, clergy and laity alike, to make our voices heard in Synod in defence of the principles of the Prayer Book that are now attacked. Before the proposed revision can become law, it must be passed by the Provincial Synods of each of the four Canadian Provinces (Canada*, Ontario, Rupert's Land and British Columbia). Any one of these Provincial Synods, by objecting to any part of the proposed revision, can stay proceedings. General Synod, according to its canons, cannot act in the matter of Prayer Book Revision without the consent of the Provincial Synods. It is, therefore, our duty to see to it that our Provincial Synod, which is to meet in Montreal in the near future, raises its voice in solemn protest against changes which in their tendency are disloyal to the teaching of the Prayer Book. Changes which are of this character are:—

Disuse of the Athanasian Creed

Under the rubrics of the new book permission has been granted to any priest to omit the Athanasian Creed entirely from the services of the Church. Whenever matins and Holy Communion are taken together as the morning service, permission is given to end matins before the Creed and to proceed at once to the celebration. The Athanasian Creed is now ordered to be said on thirteen feast days. On these days the morning service usually is matins and Holy Communion. By availing himself of the permission to end matins before the Creed

*As a matter of fact there are only three provinces recognized by the whole Canadian Church. The Synod of Quebec, in 1913, refused to recognize the division of the Province of Canada. Therefore, before the Provincial Synod of Canada can act constitutionally, this question must be settled.

under these circumstances, any clergyman can drop the Athanasian Creed entirely from the services of the Church year in and year out and at the same time be living up to the rules of the new Prayer Book.

Permissive Mutilation of the Athanasian Creed

If the priest, however, does not avail himself of the liberty thus granted him and decides to use the Athanasian Creed, he may take his choice—either saying the Creed in full or else omitting three verses, one of which says—"He that will be saved must thus think of the Trinity"—and of which the other two warn us that we run into certain danger and without doubt shall perish if we surrender the Faith. The question is, does the English Church hold that belief in the Holy Trinity is an essential part of the Christian Faith or not? Are we of two minds on this subject? Our Church (if this change is passed) will appear before the world saying:—"No one is any longer required to confess that belief in the Bible doctrine that the Father is God, the Son is God and the Holy Ghost is God, is necessary in order to be certain of salvation. We have no objection to these words being in the Prayer Book, but we shall not require any man to take them on his lips if he would rather not."

This is not all. Suppose that the priest decides to avail himself of the permission to say the Creed in full, he finds a further restriction. There are certain verses which the people are not allowed to recite. Whenever the Creed is to be said by the priest and people responsively an artificial division of the verses has been made whereby it always falls to the lot of the priest to have (what is evidently looked upon as) the unenviable and unpleasant duty of saying the three clauses that may be omitted. This arrangement is too strained to be consistent with our straightforward duty, whether as priests or as laymen, never to be ashamed to confess the Faith. It will surely be repugnant to all true feeling to have to resort to an expedient of this character in publicly reciting our belief. We want no artificial lines drawn between what is right for priest and what is right for the people. If the priest can say the words, so can the people; if it is wrong for the people to say them, it is wrong for the priest.

Again, these clauses are to undergo a further treatment. In printing they are to be "indented," that is, put to one side of the column. We who are Christ's soldiers pledged at the font to fight manfully under his banner against the world, want no "indented" places in our battle-line. We must present an unbroken front. It is bad enough when the enemy from without makes a breach in our defences,

but when it is caused from within, let us take warning—our cause is in grave danger.

One more point must be dealt with in connection with this Creed. Those who at General Synod advocated the omission of these verses urged that they were only following ancient usage and they illustrated their meaning by referring to another of the Church's Creeds, namely, the Nicene Creed which also once had warning clauses attached to it, but these subsequently were dropped. Therefore, it was argued, in dropping the warning clauses from the Athanasian Creed, we are following ancient precedent. This argument seems at first a strong one. But what are the facts? They are these. The reason why the warning clauses were dropped from the Nicene Creed was because an Ecumenical Council of entire Christendom in the year A.D. 451 put forth the Nicene Creed without them. Whenever an Ecumenical Council of entire Christendom (or what is equivalent, the general consent of all churches* east and west, seeing that the Athanasian Creed comes to us supported not by an Ecumenical Council but by the general consent of Christendom) takes similar action in regard to the Athanasian warnings, we shall be bound to accept the verdict. But never in all its fourteen centuries of history has the Athanasian Creed been known without the warning clauses until the year A.D. 1915, when in the city of Toronto a General Synod of the Church of England in Canada took upon itself the responsibility of allowing them to be dropped. Has the fact to be pointed out that the difference between an Ecumenical Council held in the first centuries and a Canadian General Synod held in A.D. 1915, is as the difference between night and day? This, however, is taking for granted that the Nicene and the Athanasian warning clauses are similar. As a matter of fact they are dissimilar in character and, further, are dissimilar because the Nicene warnings are a mere appendix which may easily be detached, while the Athanasian warnings are part and parcel, woven into the very structure, of the creed.

Permissive Mutilation of Matins and Evensong

Matins and evensong are not (and are not meant to be) "Mission Services." There is a great need for more informal services in certain places and at certain times than those now provided, but at the same time we must keep up to a high ideal of worship in the regular services of our Prayer Book. The ideals of worship which the Prayer Book at present sets before us secure for us in each service a well-balanced completeness. In the new book, however, these ideals are badly shattered. The present service of matins is a thoughtfully-constructed one consisting of Psalms, Bible reading and prayers in due proportion and right position, but in the new book it will be possible, at one time, to cut off the entire ending of matins, omitting the prayers; at another time to cut off the last half of the service, entirely from the "Te Deum" to the end; at another time to omit from the middle of the service all the Psalms but one, all the Canticles but one, the Old or the New Testament Lesson and the last recitation of the Lord's Prayer (which is the important recitation of that prayer because at this point it sums up all that has gone before and gives expression as no other prayer could to all the aspirations that have risen in the hearts of the congregation during the course of the service, and therefore is not the one to omit). Permission is thus granted to mutilate the services almost

*The Athanasian Creed is accepted by the Eastern Church and is to-day found in the Russian and Greek service books and has been in them for two if not four or five centuries. The words "and the Son" are omitted in the clause referring to the Procession of the Spirit, though not invariably (according to Canon D. Maclean). Mr. W. J. Birkbeck states that the Eastern Church does not object to the way the Procession is stated in this Creed. *Prayer Book Revision*, p. 14.

past recognition and no due regard is paid to liturgical propriety.

Infrequent use of the Litany

At the present time the Litany is ordered to be said on Sundays, Wednesdays and Fridays. In the future, if this revision passes, the Litany may be said on numerous occasions and at any time, morning or evening, but it will only be ordered to be said once a month on a Sunday. Thus the whole Church will lose the untold benefit that is derived from the frequent intercession required under the present rubric.

Permissive Disuse of the Communion Service

At the present time the Holy Eucharist is ordered to be celebrated (or at least the first part of the service said) every Sunday and feast day in accordance with the practice of the whole Church from the beginning. The Holy Eucharist has been the Sunday service since apostolic days and the present Prayer Book requires that this order be continued in our Church. We are allowed to stop after the Prayer for the Church Militant in certain circumstances, but we are never allowed to let Sunday pass without at least the first part of the Eucharistic service being used. In the new book this requirement is dropped and Sunday after Sunday may pass without a word from the Communion service being said. Also in the new rules of the Revised Book one of the four styles of Sunday morning service provided allows for the total omission of the Holy Eucharist. The above-mentioned change has been brought about by striking out the one word "shall" and substituting "may" in the first rubric at the end of the Communion service.

Relaxation of Baptismal Requirements

In the Baptismal service, at present we are bidden to bring the children to the Font within a fortnight of birth. The reason why the Church requires us to make such haste is because Baptism is the sole means of giving spiritual life to the child and must therefore not be delayed. In the new book the time is lengthened out to five weeks. Again, at present each child is required to have three god-parents; in the future, if this book is adopted, none other than the parents themselves are required. There is a principle involved here. Baptism is the new birth and the sponsors are the god-parents of the new birth in distinction to the father and the mother who are the parents of the human and therefore the sin-stained birth. The further practical advantage of our present system is that each child has three faithful Christian people whose one duty is to see that the child is Christianly brought up.

Alterations in Marriage Service

The present is no time to weaken the language of the marriage service concerning the first and all important purpose of the married state. In the marriage prayer the form containing the words "heritage and gift of children" is allowed to displace the present form containing the words "fruitful, etc."

Displacement of the Visitation Service

In the Visitation of the Sick as at present the priest is enjoined to perform the solemn duty of examining the faith of the sick man, of moving him to make his confession and of absolving him in the most direct manner by means of the words—"I absolve thee from all thy sins in the Name of the Father and the Son and the Holy Ghost." In this way the Church guards against the possibility of the priest saying smooth things to a dying soul and crying "Peace, peace," when there is no peace in the soul, because there has been no confession. But in the new book, if it is adopted, the whole of the present order may be discarded and the priest is left free to use his own exhortations. In other words, the present service becomes only an optional one and

(Continued on page 203)

WYCLIFFE COLLEGE BILL

THE application made last week to the Legislature by Wycliffe College for power to confer degrees in theology raises the whole question of the educational policy of the Church in Canada. As the application has been stayed for three weeks the Bishops will have to come to some decision upon the matter without delay.

There are at present three institutions in Ontario where instruction in Divinity is given on behalf of the Church of England. Trinity was incorporated as a college by an Act of the Ontario Legislature in 1851 and in 1854 by Royal Charter was granted the status of a university for the purpose of promoting "the more perfect establishment within the Diocese of Toronto (then co-terminus with Ontario) of a college in connection with the United Church of England and Ireland for the education of youth in the doctrines and duties of the Christian religion as inculcated by that Church." Huron College as an integral part of the Western University of Ontario was also incorporated by an Act of the Ontario Legislature in the year 1878, which enabled it as a university to grant degrees in Divinity. And Wycliffe as a college in affiliation with the Toronto University, from which institution they received their degrees in arts.

Trinity is controlled by the Church in the Province of Ontario and is directly responsible to her. The Corporation consists of the Bishops, certain other ex-officio members and other members nominated by the Bishops in the various dioceses, members elected by their respective Synods, besides those nominated by the various faculties—a truly representative body. The Bishops of Ontario have an absolute power of veto in regard thereto. Huron in like manner is responsible to that diocese. The Bishop is the head, and representatives of the Synod are nominated upon the council. As the powers of these corporations are sovereign, it is obvious that Trinity College is answerable to the Church in the Province of Ontario for its teaching and administration. In a somewhat narrower sense the same is true of Huron College, which is to the Diocese of Huron what Trinity College is to the whole Province of Ontario. Huron College is governed by a council elected by the Synod of Huron and presided over by the Bishop of Huron, and is answerable to the Synod for its teaching, and to a lesser degree for its administration. There are certain rights vested in the Trustees of one of the endowments of the College called the "Peach Trust," which enabled them to exercise some control in the administration of the College; but a few years ago an understanding was arrived at between the Trustees of the "Peach Trust" and the Synod of Huron by which the interest of the Synod of Huron in the management of the College was recognized as paramount. It will be clearly seen therefore that Trinity and Huron Colleges are Church Colleges, not only because they exist to teach the Faith as this Church has received the same, but also because they are the officially accredited and appointed servants of the Church whose faith they teach. The governing body of Wycliffe College is differently constituted. Wycliffe College was incorporated under the provisions of the Act respecting Benevolent, Provident and other Societies in 1877. A constitution was provided for it framed under the provisions of that Act. The founders, agreeing together as to certain views which they proposed should be taught in the College, appointed what the law would term a Board of Trustees to carry out their intentions, which board, being able to elect from time to time new members to fill vacancies, has the power of self perpetuation. In this way certain bishops and priests have been elected to the governing body of the College; but it is obvious that they are in no way representative of any Synod of the Church, nor are they able to exercise any other control than that of Trustees appointed to carry out the wishes of the founders. Those wishes—which are set forth at length in the calendar of the College—consist of certain interpretations of the Prayer Book and are utterly opposed to any contrary interpretations which may be placed upon the same Prayer Book. Therefore, if Wycliffe College is described as a Church College the words must be understood in a very different sense from that in which they may be applied to Trinity or Huron College. Wycliffe College is not at all answerable to the Church for its teaching, and is specifically debarred from regarding as open questions many doctrines which the Church has never pronounced closed. Its claim to be a Church College, therefore, so far from being fundamental, rests upon a general intention of being so, best explained on the analogy of the Roman doctrine of intention.

The committee of the Legislature to whom this application of Wycliffe College has been referred, is instructed to report in three weeks time—a period all too brief for the Church to consider adequately the many and thorny problems which emerge. It is to be presumed that Wycliffe College desires to grant degrees in theology as a Church of England institution. The question at once arises how can that power be granted so long as the Church is not officially represented on the Board of the College, or so long as the

College is subject to no episcopal or synodical control whatsoever. In Trinity and Huron in the Province of Ontario, in the University of Bishops' College, Quebec, in King's College, Nova Scotia, and in the several colleges of the Canadian West sufficient machinery is already provided for any conceivable need for the Church in Canada. These colleges are directly controlled by the Synods of the Church. It is impossible, having regard to their constitutions, to regard them as partisan. If they should in fact prove so the Synods already possess the power of controlling any bias. We have not so far heard of any Synod complaining that the existing facilities are either inadequate or subject to abuse. Why, then, when Synods are silent should private persons be listened to and a College not controlled by the Church and which has not a University standing be entrusted with degree conferring power, nominally on behalf of the Church of England. Nothing could exceed the disappointment with which many read a few years ago that negotiations entered into for the union of Wycliffe College and one of our Church Universities had been frustrated owing to the fact that the title deeds of several important endowments of Wycliffe College prevent the teaching of the College from being subject to the interpretation of a Church Synod. We feel sure that we voice sober Anglican opinion when we say that if the Legislature feels called upon to empower Wycliffe College to confer degrees in Divinity, as a Church of England institution, it would be well advised at the same time to make such amendments in the original charter as would bring Wycliffe College in some degree under the management or control of the Church it thus claims to represent.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life'."

Q.—Are the canons (1603) of the Church of England binding on the Canadian provinces except in so far as they have become obsolete? Where can the canons of Canadian General Synod, and the Provincial Synod be obtained? H. S.

A.—The canons accepted by the Church of England in England are binding on the Church of England in Canada unless the Church of England in Canada should take other order. Copies of the General Provincial Canons can be seen at the Synod Office of any diocese as a rule, but the obtaining copies is not always easy.

Q.—Is it right or wrong to pray for a person as Mr. or Mrs.?—L.

A.—Wrong—for the Church recognizes people by their Christian names, which were given them when they became Christian.

Q.—On what authority is "evil" to be pronounced "evil" and not "e'vl"? How about "devil"? ENGLISHWOMAN.

A.—We agree with you as to our ignorance of any authority for this particular pronunciation. We, too, were carefully instructed in our youth to pronounce all these bad words both carefully and correctly.

Q.—Can a Church of England be consecrated if in debt? A. G. W.

A.—No.

Q.—If dedication is sufficient to authorize service, what is the benefit of consecration? A. G. W.

A.—So as to set aside the Church for ever for the service of God.

Q.—What is the approximate number of churches in Toronto that have been dedicated and not consecrated? A. G. W.

A.—Haven't the faintest idea, ask the Bishop.

Q.—Are distinctive prayers for the dead used in any English or Canadian dioceses? If so, by what authority? Have individual Bishops the power to authorize such prayers in their respective dioceses?—Churchman.

A.—They are so used in various dioceses of England and Canada. They are

used on the authority of the Church Universal or Catholic. The Church has nowhere forbidden prayers for the dead, and such prayers are allowable even by the law of England as laid down in the case of Woolfrey. Bishops have no power to authorize or to forbid that which is the use of the Church Universal. Some Bishops before the war stated their disapproval of these prayers, but authority is not rightly founded on ignorance. Some Bishops since the war have approved of these prayers, but apparently only because people wanted them and used them without any reference to the authority of the Bishops.

Q.—Has not a priest the power to change a word in prayer if he knows it more fitting? For instance "vulgar" in the office of baptism, and "word" for "troth" in office of holy matrimony? L.

A.—Technically he has no authority and wisely, for there would be no limit to the exercise of personal judgment. He had far better instruct his people in the meaning of the words and thus avoid the difficulty of misunderstanding.

Q.—In the benediction if there is but one priest present should he say, "I commit" instead of "we commit." How many sacraments does the Church of England acknowledge? L.

A.—"We" is used because he is speaking as the representative of the King of Kings, and royal personages use "we" instead of "I."

The Church of England teaches that there are two great sacraments of the gospel which are universally necessary to salvation. But she allows that there are other rites of the Catholic Church which have a sacramental nature such as Confirmation, Holy Orders, Holy Matrimony, Penance, and Unction. The primitive Church allowed preaching and prayer and many other things to be of a sacramental nature.

Q.—In announcing the Psalms for the day is it wrong to say—Psalter, 10th day, Psalm 50? L.

A.—There is nothing wrong about it, but the more natural way is to say what the Prayer Book puts, viz., 10th day of the month, Morning Prayer, Psalm 50.

Q.—Please define heretical and schismatic. Z. Y. X.

A.—Heresy is any kind of erroneous notion concerning the faith, which is the opinion of a body of men agreeing among themselves, but differing from all others. Schism is a wilful breach of the outward unity of the Church.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

PRAYER BOOK REVISION AND THE DOCTRINE OF CONFESSION

To the Editor, CHURCH LIFE:

Sir,—The General Synod which met in London, Ont., during the month of September, 1911, was careful to lay down as a positive direction for its committee on Prayer Book Revision that no change was to be made by them in text or rubric involving or implying any change in doctrine or fundamental principle.

On the whole, this has been loyally obeyed, though many feel that the changes made, when taken as a whole, do in some way lower the standard of the Church as compared with that of the present book.

There is, however, one instance where a change, in itself most innocent, and giving a permission that no one would desire to see denied, does alter the witness of our Church very materially respecting the value of private confession and absolution. The change of rubric seems so very innocent, so right, and fitting, that no one at the General Synod detected its bearing upon the highly controversial subject of private confession.

It will be found in the alteration that has been made in the opening rubric of "the order for the Visitation of the Sick." The new rubric reads as follows, "When any person is sick, notice thereof shall be given to the minister of the parish, who shall use the order that followeth. But, if circumstances so require, nothing in this order prescribed shall prevent the minister from edifying and comforting the sick by instruction or prayer, as he shall think meet and convenient, in place of the order here set forth. All words in Italics are those added by our revisers.

Now this all looks innocent enough. It is just, to all appearance, a permission to use prayer and instruction with the sick such as every minister feels himself at liberty to do now without formal permission. But in reality it makes "the order for the Visitation of the Sick" optional.

The minister need never use it at all. He can always consider that circumstances require him not to use it. The order for the visitation of the sick is, however, that service of the Church which contains the most definite direction to be found in the Prayer Book respecting private confession and private absolution. To minimise the force of this witness has always been a difficult task for those who are opposed to the use of private confession and absolution. Their argument has always been that its use is only prescribed by the Church in an occasional office which is rarely used. This argument will be found very fully stated in a really excellent book, well known in Canada, "The Protestantism of the Prayer Book" by the Reverend Dyson Hague, who by the way was a member of the Revision Committee.

The argument of Mr. Hague is no argument at all against our present prayer book's teaching, for the Church's standard is clearly set forth even if in practise the clergy fail to live up to it. But let the new rubric of the Canadian book come into force and see how greatly the argument employed by Mr. Hague and writers of his school of thought will be strengthened. They will be able to say, "not only is the one clear direction regarding private confession and private absolution to be found in an occasional office, but by direction of the Church that office is optional and need not be used at all if circumstances so require."

It will be very difficult to meet this argument, and to show that by the change of rubric no change has been made by the Church of England in Canada in her doctrine respecting the use of particular confession to God in the presence of a priest.

A change has been made, and made so cleverly that no one saw it or drew attention to it at the General Synod.

It is to be hoped, however, that the Provincial Synods will save the Church's standard on this important matter, and prevent the intention of the London meeting being set aside regarding a means of grace which many Churchmen have learned to value. The Anglican position on this vexed subject is very guarded and carefully balanced and as such seems to safeguard the liberty of all. Any change must upset the careful balance of 300 years and is greatly to be deplored.

No such change would have been possible if openly suggested, for the terms of the revisers' commission would have forbidden it.

But it would have been far better to have openly dealt with this burning question, instead of bringing in the change by means of a rubric which professes to deal with an entirely different matter.

The matter in question, viz., the right to use extempore instruction and prayer, is one, however, that hardly needs to receive rubrical authorization, and it is much to be wished that the new rubric should be dropped and the present rubric of our English Prayer Book suffered to remain unchanged.

The matter can again be brought before the General Synod if the Provincial Synods will refuse to accept the new book unless the contemplated change in principle be abandoned.

The Church at the present requires that the sick person shall "be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter" and that "after which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort:

"Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offenses: and by His authority committed unto me, I absolve Thee from all thy sins. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

In the new Canadian Book this need never be done, and its place may always be taken by the minister "edifying and comforting the sick by instruction or prayer, as he shall think meet and convenient."

A greater change in principle could hardly be contemplated.

The qualifying words "if circumstances so require," afford no protection because we well know that the tendency is always to extend the occasional into the normal, and to make the exception the rule.

If our Provincial Synods will preserve the present liberty of the members of the Church, and refuse to allow any lowering of the Church's rule they will earn for themselves the gratitude of all sober, peaceable, and truly conscientious sons of the Church of England in Canada.—X.

THE STANDARD OF REVOLT IN THE CANADIAN CHURCH

To the Editor, CHURCH LIFE, Toronto:

Sir,—It is good to see CHURCH LIFE holding up the arms of that patriot who has raised "the Standard of Revolt" in England, and better still to read the words of Roland Palmer in rebuke of our growing self-righteousness in Canada. No doubt to Mr. Palmer it is a foregone conclusion that the graduates of his college will rally to the cause Trinity College has always stood for, progress in every field of life and thought, and if I read the spirit of her men aright they at least will not tolerate the belief that the failure of German Protestantism implies the absolute perfection of conventional Anglicanism! We must beware lest in our patriotic zeal we give way to the spirit of those who said "Can any good thing come out of Nazareth?" Only inherent wrongness and not nationality can justify our condemnation of a thing. As Mr. Percy Dearmer aptly put it (apropos of the Roman controversy):—the objection to anything merely because it is un-

English might as well be applied to plaster of Paris! Is it not the "theological impotence" of some of our priests which makes them unable to instruct the young in the basic principles of the Catholic Faith? Hence it follows that their Sunday School teaching revolves around "Moses' uncle and the Kings of Israel and Judah," while much of the preaching consists in denouncing all things German, coupled with an appalling lack of constructive work at home! We must demand a more thorough theological training. The day is forever past when an Oxford or Cambridge "M.A." can be allowed to atone for an absolute ignorance of more than elementary theology. But this is not altogether our own fault. Surely our theological colleges where men are prepared for the ministry are much to blame? They grant their diplomas to men who have spent a paltry two years—at the most three—in skimming over a few blurred outlines of general theology. How can we be blamed if we think more of our collars than of our catechism? Canon Scott-Holland's indictment of our "starched dignity" is well merited out here. The starch in our clothing is a feeble substitute for a backbone!

We young priests are let loose upon the innocent public with only the haziest ideas of our sacred office and its duties. We are almost taught to preach—perhaps. We "visit and relieve(?) the sick" in fear and trembling, simply because we have not been trained in that most delicate of arts. We are aghast and terror-struck when men come to us in confession, because our teachers have not taught us how to proceed in such cases!—And, alas! we have actually been known to repel those who, in strict obedience to the Prayer Book, have come to "a learned and discreet minister of God's Word—that he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." Let the theological colleges do their duty in these matters of vital importance, and those who raise the standard of revolt to-day will find their hopes realized in the clergy of to-morrow.

Mr. Palmer has certainly echoed the spirit of the younger generation of Trinity men at least, and it is hoped that the older clergy will stand behind our backs as we follow Father Carey's vigorous lead in "Raising the Standard of Revolt" in the Canadian Church against:—

1. Failure to teach and practice the full Catholic Faith as defined in Creeds, Prayer Book, and Canons.
2. A priesthood untrained in pastoral care and ignorant of theology.
3. Services of an unintelligible and therefore irreverent character, and the ousting of the Eucharist from its rightful place as the chief service of the day.
4. Sunday Schools in which Moses' Uncle and Jemima usurp the place of the Catechism and the Prayer Book.

Let the clergy who are convinced of the justice of this cause rise to the occasion and now while the war is on, fit themselves to grapple with the problems which, when peace is declared, will undoubtedly face us. Men will come back from the front with a new outlook upon life. They will demand a religion which is alive and able to meet their needs. What are we doing in preparation?

ERIC MONTIZAMBERT.

Little Current, Ont., March 21, 1916.

OUR NATIONAL SINS

To the Editor, CHURCH LIFE:

Dear Sir,—Your correspondent, "A Father," is of the opinion that I minimise the extent of the evils connected with divorce and the secular schools. Perhaps I do. My opportunities for observation are limited; and they are all I can judge by. Divorce has not yet touched the life of my little community; nor indeed have I ever known, nor ever seen, so far as I am aware, a divorced person. And, in my own community, I am also quite certain that the "secular" school turns out men with greater initiative and with a keener grasp of the ethical principles taught by Jesus Christ, than the "separate" school. It turns out less professing Christians. I must own; for the whole product of the "separate" school "professes." But what it lacks

in quantity, it makes up in quality. The men it produces are of the kind which when once captivated by the sweet influence of the Holy Spirit, make their religion an enthusiastic personal matter, rather than a mere conforming to a system. Outside my own community, however, I am incompetent to judge, and must therefore take "A Father's" word for it, that the ravages of these two national evils are greater than I suspect.

But even if I could not so readily acquiesce in what "A Father" says, I should not be disposed to enter into a controversy with him over these points, as I wish to cling throughout to my main contention. This he twice touches, in his letter; and to what he there says, I wish now to refer:—

1st. He thinks I should have classified the sin I described in my former letters, as "individual" rather than "national." It is, therefore, evident that he has not grasped the spirit of my contention. When a man buys "shoddy goods," as "A Father" suggests, at a cheap price, and sells them "as good material at full price," that, of course, is an "individual" sin,—a breach of the laws of good business, as well as an act of dishonesty. When, on the other hand, a man engaged in commerce is strictly honest, and abides diligently by the laws which govern the modern system of competitive trade, he cannot be said to be sinning therein as an individual.

Yet, the very principle upon which he builds up his business, is the principle of "self," and, as such, is the very reverse to the principle upon which our Lord and Saviour is said in the first three Gospels to have based His "Kingdom of Heaven" (St. Matt.), or "Kingdom of God," (St. Mark, St. Luke).

As an individual, the man of to-day who conducts an honest business on the basis of competition, does not therein sin. As a nation, however,—or better still, as a Christian society, we have sinned in giving our sanction to such a system of competition, based on a principle the very opposite to the basal principle of the "Kingdom of Heaven," and in allowing it to take so complete control of all our business, commerce, and industry. That is why I classified this evil as a "national sin."

Its evil results are also national. On a prolific earth which, like the God who made it, provides amply for all, some are very rich, and others in dire need. And this, in spite of the words of the Saviour of Men:—"How hardly shall they that have riches enter into the kingdom of God!" . . . "It is easier for a camel to go through a needle's eye," etc. Many of our "most Christian" people are those who live on interest—not "unearned increment," but increment earned by somebody else,—instead of upon the fruits of their own labours. And this in spite of the Psalmist's inclusion of "him that putteth not out his money to usury" amongst those who shall dwell on Jehovah's holy hill (Ps. 15). Money, and bonds, and stocks, and claims, and investments, have taken plenary possession of humanity, and form nowadays the all-pervading and all-prevailing passion,—so much so, indeed, that, when the interests of two great nations in these things, clash, they go to war, and kill thousands,—nay, we must now say millions,—of human lives, in order to safeguard the rights of property,—rights, by-the-bye, over which Jesus Christ and the prophets who preceded Him, and the Apostles and Fathers who succeeded Him, wasted not their breath.

2nd. "A Father" contends that "to buy in the cheapest market, and sell in the dearest," is a "sound principle in business." He should have said "in competitive business; for then I could have agreed with him. I did not for one moment mean to convey the opposite idea, nor to infer that any individual could sever himself from it, and live,—until the nation itself shall be converted of its "national sin," and shall replace the worldly and wasteful principle of competition in business, by the Christ-like and truly economic principle of co-operation therein. My sole contention was:—"Is it a sound Christian principle?" And, business or no business, I still maintain that, in the light of the Gospel, it is not.

— NEMO.]

THE PARISH MISSION AND THE NATIONAL SIN

To the Editor of CHURCH LIFE:

Sir,—In your editorial article of March 23 under the heading of "The Parish Mission," you say:—"While we are rightly convinced that Christianity has not and will not be found wanting, it must be freely admitted that the Church's application of the principles committed to her keeping has been sadly to lack. . . . Our former ineptness has cheapened and vulgarised the message." Then later on you point out as the remedy "We need plain evangelistic statements of the Apostolic Faith as the Catholic Church has preserved it . . . the whole plan of salvation as received by the Church must be unfolded."

Will you allow me, sir, as one who is and who hopes to remain a loyal son of the Church, and one who is in entire agreement with you in your faith in the all conquering strength of Christianity, to give a candid lay view of the cause of the failure to which you so clearly draw our attention?

That which you speak of as our "need" I would maintain is the very thing we have had too much of, and our real need you entirely pass over. To the lay mind you seem to be confusing the effect with the cause, the superstructure with the foundation, namely the Apostolic Faith with the teaching of Jesus. You forget, sir, that it was the burning light within ignited by contact with the Person and the Teaching of our Lord that made men exclaim "Rabbi thou art the Son of God." It was the vision which produced the creed and not the creed which produced the vision. The apostles were men aflame with new life, spiritual revolutionaries who turned the world upside down and were stoned and killed by the superior "religious" people of their day, whilst the poor and the outcasts heard them gladly. With a Mammon worshipping civilisation, such as Bishop Hall describes in his pastoral, around us, our Bishops ought to be in danger of their lives. The fact that they are so much at home amongst us all seems to point to the fact that the world has got the upper hand, and has turned the Church upside down. The war is making us see we have treated the powers of the world far too lightly, and is opening up to us the truth that the Temptation in the Wilderness is not the symbol of a spiritual struggle peculiar to the Divinity of our Lord, but of a terribly real struggle common to the sons of men to whom a vision of a higher sonship has come. Can we honestly say that we have faced this conflict of ideals and congratulate ourselves on victory?

The blinded Pharisees when our Lord told them they could not serve God and Mammon scoffed ("and the Pharisees who were lovers of money scoffed"). Here, too, in Mammon worship, lies the basis of our national sin and our national blindness, and the secret of the cheapening of the message. Let the Church teach us to love one another so that no man may "seek his own but each his neighbour's good" and our eyes will be opened and the Apostolic Faith will live again for "Love is of God" and Love is Life. "By this shall all men know that ye are My disciples, if ye have love one to another."

W. F. CLARKE, M.D.

WAR TIME PRAYERS

1528 Comox Street,
Vancouver, B.C., Mar. 20, 1916.

To the Editor, CHURCH LIFE:

Dear Sir,—The January number of the *Treasury* has an allusion to the Prayer "In the time of War and Tumults," which emboldens me to put my own feelings on record.

The prayer is referred to as "both in matter and manner incomparably finer and more apt than any of the prayers which have been put out during the present war."

Like the writer in the *Treasury* I have often regretted that this prayer is so seldom heard in church; possibly it is not a prayer of which the whole significance appears at first sight. To myself, by daily use, it has become continually dearer and fuller of meaning.

So many of these prayers "put out during the present war" approximate unpleasantly to that famous one quoted by our Saviour; their tenor is very much inclined to be "We thank Thee that we are not like these Germans."

Lent, with the Communion Service, is a genuine refreshment.

LAURENCE H. J. MINCHIN.

THE QUESTION OF CHAPLAINS

To the Editor of CHURCH LIFE:

Sir,—Mr. Swan's letter touches upon a very vital question with reference to the expeditious force. If we can claim 50 per cent. of the soldiers as Churchmen we apparently have a right to 50 per cent. of the chaplains. The probability is that that proportion of chaplains are Anglicans. The difficulty in the militia department appears to be to do fair justice to the other denominations in this respect. It so often happens in the raising of a battalion that the local Anglican minister has by his zeal in the work marked himself as the natural chaplain and though the officers may not be churchmen they yet desire his appointment. But for denominational reasons the department is forced to refuse. There is but one remedy at present, if the Bishops could only see it that way, and that is for a number of priests to enlist as privates in battalions where they think they can do good. If the authorities can be brought to support such a scheme the soldiers' pay might be supplemented by the Church. But apart from that why should we not be able to find men who could make a sacrifice? One battalion has in its ranks one Baptist minister and two Methodist probationers, while the official chaplain is a Methodist. About 20 per cent. of the men are, however, churchmen, who would welcome a priest in their midst gladly.

E. W. PICKFORD.

Brighton, Ont.,
24th March, 1916.

To the Editor, CHURCH LIFE:

Sir,—Does the Church of England in Canada take that interest in things "military" that she should? If not, why not? The 56th Regiment of Militia have been on active service since August 1914, and I have never seen a sight of their chaplain nor have they, I believe, in all that time. The 156th Battalion (Leeds and Grenville) are now recruiting, and the only man looking after their spiritual welfare is the Methodist preacher at Frankville, Ont. Unless the Church of England is different in Canada to the Church of England elsewhere there is something amiss in this matter.

C. A. FRENCH.

CONFIRMATION A SACRAMENT?

916 De St. Valier St.,
Montreal, Mar. 16th, 1916.

To the Editor, CHURCH LIFE:

Dear Sir,—In this day's issue which has just reached me, "X" asks three questions for your "Question Box" column. The first needs no comment from me for you have answered it correctly. The second question, "If the Church of England teaches that Confirmation is a sacrament, why is it so very frequently referred to in our Church papers as a rite?" No Jesuit of the Church of Rome could possibly improve on your answer to that question. The obvious answer from any man who honestly believes the doctrines of the Church of England would be based on the little word "if" with which the question begins. The Church of England does not teach that confirmation is a sacrament.

You and some others who call themselves members of the Church of England may like to inculcate the doctrine that confirmation is a sacrament. But you have no right to put forward your own views as the authoritative teaching of the Church of England. Confirmation may rightly be called the completion of the sacrament of baptism. It merely confirms to the young person all the grace with which he was endowed at baptism "wherein he was made a member of Christ, the child of God and an inheritor of the kingdom of heaven."

Z. Y. X.

We have done none of the things laid to our charge, as may be seen by referring to Question Box. We not only call ourselves members of the Church of England, but we actually are such. Z. Y. X. has no right, as he himself argues, to put forth his own views as authoritative on Jesuits, Church Membership, Confirmation, or other disputed points.

EDITOR OF QUESTION BOX.

Canadian Prayer Book Revision

(Continued from page 200)

the priest's own exhortations are put on a par with it. It need not be said that in many cases a priest finds it impossible to carry out the directions of the present service and is left to his own resources. It is one thing to admit the necessity, but it is a very different thing to do away, as is proposed, with the entire obligation which the Church wisely lays on priest and sick person alike in the present service.

Omission of "Cursed is he"

To alter the language of the Bible because its words about sin are too strong for the present day is a serious matter. Yet in the Ash-Wednesday service the words "Cursed is he" are struck out of the series of denunciations of sins beginning with "Cursed is the man that maketh any carved image to worship it," and in their place are substituted the words, "The wrath of God is upon the man, etc. . . ." The present words are taken directly from the Bible and are strong words needed now as much as ever before on account of the prevalence of appalling sins tolerated in our very midst. The present words mean simply that the Church is issuing a warning that God's curse rests on all who sin.

Frequent Recurrence of "May"

The frequent recurrence of the word "may" marks a defect in the new book. Our present book uses the word "shall" in the rubrics, but an examination of the first fifty pages of the revised book reveals the fact that the word "may" occurs seventeen times.

Absence of Needed Enrichments

It is not to be thought that our Prayer Book cannot be improved. It can be improved but only by changes that are loyal to the teaching of the whole Church from the earliest ages. The changes that are above noted are not of this character. They are of a character that is opposed to the faith and practice of that one, holy, Catholic and Apostolic Church to which, as being the interpreter of Holy Scripture, our Prayer Book makes its appeal. When, therefore, the time comes for revising the Prayer Book and adding new matter, this test must in all cases be applied—is this change in accord with the teaching of the universal Church from the beginning?

The Prayer Book can be improved and there are four particular improvements that are needed to-day. These improvements are in accord with the teaching of the whole Church from the first ages and are therefore of the kind that can be made. Not only can they be made but when we review our Prayer Book in the light of the teaching of the Universal Church, they are urgently called for. These four improvements or enrichments are:

First in regard to the central prayer of the Communion service. There is one prayer in our Prayer Book which is on a different level to all others and that is the Consecration Prayer of the Holy Eucharist when the consecration of the bread and wine to be the Body and Blood of our Lord takes place. This is the prayer of prayers and by it a prayer book is judged. This prayer in all parts of the Church, from early times to the present, has always been a very full, beautiful prayer, containing certain definite ideas. These ideas or parts have usually been five in number. First, there always has been the recitation of the original words of institution used at the Last Supper by our Lord. Then, secondly, there has been

the offering up of the memorial sacrifice on behalf of the whole Church. Thirdly, there has been the solemn remembrance of the Passion, the Death, the Resurrection and the Ascension of our Lord. Fourthly, the invoking of the Holy Ghost to come down and to sanctify the Bread and Wine that they may be the Body and Blood and, lastly, the Lord's Prayer as the conclusion.

Unfortunately our Prayer of Consecration, which did contain all these wonderful ideas when the first Prayer Book was put out, lost many of them when the Puritans banished the first prayer book of Edward VI and brought out the second prayer book, and out of these above named five parts the last four were either omitted or put elsewhere and so it has remained from that day to this. The result is that we have to do the best we can to make up for the missing parts and we use private Communion Books of our own containing the omitted portions of the original Consecration Prayer—an arrangement far from satisfactory. The American Church, however, at the time of the war of Independence in 1776, when it changed the English Prayer Book to suit the altered condition of affairs, restored the old form of the Consecration Prayer and the result is that to-day the American Communion Service is far more perfect than our own. Also the Scottish Episcopal Church over two centuries ago showed its discontent with the short English Consecration Prayer and went back to the original form. The most perfect of all English Communion Services is the Scottish. It deserves the most careful study and examination on our part and should be better known. In it the Consecration Prayer corresponds with the Consecration Prayer used in the great Eastern Churches of Greece and Russia. When, therefore, we revise our Prayer Book, this is the first change to be made.

2. The second change called for is in connection with the means for communicating sick persons. In the early days of Christianity and from those days onward, the Holy Communion was carried by the hands of the clergy from the altar of the Church directly to the sick room and the sick person was communicated without having the celebration take place at the house. This has been the universal custom of the Church and is therefore one of the changes that may be made. Here again in the Scottish Church we find this custom provided for: one of the rubrics reads thus:—"According to long existing custom in the Scottish Church, the presbyter may reserve so much of the consecrated gifts as may be required for the communion of the sick," and the English Bishops of the Province of Canterbury made the same provision in their recent report on Prayer Book Revision. They provided that in certain circumstances "the priest may set apart at the open Communion . . . consecrated Bread and Wine . . . and on the same day go and minister the same (to the sick person) . . ." The practical value of this way of communicating the sick is that it ensures the reverent celebration of the greatest of all Sacraments—often in a sick room the arrangements for celebrating are anything but reverent; it relieves the sick person of the strain of the long service—when the reserved sacrament is carried to the sick person only the Confession and Absolution and a few other prayers need be said: it relieves the priest of the necessity of going fasting from early morning till later in the day—to have to fast till late in the day may interfere with a priest's work if it be of an arduous nature: it relieves the priest, further, of the necessity of having to celebrate two or even three times a day, the rule of the Church being that a priest should celebrate only once a day: and on the whole it means more frequent communion for the sick person.

3. A third change that is called for is in connection with the ministry of healing of the sick. In the time of the Apostles and from at least the fourth century onwards the Church has always, in her ministry towards the sick, anointed them with oil with a view to their recovery. This custom is the literal carrying out of the injunction of St. James in his Epistle: "Is there any sick among you? Let him

call for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord"; and the custom of the Apostles who, after having just been sent forth by our Lord, "anointed with oil many that were sick and healed them." This sacrament called the Anointing of the Sick is one of the customs of the Universal Church, was in the First English Prayer Book, is now sanctioned by many Bishops, permitted by the last Lambeth Conference of the Anglican Bishops throughout the world,* is now practised in parishes in all parts and has proved itself to be the needed remedy for healing the sick in place of Christian Science and other like cults.

4. A fourth change that is called for is in regard to prayer for those who have fallen asleep in Christ. The Church from early ages has always been mindful of her dead, but has specially remembered them at the time of the offering up of the Holy Eucharist: the benefits of Christ's death have always been pleaded both for the living and the dead and in our present book the dead are remembered in the words of the prayer after Consecration: "that we and all Thy whole Church may obtain remission of our sins," but we need a more direct form of praying for them. We need a special collect, a special epistle and gospel which may be used at funeral celebrations and memorial celebrations of the Holy Communion and here again it is only getting back what was in our first Prayer Book: in that splendid book the Burial Service consisted of psalms, a chapter, prayers and the Holy Communion with prayers for the departed. This is the true order to which as loyal members of the Universal Church we ought to return. Surely at no time does it mean so much to us to plead the merits of the death of our Merciful Saviour as at the time when we lay to rest our nearest and our dearest. One thing that we can be thankful for at the present time is that the war has restored to us direct prayers for the dead. In the first form issued by the Archbishops these words occurred: "Have mercy on the fallen"; and in the prayers since issued by the Bishops these words occur: "that both these our brothers departed and we may be found acceptable in Thy sight." We are safe in praying for the departed that they may receive mercy in the last day or rest and peace as we sing in hymn No. 69 in the hymn book authorized by the Canadian Church:—

"Lord, all-pitying, Jesu blest,
Grant them Thine eternal rest."

There are a multitude of other points we might most profitably go into if time permitted, but these are some of the main matters to be considered. From what has been said above, it will be seen that in revising our Prayer Book, we have changed parts of it that ought to have been left unchanged and left undone things that ought to have been done.

There are many things in the new book that are great improvements, such as the rubric forbidding the marriage service to be used for divorced persons, the inclusion of the Feast of the Transfiguration amongst red-letter festivals, the provision of many special collects, prayers, lessons and psalms for various occasions now unprovided for, and services for consecrating churches and cemeteries, for harvest-time and missions and for the induction of ministers. However, when we compare the new book with the one true standard, namely, loyalty to the teaching of the undivided Church as the interpreter of Holy Writ, the verdict must be that the tendency of the present Revision has been to give way to the laxity of the times rather than to hold fast our profession and to contend earnestly for the Faith.

*Resolution 36. The Bishops, while not recommending the sanctioning of Unction as one of the Church's rites, did not "advise the prohibition of all anointing, if anointing be earnestly desired by the sick person." The Revised Prayer Book ought to give the clergy instructions as to what form of service should be used when the case arises of anointing being earnestly desired by the sick person.

Our Old Country Letter

LONDON, ASH WEDNESDAY.

THE metropolis and a great part, if not the whole, of the country, is arrayed in a garb of penitential white—the customary Lenten colour in the ancient Church of England. The snow has been strangely persistent since St. Matthias' Day; several times thawed it has come down again as heavily as ever. Its pertinacity may be compared to that of the Germans at Verdun. The lowering skies overhead, and the slush underfoot, have been dismal: but I suppose the thought that comes uppermost in most people's minds when they think of the discomfort is—How terrible it must be for the poor fellows in the trenches!

It may be hoped that one of the problems which will be handled differently after the war is that of the drink evil. That hoary-headed and hard-worked maxim that "You can't make people sober by Act of Parliament" is seen to be

of peace. Efforts are being made to educate opinion, civilian as well as military, with regard to the appalling effects of indulgence in vice.

* * *

It is very gratifying to hear of the sacrifices that have been made by S.P.G. supporters to keep the missionary flag flying. A considerable falling-off in its funds for 1915 was feared, but the general fund is less by only £4,500 as compared with 1914 (a record year), and the grand total of general and special funds is £241,000, as compared with £249,000. Bishop Montgomery rightly says that the devotion of God's people has been signally manifested. The admiration felt over here for your Canadian soldiers has had its effect in help given to the society whose connection with both eastern and western Canada is of such long standing.

* * *

Bishop Montgomery's new Lenten book, "Life's Journey," has been received

SUNDAY SCHOOL COMMISSION

ANNOUNCEMENT RE "OUR EMPIRE"

IN January last, the Sunday School Commission received word from the S.P.C.K. that, owing to the deficit incurred each year in the publication of "Our Empire," it would be impossible for them to continue this periodical beyond Advent next. They held out some hope, however, that if an extra effort was made to increase the circulation or in some way to provide for the deficit, it might be reconsidered. Before the Commission had had an opportunity to take steps to meet the situation, a further communication was received early in February to the effect that, owing to the Government's embargo on materials for paper making and the fact that under the new regulations it would not be possible for the S.P.C.K. to obtain more than 50% of the amount of paper required for their publications, they would find it necessary to suspend the publication of "Our Empire" at the close of the half-year, in May next.

This decision to stop publication so soon, rendered it necessary that immediate action should be taken by the Commis-



Gloucester Cathedral

less universally binding than many people supposed. Large areas have been made, if not sober, at least much less intemperate, by the Act limiting the hours for the sale of intoxicants; and Police Court magistrates have had much less work to do since the anti-treating order was enforced. It is much to be desired that instead of being relaxed, these restrictions should be perpetuated after the war.

* * *

Plans are being actively discussed for the promotion of trade after the war, and there is a general feeling that the old happy-go-lucky attitude of mind must be discarded in favour of foresight and organisation. Those who are anxious not so much for the material as the moral welfare of the nation are concerned not only about the temptations to drunkenness which the return of peace will certainly bring, but also about the spread of another vice which it is not so easy to discuss in public. The society for the prevention of a certain class of infectious diseases is doing a real service, albeit a distasteful one, in drawing attention to the fact that a great outbreak of these plagues generally follows the declaration

with a chorus of praise. The Bishop of London gave it an enthusiastic send-off in the Introduction which he wrote for it, and the Church papers have followed suit. There is always something distinctive about Bishop Montgomery's writings. There is a freshness and directness in both style and matter which is not always found in theological authors: perhaps he owes this, at least in part, to his "colonial" and missionary experience. Opening the book at random one comes upon a page or two about courtesy and good manners, treated as surely no Lent book has ever treated the subject before. Those who like a sleepy book full of platitudes for the penitential season had better not read "Life's Journey."

* * *

The Shakespeare Tercentenary falls on Easter Day, and a report was circulated that the services in Westminster Abbey on that day would be in special commemoration of the great dramatist! There is, of course, not a word of truth in the rumour. Reference will be made to the Tercentenary in a sermon to be preached in the Abbey on the first Sunday after Easter, which is a very different thing.

sion if "Our Empire" was to be saved to the Canadian Church. Accordingly, at a meeting of the executive committee, held on March 1st, a special committee was appointed to go into the whole question and to take such action as, in its opinion, seemed advisable. This Committee, we are glad to say, has been able to make arrangements for the continuation of the magazine, though, by force of circumstances, in a form and size different from that issued by the S.P.C.K.

Before setting forth the nature of these arrangements, we desire to point out that this committee did everything possible to provide for the continuation of the magazine in its present form and size. This, however, proved impossible for the following reasons:—

(a) The S.P.C.K. has been publishing the magazine at an annual loss of from \$2,500 to \$5,000, and as the cost of production in Canada would be greater than in England, we would be face to face with a very large deficit. A detailed statement of the annual cost of publication was submitted to us by the S. P.C.K. so that we were able to compare their prices with the cost of publishing in Canada.

(b) There was grave doubt as to the possibility of our securing for the magazine in the event of its being published in Canada, the newspaper rate of postage, and, should this not be obtainable, the cost of postage would make the price of the magazine prohibitive to most schools. The S.P.C.K. stated that, on the basis of a circulation of 30,000 copies weekly, it was impossible to make the magazine pay for itself, without charging at the rate of 35c per year plus the postage. Thus, even if the statutory privileges were obtainable, the cost per year would be very high to our subscribers, while, if they were not obtainable, the cost would be, as already stated, practically prohibitive.

For these reasons it seemed necessary to seek for a solution of the problem in another direction. This has been found in the following proposition made, by the Institute Publications and the Church Record Publications, viz., to change their present scholars' Lesson Helps into a weekly periodical of 8 pages, giving 2 pages to the Sunday Lesson, and 6 pages to story material, corresponding to "Our Empire," the title "Our Empire" being retained for this latter section. The hope was also expressed by the publishers that it might be possible to issue a special edition of 12 pages for the great festivals. This very generous offer on the part of the Lesson Publishers, has been accepted by the committee, and arrangements have been made for the magazine to appear in its new form by June next, the S.P.C.K. having kindly consented to continue issuing "Our Empire" in its present form until the end of May. The Sunday School Commission is to provide the story material under the direction of the general secretary, and arrangements have been made with the S.P.C.K. to supply the general secretary with all continued story material neces-

sary to complete stories already begun in "Our Empire." The editor of "Our Empire" has also kindly offered to co-operate with the general secretary in the securing of further material.

While this may seem to some a very unsatisfactory solution of the difficulty, we feel that a just and careful consideration of the facts already set forth will lead all to recognize that the committee has done its very best under the circumstances. Moreover, there are some advantages in the new arrangement. By combining the story paper with the Scholars' Lesson Helps, schools will be able to secure the two at a lower rate than by buying the two separately, as at present. Those schools which cannot afford the combined paper will be able to get the Lesson Quarterly or Leaflet at the regular rate; and those schools which do not take either of the papers issued by the Lesson Publications will be able to get the story paper combined with the Leaflet at no advance, or very little advance on the present cost of "Our Empire."

We have set forth these facts because we want the cordial and hearty support of all in our endeavour to meet a situation which has been created largely as a result of the war, and which we believe calls for the exercise of that spirit of loyalty which has always characterized the Anglican Church.

In conclusion, we would express the hope that this attempt to meet a very real difficulty and at very short notice, will meet with the hearty approval of all. We are convinced that, if we have the support of the clergy and Sunday School superintendents of our Church throughout the Dominion, the day will not be far distant when a much larger and very greatly improved magazine will be made available for our Sunday School scholars.

ELSON I. REXFORD, Chairman,
R. A. HILTZ, General Sec'y.

The Church in the West

A Bureau of Social Research

THE establishment of a Bureau of Social Research by the provinces of Manitoba, Alberta and Saskatchewan in co-operation opens a door of opportunity and gives a promise of service to all interested in the social welfare of the community. As the Bureau is an entirely new departure, the scope of the work and the details of organization will have to be worked out step by step. It is expected that the Bureau will have few, if any, administrative duties. Its work will at the outset mainly consist in gathering reliable information concerning existing social conditions with a view to improving the welfare of the community generally and more especially the welfare of its less fortunate members.

Last December an interprovincial conference was held in Winnipeg, attended by representatives from the governments of the three prairie provinces. Its object was to arrange for co-operative action in caring for various classes of unfortunates for whom up to the present no institutions have been established. At the same time it was decided to establish the Bureau of Social Research under the management of Mr. J. W. Woodsworth.

All who know Mr. Woodsworth's work in the past and still more those who have the pleasure of knowing him personally, will agree that his experience and enthusiasm qualify him eminently for his new position. Under his leadership it may be confidently expected that the best hopes of friends of this new undertaking will be abundantly realised. As superintendent of All People's Mission in the foreign quarter of Winnipeg, and later as secretary of the Canadian Welfare League, Mr. Woodsworth has been brought into close touch with the trials and difficulties of the poor, the unfortunate and the afflicted. He knows the prairies intimately, and few appreciate as he does the promise and menace latent in our large population of foreign birth and speech.

The expense of the Bureau is met by appropriations from the three provinces

interested. There is also in each province an advisory council of seven members, one of whom is a member of the Provincial Cabinet. The general policy will be under the control of an inter-provincial council composed of two representatives from each advisory council.

In Manitoba the Advisory Council has already been appointed and has organized for work. Standing committees have been appointed to consider the care of immigrants, child welfare, mental defectives, dependants in institutions, community work and industrial problems such as labour distribution and unemployment. In collecting information on such points the Bureau will co-operate with the various departments of government and will enlist, so far as possible, the assistance of private agencies. Where necessary it will also make special investigations.

In this connection Mr. Woodsworth writes that he would like to secure the co-operation of the various churches. In the near future he hopes to send out to clergymen a questionnaire asking for information regarding the social conditions within their parishes. He also hopes that they will feel free to call on the Bureau concerning social conditions in the West.

From the standpoint of the Church in the West, this new creation of our governments seems to be at once an additional call to duty and an offer of service. As citizens we may reasonably be expected to co-operate in this work for the benefit of our afflicted or unfortunate fellow citizens. As Churchmen it should be our pride to see that the Church does her full share in this good work. If one recalls the seven spiritual works of mercy and still more if one recalls the seven corporal works of mercy it is surprising to notice how much that once was regarded as the peculiar province of the Church has been relegated to the state, the municipality or other agencies. The change has undoubtedly brought many advantages but it has also been accompanied by serious losses. No increased efficiency in other directions can make up for the loving service that is recognized as coming

from the household of God. In our works of mercy there will be many occasions when we can use with profit the many public or semi-public agencies for social welfare and we shall be able to do so with better grace and to greater advantage if we have made what contribution we can to their success.

G. H. B.

Personal Mention

THE Bishop of Toronto observed the seventh anniversary of his consecration on Saturday, and celebrated the Holy Communion in St. James', where the consecration took place.

* * *

It is announced that Rev. Canon Howard, rector of Christ Church, Chatham, has been appointed chaplain of the 186th Kent Battalion.

* * *

The family of the late Rev. Canon Spragge and Mrs. Spragge have offered to place a memorial window in St. Peter's Church, Cobourg, to commemorate the quarter of a century of service of their father and mother to the Church. The offer has been gratefully accepted, and it is probable that a further memorial will be put in by other church members in memory of their late rector.

* * *

The Bishop of Qu'Appelle, who has gone to England, expects to be away for at least four or five months. His Lordship desires to intimate that if anyone wishes to communicate with him while in the Old Country, letters should be addressed care of the Church House, Westminster, London.

During the absence of Bishop Harding, the Ven. Archdeacon Dobie, of St. Chad's College, will act as commissary.

* * *

Rural Dean Newman, incumbent of Manitou, Man., is progressing rapidly towards recovery. Some time ago the rural dean had the misfortune to break his leg, yet only once has he omitted taking the Sunday services. Sitting in a chair he has been able to conduct them and we are glad to know he is now near to health.

* * *

The Rev. W. B. Singleton, incumbent of Westbourne, Man., has resigned and enlisted in the Western Universities' Battalion.

* * *

The Rev. H. Morgan, B.A., for some years rector of Binscarth, Man., has tendered his resignation to the Archbishop and offered himself for active service.

* * *

The Rev. Edmund C. Richards, sometime priest of the Roman Catholic Church in the diocese of Columbus (Ohio) was formally received into the Church's ministry by Bishop Rhinelander of Philadelphia on the feast of the Purification. Mr. Richards has been given clerical work within the diocese of New York.

* * *

Canon Plummer, rector of St. Augustine's, Toronto, has gone to Bermuda under orders from his doctor.

* * *

Rev. S. E. Morton, M.A., has been offered and has accepted the parish of Rawdon, in diocese of Ontario and will commence his duties on the first Sunday after Easter. Mr. Morton has been most successful in his work in the parish of Ameliasburg, where he has laboured for the past four years. At Roblin's Mills he built the beautiful and well ordered church of St. Alban the Martyr, which to-day has only a small debt against it.

* * *

The Rev. H. T. Westgate, now in charge of the parish at Shelburne, Ont., has been appointed rector of St. John's parish, Sandwich, in succession to the late Rev. D. H. Hind.

* * *

The Rev. Captain F. G. Sherring, who was for four years curate at St. John's Church, Port Arthur, is now chaplain to a brigade which is in France. Captain Sherring left Canada with the thirty-seventh Battalion which is still in England.

The Rev. Father H. P. Bull, of the Boston House of the Society of St. John the Evangelist, has been elected superior-general of the Cowley Fathers, and expects to return to England to take up his new duties during Easter week. Father Bull has been in Boston quite a long time and was for three years superior of the society there. He is loved and honoured not only throughout the diocese but one might add throughout the country. As superior-general of the society he succeeds the late Father Maxwell. As the society, besides its headquarters at Cowley St. John, Oxford, has work in Cambridge and London in England and in Africa and India, as well as in America, the office of superior-general, while one of great honour, carries with it a heavy burden of labour and responsibility.

* * *

Major the Rev. W. L. Baynes-Reed, rector of St. John's Church, Norway, Toronto, preached his last sermon before leaving for the front on Sunday morning. Mr. Baynes-Reed has been at St. John's Church for the past eighteen years, and while his congregation are proud that he is going to the danger zone, they deeply regret his departure. He has been connected with the Mississauga Horse as chaplain for the past seven years and some months ago accepted a call to go with the 75th Battalion in the same capacity.

* * *

In addition to the list of five Old Boys of Trinity College School, Port Hope, whom we mentioned last week as being recently appointed generals, Brig.-General H. P. Leader, C.B., has been appointed temporary major-general and Major-general G. R. Kirkpatrick, C.B., has been appointed temporary lieutenant-general whilst employed as chief of the general staff in India, where he succeeds Gen. Sir Percy Lake.

* * *

Right Rev. Dr. Lucas, Bishop of Mackenzie River diocese, is the guest of Dean Starr in Kingston. Bishop Lucas has the largest diocese in the world, and it extends as far north as there is habitation. His lordship has two sons in the 53rd Battalion, Kingston, and has come to see them before they leave for overseas. His trip for a great distance was made on dog sleds, and he slept in the open with the thermometer 63 degrees below zero. Bishop Lucas preached in St. George's Cathedral Sunday night, and afterwards addressed the soldiers in St. George's Hall.

* * *

Captain the Rev. Canon Dixon, of Toronto, has been recommended by headquarters as chaplain of the 180th Battalion (Sportsmen). On Sunday he preached his farewell sermon to the 81st Battalion. On behalf of the battalion Lieut.-Col. Belson thanked Captain Dixon for his work of the past few months with the 81st Battalion.

* * *

Lieut. Hugh Heaton, of the King's Own Royal Lancasters, son of Mr. Ernest Heaton, Toronto, has been awarded the military cross. Lieut. Heaton was recently reported as dangerously wounded. We are glad to state, however, that his condition is now reported satisfactory.

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Major the Rev. Canon Scott, who has been in Rome for a brief rest, is now back in the trenches with his men.

* * *

The death of Willoughby Brent, M.D., at Mahone Bay, Nova Scotia, occurred on March 16th. Dr. Brent was a son of the late Rev. Canon Brent of Newcastle, Ont., and a brother of Bishop Brent of the Philippines. The Bishop is to sail for the United States in April.

* * *

At Christ Church, Oyster Bay, Bishop Burgess, of Long Island, recently received into the Church as a priest the Rev. John Castelli, a former Roman Catholic priest. He was presented by the Rev. George E. Talmage, rector of the parish, assisted by the Rev. H. L. Filosa, rector of the Italian Church of the Annunciation, Brooklyn.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Bishop of Kingston
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. MACADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop.	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

THESSALON

The Archbishop of Algoma recently visited this mission and administered the solemn rite of confirmation to eleven persons. There were very large congregations, and since the Archbishop's visit there has been marked improvement in the attendance at the Holy Communion. Steady progress has been made in reducing the debt on the church which was remodelled and much enlarged three years ago. The offertories are at a higher level than ever before and much credit is due to the Rev. J. Tate and the willing band of workers.

ENGLEHART

The Ven. Archdeacon Gillmor, who has been in charge of the missions of S. Peter and Taron Torus near Sault Ste. Marie, takes charge of the mission of Englehart for a time.

SAULT STE. MARIE

The Rev. O. L. Jull, who for some time has been in charge of the large mission of Englehart, is to take charge of the mission district, which has been taken off the parishes of S. Luke's pro-cathedral and S. John the Evangelist.

The mission, which was conducted at St. Luke's pro-cathedral by the Rev. A. H. Lord, passed all expectations. Mr. Lord is very well known in the city and when at St. James', Sault Ste. Marie, Michigan, was often a visitor to this city. His genial nature and unparalleled eloquence is well known, and never will be forgotten his instructions and sermons. Throughout the week interest was on the increase and at the general mission services at night the church was full. The afternoon services for children and parents were extremely interesting and much appreciated. The Mission closed on Quinquagesima Sunday and the church throughout the day was thronged. At evensong the Church was packed to its utmost capacity and notwithstanding the fact that every available space was utilized, vast numbers were turned away for want of room. At the close of evensong a pleasing event occurred in the vestry when Mr. Farwell, on behalf of the congregation, presented the Rev. A. H. Lord with an electric travelling clock and silver mounted silk umbrella, at the same time expressing the congregation's deep sense of gratitude to the Rev. A. H. Lord for coming so far to conduct the mission. The Archbishop who was present also added a few words of appreciation. Mr. Lord very feelingly responded and spoke of the great happiness it gave him to be back again amongst his old friends and amid old scenes. He

found it hard to find suitable words to express his appreciation of the congregation's great kindness and he would treasure much the very beautiful gifts. The following day the Rev. A. H. Lord left the city for his parish in Milwaukee. A distinguished gathering was at the station to wish him God speed.

HUNTSVILLE

His Grace the Archbishop visited the parish of All Saints on the 15th inst. and administered the rite of confirmation to twelve candidates including some soldiers, which were presented to him by the rector for the apostolic rite of the "laying on of hands."

A good congregation was present and the wise counsel and kindly advice of the Archbishop given in his address to those who took the chief part in the service, will not soon be forgotten by those who were present.

A hearty welcome was accorded the Archbishop by many old friends who were glad to see him back in our midst. Unfortunately pressure of other engagements compelled the visit of His Grace to be very brief, and after a few hours spent in a parish which he always takes the deepest interest in, he was obliged to leave for other points in his large and scattered diocese.

HURON

GALT

Rev. W. H. Snelgrove commenced his duties as rector of Trinity Church on Sunday, March 19th, when he occupied his pulpit at both services and preached two stirring sermons to large congregations.

LONDON

When he finished his sermon in the St. James' Church, on March 19th, South London, Very Rev. Dean Davis completed his 42nd year of continuous service in his present charge. This makes a record it is believed for Ontario, there being no other pastors in the district who have remained so long in one church.

At the morning service Dean Davis preached to the men of the 70th Overseas Battalion on the text "I have fought a good fight." He emphasized the fight everyone has to make against the temptations of the world, especially against intemperance, profanity, impurity and immorality. If fought against manfully, he said, with God's help all can be conquered. He cited as models of splendid Christians a number

of the great generals of the British army.

He urged the soldiers to always honour the old flag and explained the meaning of the colours, red for sacrifice, white for purity and blue for truth.

PARIS

His Lordship, the Bishop of Huron, administered the solemn rites of confirmation in St. James' Church on Monday evening, March 20th. The rector, Rev. J. Seton-Adamson, presented fifteen candidates to the Bishop. His Lordship preached a very powerful sermon, taking for his text the 6th chapter of St. Matthew and part of the ninth verse: "Hallowed be Thy Name." Special music was ably rendered by the choir during the evening. While in town, Bishop Williams was the guest of Mr. Henry Stroud.

NEW WESTMINSTER

VANCOUVER

ORDINATION AT ST. JAMES'

In the absence of the Lord Bishop of New Westminster, who has left for Overseas as chaplain with the 62nd Battalion, the Lord Bishop of Columbia conducted the Ordination Service at St. James' Church on Sunday morning, the 19th inst. There were six candidates for ordination, Rev. L. W. Luckraft and Rev. J. N. Menin to be ordained priests, and Messrs. H. M. Bolton, T. M. Hughes, W. E. H. Goodman and R. Axon to be ordered deacons. Rev. W. H. Vance, M.A., Principal of Latimer Hall, was the preacher at the morning service. In the evening the Lord Bishop of Columbia preached.

NOVA SCOTIA

Large confirmation classes are under instruction in all the Halifax parishes, those at All Saints' Cathedral being the largest in years, and this in spite of the fact that so large a number of the young men are on military service.

Rev. H. W. Cunningham, rector of St. George's, has been confined to the house for a week past by painful although not serious illness.

Rev. W. W. Judd, head master of King's College School, who recently volunteered for military service and has been appointed to a captaincy, delivered on the evening of March 28th, the second of the series of lectures at the Church of England Institute on the general subject, "Great Classics of Christian Devotional Literature." His theme was "The Imitation of Christ," by Thomas à Kempis, and his lecture one of unusual interest and force. The subject on the evening of April 4th is to be Jeremy Taylor's "Holy Living and Holy Dying" and His Grace the Arch-

bishop of Nova Scotia is to be the lecturer.

His Lordship Bishop De Pencier, of the Diocese of New Westminster, B.C., passed through Halifax on March 23rd on his way to England with his regiment. There was general disappointment that his stay was so short, the Dean having hoped that he might be heard in at least one sermon by the congregation of All Saints' Cathedral.

Dr. Boyle, president-elect of Old King's, has written that he is coming March 31st and a warm welcome from Churchmen will certainly be his. A series of lectures for the clergy, to be delivered by strong lecturers from May 12th to 16th, has been arranged. Bishop Roper, of Ottawa, is to give a devotional address at the College chapel and deliver three lectures on "Some Modern Presentations of the Christ." Dr. Boyle will give three lectures on a subject to be announced later. Dr. Ball is to lecture on "The Differentiation of Soul and Spirit"; Canon Simpson on "Catechising"; Dr. Harris on "The Russian Church"; Dean Llwyd on "Bergson's Philosophy as it Effects Christian Belief." Rev. A. H. Crowfoot is to be the preacher in the College chapel on Sunday morning.

The Deaneries of Sydney and Annapolis have recently held successful and enjoyable meetings.

Canon Vernon, who is president of the Social Service Councils of Nova Scotia, and as such has taken a prominent part in the successful fight for a prohibitory law for the whole province, is being heartily congratulated upon the result of the combined effort of the temperance forces—the enactment of the desired law, which goes into effect on June 30th. At the last Synod a resolution was passed favourable to prohibition for the period of the war and as a permanent measure, in the event of it being found productive of the results hoped for. The fact that so conservative a body took this action told strongly in influencing public opinion.

ONTARIO

BELLEVEILLE

ORDINATION AT ST. THOMAS' CHURCH

The Second Sunday in Lent was a unique day at St. Thomas' Church, for it not only marked the ordination of two young men, Mr. Spencer Gooding, of Frankville, and Mr. George F. Kingston, M.A., of King's College, N.S., to the diaconate, but also the 25th anniversary of Bishop Bidwell, of Kingston, and Rev. Canon Beamish, of St. Thomas, in the ministry of the Church. Special services were held both morning and evening.

In the morning, the service was the litany sang by the Bishop of Kings-

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OTTAWA

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SASKATOON

ton and the choir with suitable hymns, the ordination and the celebration of the Holy Communion. His Lordship Bishop Bidwell, conducted the ordination, Rev. F. D. Woodcock, of Trinity Church, Brockville, was bishop's chaplain, carrying the bishop's staff, and Rev. Canon Beamish presented the candidates. After the ordination the Bishop presented the deacons with khaki pocket testaments while Canon Beamish presented the stoles of the diaconate. Bishop Bidwell was celebrant for the Holy Communion assisted by Mr. Woodcock and Canon Beamish. Rev. Spencer Gooding was the gospeller. Miss Terwilligar sang the solo in the anthem "Come Holy Ghost," both morning and evening. In the morning Miss Strethel Walton sang the solo in the communion office. Mr. Woodcock was the preacher of

the morning. He paid tribute to the careers of Bishop Bidwell and Canon Beamish in these words: "We have met here in this house of God not only for the purpose of worship in His own service on His own day, not only for the purpose of ordaining one to the office of deacon in the Church of God, but to offer our thanksgiving to God and hearty congratulations to our beloved Bishop and Canon Beamish, your rector, on the 25th anniversary of their ordination to the ministry in the Church of God. To the Bishop may I say:—May he long be spared to us, that through that ability and devotion so ably expressed since his consecration, encouraged and assisted by the loyalty of his clergy and people, he may build up a great church in this diocese and I feel sure in these few words, I am expressing the wishes

of every churchman in this diocese. Canon Beamish and I have been drawn together a little beyond the ordinary relationship of the clergy in that we were at college together and I had the good fortune and honour to follow him at Trinity, Brockville, when he was called to the more responsible work here and was able to see the great work he did there and gathering the fruit of his serving. May he long be spared to continue his untiring labour for the Master and the Church he loves so well." The sermon to the candidates to be raised to the diaconate was on the subject of stewardship. "When we look at the great subjects which are standing out prominently before the world, such as temperance, morality, the sacredness of the Lord's Day, the boys' community work, the uplifting

of our citizenship, clean elections, education, the whole moral tone of our community and at this special time intercessory prayer for our splendid soldiers and sailors, specially our own contingents, and for peace, think of the strength of such united action and of the example if we could unite in combined effort on these great issues, and without in the least compromising our position, surely doing our work as servants of Jesus Christ. "Strength of position is expressed by letting your calling express itself in your life, by humility, by kindness. your faith is too precious to play with in arguments." The evening sermon was preached by the Bishop of Kingston. He spoke of his delight in celebrating his 25th anniversary of ordination as deacon with Canon Beamish. The Bishop was



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ordained in Worcester Cathedral, Eng-
land, and Canon Beamish in London,
Ontario, a quarter of a century ago on
the same day.

OTTAWA

WESTBORO

A branch of the Women's Auxiliary
has been organized at All Saints' Church.

QU'APPELLE

ALSASK

The church wardens of St. Augustine's
Church have received a very beautiful
set of communion vessels from the W.A.
of Holy Trinity Church, Ottawa. Also
an alms basin of black walnut from the
W.A. at Stamford, Ont. We are most
thankful for these useful gifts.

Alsask is situated on the famous Goose
Lake line (C.N.R.) and for some months
it was the town at the end of the steel. It
derives its name in a unique way. The
town is almost on the border line of the
two provinces and so it was decided to
take the first syllable of Alberta and Sas-
katchewan and call it Al'Sask—Alsask.

The Alsask parish is famous as being
larger than the Diocese of London,
England. At its inception it had over
20,000 square miles of an area. No less
than thirteen towns and villages received
the Church's ministrations from Alsask.
To-day many of these towns are formed
into separate parishes. The area of the
parish of Alsask to-day is 700 square
miles. During the last few weeks no
less than 37 names have appeared on the
roll of honor.

SIBBALD

A valuable and beautiful set of com-
munion vessels have been received by St.
Martin's Church wardens from the
Biggleswade Federation of the C.E.M.S.,
England. Also a beautiful font from the
junior branch of the W.A. of the Cath-
edral, Ottawa. These gifts have filled a
long felt want in this new and struggling
mission.

The services were started here a little
over a year ago. These services were held
in shacks or any convenient room we
could find.

It was decided to build a church and a
site was secured through the kindness of
the C.E.M.S. of St. Martin's, Bedford,
England.

We have now a home of our own and
are using the basement of the proposed
church.

The size of the basement is 25 x 28 feet,
the walls are 10 feet from floor to plate
and are built of concrete to the ground
line. The walls are 4 feet above the
ground line and are built of cut prairie
stone. Most of the work has been done
by voluntary labor. The farmers hauled
over 200 loads of stone and 50 loads of
gravel. The basement was excavated by
them and the concrete put in. The
only paid labour employed was a stone
mason and carpenter.

QUEBEC

Synod has been called to meet on
June 6th.

QUEBEC

CATHEDRAL

The Rev. H. M. Little addressed a large
congregation of women on Friday after-
noon, the Vigil of the Annunciation, in
the Cathedral. The subject of the
address was the Annunciation. In the
evening another congregation, of men
only, assembled and Mr. Little addressed
them.

The preachers for the rest of Lent at
the Cathedral are:—Archdeacon Mackay,
of Ottawa, on March 31st, the Bishop of
Kingston on April 5th, Rev. W. W.
Craig of Montreal on April 14th.

Bishop White, of the diocese of Honan,
China, is to preach in the Cathedral on
Sunday, April 2nd, and is to hold a
missionary meeting in the Cathedral
Church Hall on Saturday night, April 1st.

A twelve days mission was held in
the Cathedral of the Holy Trinity, Que-

bec, beginning on Ash Wednesday,
March 8th, and ending Sunday, March
19th, the missioner being the Rev. C.
Ensor Sharp, rector of St. Thomas'
Church, Toronto. The mission service
with intercessions, was held at 8 o'clock
every night, but the day started with the
celebration of the Holy Eucharist every
morning at half past seven.

Every one who has heard Mr. Sharp
preach knows his ability and force, which
was much felt by those who heard him.

A box for intercessions was placed in
the porch of the church and it was very
noticeable how these intercessions grew
in volume and increased in spirituality
as the mission progressed.

The missioner principally dealt with,
and taught, the efficacy of prayer, and
the power of sacramental grace in uplifting
life.

The directness and frankness of Mr.
Sharp when preaching on these Catholic
principles of the Church greatly influenced
the success of the mission.

ST. MATTHEW'S

St. Matthew's mission will not take
place till after the summer months.

The Rev. Professor Vial, of Bishop's
College, Lennoxville, is to give a series of
addresses on Thursday and Friday in
Passion Week, and the Rev. E. A. Dunn,
rector of St. Michael's, Bergerville, is to
conduct a series of Passion Week services
on Wednesday, Thursday and Friday of
Passion Week in St. Matthew's.

BERGERVILLE

The mission at St. Michael's, Berger-
ville, commences on Wednesday, March
29th and continues till Sunday, April
2nd. The Rev. J. A. R. Macdonald, of
East Angus, is the missioner.

RUPERT'S LAND

WINNIPEG

The Archbishop returned from the
East on Monday last, having preached
the previous day at Port Arthur.

The Rev. W. Loucks preached to a
large congregation at Roseberry Hall
(St. James' Parish) on Sunday evening,
March 19th.

At the clericus held on Monday after-
noon, March 20th, in All Saints' Rectory,
Prof. Ferguson took the Greek Testament
lesson (Romans 5: 1-11). A paper was
afterwards read by the Rev. H. Cawley
on "Mental Faith and Spiritual Healing."
The next meeting is to be held at the
deanery.

An important meeting of the executive
committee took place on Tuesday, March
28th at which the grants for the year was
considered.

The following is the programme of the
meeting of the rural deanery of Portage
held Friday, March 24th. 11 o'clock
Holy Communion, 2 p.m. Sunday School
Association meeting, paper by Rev. W.
Fyles, "Christ as a model teacher." 4
p.m. R. D. Chapter meeting. (a) Rev.
McCartney, "Church Work in Districts
not worked by the Church"; (b) Rev. A.C.
Garrioch "Pastoral Visiting"; (c) Rev.
C. G. M. Littler, "Family Worship."

MORDEN

The senior Red Cross Society of Morden
gathered together on the evening of the
eleventh of March last, at the home of
Mrs. Hewitt, wife of the people's warden
of St. Thomas' Church, and presented
Miss Heckels, on her departure as a nurse
for overseas service, with an address and
a souvenir of a fountain pen, which
presentation was made by Mrs. Harry
Black, president of the society, and Mrs.
C. F. Forrest, wife of the rector's warden.
Miss Heckels was born in this town, and
graduated at the Free Mason's Hospital
here, and is the first nurse that has been
chosen from this place for overseas work.
Mrs. Heckels, her mother, has been
organist at St. Thomas' Church for several
years.

(Continued on page 211)

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MEMORIAL WINDOWS
WILLIAM PAPE
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Women's Work and Social Service

THE author of *The Pentecost of Calamity* presents his readers with a telling contrast—Germany as she appeared before, Germany as she was recognized to be after, August 1914. It is a picture of "beautiful peaceful scenes," "gracious little regions," "a harmonious spectacle of thrift, order and competence," manifested in a general "serenity of living"; and one of the prettiest pictures is the "rippling sea" of happy children gathered for a national celebration to enjoy "a gay old opera, tuneful and full of boisterous innocent comedy." The only jarring note,—evidently at that time an inexplicable one—was the fact that child suicide was more prevalent within the German Empire than in any other country in Europe.

Eleven months after this delightful opera celebration, the children of Germany were celebrating in a school holiday the destruction of the *Lusitania*.

Here is the proclamation of another voice:—

"The statistics of non-combatants killed and wounded by this time only stun the imagination. But two friends of my own have been in villages sacked by the Prussian march. One saw a tabernacle containing the Sacrament, patiently picked out in a pattern by shot after shot; the other saw a rocking horse and the wooden toys in a nursery laboriously hacked to pieces. Those two facts together will be enough to satisfy some of us of the name of the Spirit that passed."

* * *

"It is a curious fact," runs an Ottawa despatch, "that a nation whose soldiers used little Belgian children as shields to protect them against the fire of British and French guns; the nation which rejoices when bombs dropped from Zeppelins kill innocent English children; the nation that exulted when the bodies of murdered children floated on the ocean, is the nation which, before the outbreak of war, made toys for children all over the world. There was no sentiment in

it. The Germans knew that every child all over the world delighted to play with toys, and that every little girl desired a doll. In almost every Canadian household children played with German toys. Once a year Canadian buyers went to Germany to purchase toys. Since the outbreak of war it has been found exceedingly difficult to get toys for the Canadian demand, and similar conditions prevail throughout the British Empire.

Miss Alice Ravenhill in one of her delightful talks on games and toys, quoted an expert opinion that "the number and variety of toys native to any country was a sign, not only of the artistic ability, but of the courage, ideality and heroism of its people," and characterized French and Chinese toys respectively as "lovely in detail" and "exquisite in workmanship," Swiss ones as "plain, sturdy and made to wear," American as "showy and ephemeral," German as "solid and utilitarian": while in connection with the German control of the toy industry, Florence Kelley of the American Consumers' League, two or three years ago, told of an appeal from the Umringian Forest, where toys were made by "cradle children," from three years old and upward,—a cottage industry, for purely export trade, exempt from inspection and involving a life of semi-slavery for the little ones. She described some of these toys,—three-piece ones, purchasable in New York for five cents,—as "economically worthless,"—"cradle children" should play with toys, not make them for sale,—and she made a vigorous plea for the development of native toy industries, in order that the conditions of their manufacture might be properly controlled, and the interests of their makers protected.

* * *

Soon after the outbreak of war, the Women's Emergency Corps in England, amongst its innumerable activities, began organizing toy industries, and a visitor to the workshops for disabled soldiers in Fulham, speaks of them as "a paradise for those who retain something of the romance of childhood, and truly love toys." Here men who have come through the fight and have given their health or limbs for the safety and protection of the Empire's children, may be seen "throwing their souls" into the making of toys. In Canada the Women's Patriotic League and kindred organizations have taken steps towards the organization of toy-making, and with a view to encouraging the manufacture of toys both for the home market and for export Sir George Foster has arranged for a Toy Conference, which will take place in the Royal Bank Building, Toronto, on March 28, beginning at 10 a.m. Samples of German toys, formerly imported, will be on exhibition, and there will be samples of American toys, to illustrate American efforts to replace those made in Ger-

many. Canadian toy manufacturers (of whom there are at least 24), will send samples, and the whole exhibit will be kept open for a week or so from March 28. Toy buyers, who know the requirements of the Canadian market, will attend, and as one of the objects of the conference will be to interest capital in the development of toy industries, it is hoped that capitalists willing to investigate the possibilities of the work, will be present.

This is a patriotic endeavour to develop and build up a new industry, and it is a bit of real social service, because it would afford some guarantee for the protection of workers in toy industries and the safeguarding of their interests. Would it not be delightful, too, if this should prove to be an opening able to use the talents of some of our returned and disabled soldiers.

* * *

From Toys to Home is a natural transition. "Isn't home worth fighting for?" It is one of the recruiting mottoes of the 170th C.E.F. with its appealing corollary, "Come overseas."

Home means, may mean, everything. It is, perhaps, the dear village nestling into the shoulder of the Downs, with the grey church tower among the trees and the cottages over which the roses climb in such lovely profusion, it may mean the shack in the wide prairie, or the little red house in the city street; it means the ideal which is half memory, half hope,—the nursery fire, the little white cot into which mother—or was

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it "daddy?"—tucked one up, the good-night kiss mingling with one's dreams of giants and fairies and gryphons and gnomes; and the little cot into which night after night, though perhaps only in imagination, we ourselves tuck the children of our hopes.

Home means the traditions of our race, with their "ordered freedom sweet and fair," as well as the family hearth where the clash of youthful wills is guided by father and mother, where we are trained to obey and encouraged to experiment, to try out our powers; where we learn the secret of fellowship, and are taught to hold fast and to look forward, till the day when we, too, must step out into the world, fortified by the love and discipline of home. "A fortress and a

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and in the beautiful ceremonies of "Mothering Sunday," with its violets and simnel and its tender interchanges, we have, perhaps, not always remembered this. A not uncommon affectation which speaks as if children had only one parent, the mother, misses half the significance of home. It is the mutual confidence and endeavour and affection of father and mother that makes the home, and in the thought of the mother's sacrifices we sometimes lose sight of the father's share and forget the incessant toil which, while it maintains the home, deprives the father of a great part of its enjoyment. Of course there are all kinds of homes, all kinds of mothers, all kinds of fathers, all kinds of children, but there is a great multitude of hard-working, self-denying fathers in every walk of life, in every calling, whose devotion to the cause of home does not always receive the honour it deserves.

* * *

And now in order to preserve our home life, to safeguard our homes themselves, with our other traditions, homes must be made desolate. Go out into the fight in order that children may be freed from the menace of militarism and hostile aggression. Fathers and mothers yield their sons, sometimes all their sons, sometimes their only son, in order that the generations to come may serve God and their country in freedom. "I had 9 boys," said a widow woman in Finsbury; "8 have gone to the war; 4 are dead, 2 wounded, but if the King wants my remaining boy, tell him he can have him, God bless him, even if I have to go to the workhouse." Young mothers face the lonely future and dedicate themselves to the task of bringing up "his child" as the son of a hero, and children in countless homes

"Remember on their knees
The men who guard their slumbers."

And homes are being made desolate by the physical ravages of war, by wanton destruction, by the horror of over-head bombs. In letters from men of the first expeditionary force from France and Belgium, the most striking and oft-repeated expression is that of their horrified sympathy for the destruction, the ruined homes, the fleeing women with young children clinging to them, and perhaps the proudest tribute that our British troops have ever received, has been the trust and confidence inspired in children by the khaki uniform.

"Mother hadn't done anything wrong had she, daddy?" asks a little girl, pictured in one of Raemakers' wonderful drawings, standing beside the body of her mother, after a Zeppelin raid; while Mr. Pett Ridge records, as something "he could not forget," this speech made by a child in one of the London County Council schools. The children were drawing a Zeppelin and one of them said, "Since these Zepps first started, mother always kisses us at night when she puts us to bed"; perhaps the most eloquent commentary ever made upon the horror which mothers

in England are bearing as part of the burden of war.

"Normal life has been restored in Belgium," declared a recent proclamation of Governor Von Bissing; the cold statement has been eloquently transcribed by M. Raemakers in a solitary figure, alone in a desolate landscape, clinging to the base of a wayside *Calvaire*,—the motherhood of the nations bowed in anguish at the Foot of the Cross.

* * *

A great deal has been heard of the willingness or non-willingness of Canadian mothers to set their sons free for war service. How many are using their influence to keep sons from hearing the call of duty, it is impossible to say, but that many thousands have made the sacrifice ungrudgingly, and have borne their anxiety or their grief with a noble, and even cheerful courage, is abundantly manifest. We all desire the best for our sons, do we not? But the best is to be sought upon the steep ascent. We could not find a better example of the spirit of our brave mothers than in an incident recorded by Sir Walter Scott in connection with one of the alarms of invasion that ran through Scotland during the Napoleonic War. In reference to the forced march of the Scottish Selkirk Yeomanry, two members absent from home had thus been hindered from joining at the start, and to them the wife of one and the widowed mother of the other sent arms, uniforms and chargers that they might join the regiment at Dalkeith. In answer to a compliment on her readiness, the mother said, "None can know better than you that my son is the only prop by which, since his father's death, our family is supported. But I would rather see him dead on the hearth than hear that he had been a horse's length behind his companions in defence of King and Country."

"So nigh to grandeur is our dust,
So nigh is God to man,
When duty whispers low, *I must*,
The soul replies, *I can*."

It is this spirit, inspired, fostered and maintained in the home, which more than any other cause, is, under God's Providence, responsible for the real greatness of our Empire.

HONOUR BRIGHT.

The Church in Canada

(Continued from page 208)

TORONTO TORONTO

The Bishop of Toronto held a Confirmation service at Holy Trinity Church on Sunday night when Rev. Dr. Powell, the rector, presented 15 candidates, two of whom were in khaki.

The Rev. Dr. T.S. Boyle preached at St. Augustine's on Sunday night. This will be Dr. Boyle's last service before he leaves for Nova Scotia to assume his new duties as president of King's College.

THE MOTHERS' UNION

Saturday, March 25th, being the Feast of the Annunciation of the Blessed Virgin Mary, there was a corporate celebration of the Holy Communion in St. James' Cathedral at 10 a.m. The Bishop of the

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diocese was the celebrant, assisted by the Rev. Provost Macklem, and the Rev. Canon Plumtre. The preacher, the Rev. Provost Macklem, took for his text the words, "Behold the handmaid of the Lord, be it unto me according to Thy word," St. Luke 1:38. He pointed out that this Divine Visitation to a simple human maiden indicated three things, viz.:—The high trust reposed in woman, the dignity of motherhood, and the sanctity of marriage, while the Blessed Virgin by her "Obedience" to the will of God, proves to all women that according as we "obey" the Most High, so may we be sure of guidance and blessing.

A prayer for those at sea was used for the treasurer, who sailed a few days ago to join her son who has been wounded at the front.

It was a source of pleasure to the members that the Bishop in commemorating the seventh anniversary of his consecration, had arranged to be with them, and officiate at this their special service of the year.

A short business meeting was held later in the Parish House, when a vote of sympathy was passed to Mrs. Ogden Jones in her recent sad bereavement.

NEWFOUNDLAND

The annual reports of the Girls' Friendly Society show the following:—Associates, 77; members, 249; candidates, 261; branches, 7. Lady Horwood is president, and Mrs. J. B. Knowling is diocesan secretary.

Queen's College, St. John's, has become "associated" with the University of Durham, England. This carries with it the following advantages: (1) students may sit for the L.Th. examinations here; (2) they may receive the L.Th. *in absentia* at this college; (3) they may proceed to the B.A. degree (on passing the necessary examinations) after a residence of one year at Durham instead of the usual two years; the course at Queen's College being accepted by the authorities in place of one year at the University.

To Mr. J. A. Meaden of Brigus belongs the distinction of being the first student of Queen's College to pass both examinations for L.Th. of the University of Durham, here in Newfoundland.

With two thousand of our men fighting for the Empire, and two thousand at the seal fishery, the country is quiet at present, whilst recruiting is going steadily on all the time.

At the opening of our local Parliament the governor stated that prohibition would be strictly enforced, according to the Act, with the beginning of the year 1917.

The mission of Bonne Bay has been raised to the status of a parish, with Rev. George Maidment as its first rector, and a curate to be appointed.

Rev. Canon Smith has a deeply interesting article on "Church Registers" in March number of the *Diocesan Magazine*. The canon is a recognized authority on such a subject, and the facility with which he draws from his treasures of book and memory "things new and old," is truly wonderful.

The Women's Association in connection with the Cathedral, raised \$100 for the organ completion fund on February 8th.

The Women's Association at Heart's Delight and Cavendish, delighted the hearts of rector and curate by a recent whirlwind of concerts, bazaars, etc., in which nearly \$250 was raised for Church purposes.

The Lenten self-denial offerings of every parish and mission in the diocese, are to be given to the S.P.G. The Bishop has asked that the sum of not less than *two thousand dollars* for this object be placed in his hands next Easter.

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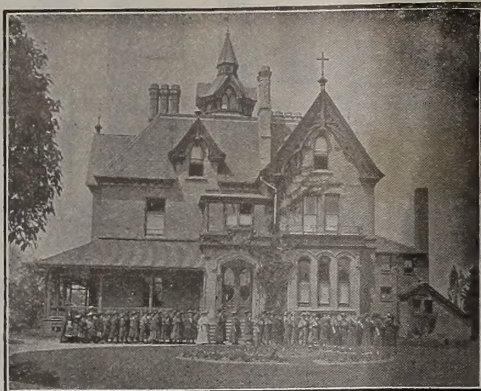
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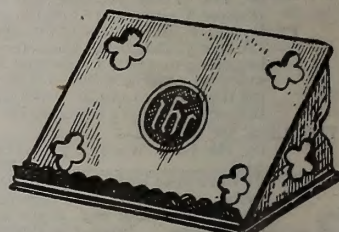
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